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ANNEX

ANNEX ANNEX

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A  
CONTINUATION  
OF THE  
ACCOUNT  
OF THE

Ministers, Lecturers, Masters and  
Fellows of Colleges, and Schoolmasters,  
who were *Ejected* and *Silenced* after  
the Restoration in 1660, by or before  
the

*Act for Uniformity.*

To which is added,

The Church and Dissenters compar'd as  
to Persecution, in some Remarks on Dr.  
*Walker's Attempt to recover the Names and Suf-  
ferings of the Clergy that were sequestered, &c.  
between 1640. and 1660.*

And also

Some Free Remarks on the Twenty-eighth Chapter  
of Dr. Bennet's *Essay on the 39 Articles of Religion.*

VI

In Two Volumes.

By EDMUND CALAMY, D.D.

L O N D O N :

Printed for R. FORD at the *Angel*, R. HETT at the  
*Bible and Crown*, and J. CHANDLER at the *Cross-Keys*,  
all in the *Poultry*. MDCCLXXVII.

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TILDEN FOUNDATIONS  
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To all those who have enter'd into the Work and Office of the MINISTRY, amongst the PROTESTANT DISSENTERS, since we have been favour'd with a LEGAL TOLERATION.

My Dear Brethren,



*I* MUST own it a great Pleasure to me, (and I am apt to persuade myself it will be so also to you) that under so many Disadvantages, I have been able to make such a Collection, towards the preserving the Memory of those Worthy Persons, that were ejected or silenc'd by the A& of Uniformity, who deserv'd so well at our Hands. And I am very thankful for that Assistance which so many of you have kindly given me, both in rectifying a Number of Mistakes formerly committed, and in gathering up the additional Characters here publish'd.

*As I have heartily cast in my Lot with you that adhere to that despised Interest, which they thought it their Duty to support, not out of mere Inclination, but upon Principle, and after the maturest Consideration; and been at some Pains to serve you; I cannot but hope that not only the Present which I here make you will be kindly taken, but that also if I embrace the Opportunity with which I am this Way furnish'd, of offering some Things to your Consideration, that appear to be of Consequence, you will forgive my Freedom, and candidly ascribe it to the sincere Good Will of one that is unfeignedly desirous of Your true Prosperity, and growing Usefulness.*

*Allow me then Brethren, to remind you of the Spirit and Temper that generally prevail'd among our Deceased Fathers, who after having acted their Part with Faithfulness and Honour, have quitted this earthly Stage, and rest from their Labours. Remember their Faith and Holiness; their Zeal for GOD, and Love to the Souls of Men: Their Diligence and Activity in their painful Labours, and their signal Patience under great Hardships and Sufferings. Consider their Care to adorn their Character, and their Watchfulness against any Thing that they could foresee might be apt to cause the Ways of GOD to be evil spoken of. The Account of them that is here given, joined with what went before, may help in this Respect to put you in Remembrance. And if it does but at the same Time provoke to a careful Imitation, it will be the readiest Way I know of, to our reaching such Success in our Labours, such Tokens of a special Divine Presence, and such Appearances of the Almighty in our Favour, as they had, as we may have Occasion for them.*

*The most eminent Prophets live not for ever. Our Fathers are gone; and we are come into their Rooms and Places, serving the same Master, and*  
*carrying*



## The Dedication.

v

carrying on the same Design, for the Furtherance  
of the common Salvation. And if we have but  
the same Spirit prevailing among us, and the  
same Assistances and Encouragements from above  
afford'd us, as were to them so great a Matter  
of Rejoicing, we also may hope at length to finish  
well, and obtain a good Report as they have  
done; and meet them again with great Comfort  
and Joy at the last, in a better World.

That we may be the more effectually quicken'd,  
excited, and animated, to and in the Service that  
is before us, let us consider,

I. The Times that have been, and the Times  
that are to be: and compare them together. Con-  
sidering the Treatment which they who went before  
us received, we cannot pretend to say, that the  
former Times were better than these: For  
they were evidently much worse. To those of our  
Society, the former Times were very peri-  
cles. whereas to us that come after them, the  
present Times are very safe, which is a comforta-  
ble Difference. They whom we succeed, had many  
Hindrances and Discouragements, while we may  
be as good and vigorous as ever we will, and as  
desire in worshipping the Great GOD and our  
Blessed SAVIOUR as our own Hearts can desire.

Our Fathers were much in the complaining Strain,  
and considering how they were us'd we have not  
the least Occasion of being surpris'd at it. They  
having other Things: and a most horrid Law  
against them. such as the Act against Conven-  
ticles, that raised a storm, and was renewed,  
and made yet more severe, in 1673 by Charles  
Magna Charta was then a Terror, and the worst  
and most infamous among: standing, were so  
were so to secure some Privileges of the  
were committed; Liberties made without a

ry, and without any Hearing of the Persons accused ; Penalties inflicted ; Goods rifled ; Estates seized and embezzled ; Houses broken up ; Families disturbed, often at most unseasonable Hours of the Night, without any Cause, or Shadow of Cause, if only a malicious Villain would pretend to suspect a Meeting there : Whereas we now for eight and thirty Years together have had great Tranquility and peaceable Liberty, and it would be hard to find better Times in this Land and Nation, in any Period, than we have liv'd in. Had we been so traduced, and exposed, and insulted, and pillag'd as they were that went before us, we should have thought ourselves very hardly dealt with, and that we might well enough make sorrowful Complaints. And were they to have lived in such Times as ours, I doubt not but they would have thought themselves exceeding happy. What they did secretly, in private Corners, and with great Hazard, may we now do freely and openly, and without Fear. The Government under which we live instead of straitning is so good as to shelter us, and it is openly insulted, by any that offer to give us Molestation. Had our Pious Fathers had such Halcyon Days as these, what Pains would they have taken in Preaching the Gospel ! And what can be mentioned that came within their Reach, that they would have stuck at in order to greater Usefulness ! How earnest and fervent would they have been in all the Parts of their Service ! How diligent and unwearied in their Endeavours to do good to the Souls of Men ! And how watchful against Jealousies and Animosities amongst themselves ! And how careful to be unanimous, and to strengthen one anothers Hands, and jointly to promote Truth and Love, and hearten, animate and encourage, and set a good Example to, such as were to rise up after them in the same Service ! And why then  
should

*should not we use like Diligence, Application, and Care !*

*The Times are most evidently in some Respects better than they have been, and the present Age is improv'd beyond the foregoing. We are much more generally, Enemies to all Force and Violence in Matters of Conscience, than heretofore : And tho' as Bishop Burnet observes, there is no Principle that is more hated by bad ill-natured Clergymen than that ; † yet I think it cannot be contested, that many more of the Clergy of the Established Church do stand up for that Principle now than formerly ; and the Body of the Gentry fall in with it too. Experience seems to have taught the Nation, that Severity is far from being a proper Way for Conviction ; as well as that they that have been upon all Occasions most ready to cry out of the Danger of their Church, have been the very Persons that have brought it into that Danger that it has been exposed to. The Number of such as are for forcing others, just to their own Pitch and Size and Standard in Matters of religious Sentiment, and Practice, is considerably diminished, and the Doctrine of Persecution, (even tho' guilded over with the Title of wholesome Severities) generally laid aside, as ridiculous, odious, and inhumane. We have not near so many now as in former Times, that have the Face to call in Question, the Right that every Man has to judge for himself, and act agreeably to his Judgment, in all such Things as relate to GOD and Conscience ; which is one main Principle upon which the Reformation is built. Men of Sense and Understanding have seen the Weakness of that which for some Time was the reigning Pretence, that Toleration would be*

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† Hist. of his own Time, Vol. I. p. 288.

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sed; Penalties inflicted;  
ed and embezzled; He  
disturbed, often at most  
Night, without any Cau  
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(very few excepted) were in Possession of the Publick Churches, before the Storm overlook them: And though there were some few that discountenanc'd them while they officiated there, yet they were generally well respected. They had an Opportunity of exerting themselves in their several Parishes all through the Kingdom, for the promoting pure and undefiled Religion, before their Ejection, which was counted a great Unhappiness by such in all Parts as had the Honour of GOD and the Good of Souls most at Heart, and was lamented by those that had receiv'd Benefit by their foregoing Labours; and they were by their grateful Remembrance of it, animated to a firm Adherence to them, under all the Hardships that succeeded. Whereas we have had no Opportunity of being serviceable in a ministerial Way, to any but what have been swimming against the Stream, and opposing pretty strong Prejudices, while they have given us any Encouragement in our Service.

They generally had their Education in our two Celebrated Universities with very valuable Helps through the whole Course of it; while most of us have been bred more privately, with such Assistance only as we could be furnished with in those Corners into which our Fathers were driven. And it is Matter of great Thankfulness that so considerable a Number, (much greater I am well assured, than some wished for, or at all expected,) have with Diligence and Application, and the Divine Blessing on such Helps as were afforded them, attained such ministerial Furniture and Accomplishments, as are not despicable, nor likely to discredit the Work and Office in which they are engaged, or the Service they have undertaken.

though there are some among us that have ~~received~~ with an Opportunity of seeing somewhat

*what of the World, and conversing with Men of Letters in foreign Parts, yet even such have not had the Benefit of being personally known to, or familiarly conversing with, Persons of Significance and Distinction, that are Cotemporaries at Home both in Church and State, as those had that went before us, who were bred up in the same Colleges with them, and under the same Tutors.*

*The very Hardships also that our Fathers met with, after their being silenced, and the severe Laws that were either passed against them, or turned upon them by Construction, and the Rigour with which they were executed in most Places afforded a Sort of Argument in their Favour, and helped to stir up Compassion, of which they found some Benefit : For it is natural to Englishmen to pity the complaining Side. When they were cast out of their Livings and were under the Frowns of the Government, my Account of them shews, that they met with Compassion from a Number of the Nobility and Gentry, in several Parts of the Nation, who were not so Priest-ridden as to be merciless. Some received them into their Families as Chaplains or Tutors, at a Time when they were wholly destitute : Others (occasionally at least) attended their Ministrations : Others contributed to the Support of their numerous and indigent Families : And some few were so generous, as in particular Cases, to plead their Cause, and stand up in their Defence, when they were persecuted and oppressed. In these Things and some others that might be easily mentioned, they that went before us had the Advantage of us who succeed them.*

*But then there are some few other Things, in which we (I think) have the Advantage of our Predecessors. We are at a farther Distance from those Times of Disorder and Confusion, which our Fathers had so often thrown*

*And that Heat and Rancour and vindictive Disposition which the Memory of some past Facts (that no Mortal can justify) was apt to excite, have had Time to subside, abate and wear off. It is well known that we have very generally imbibed, and that upon Principle, and after close Consideration, much larger Notions of Liberty than could obtain among many of our Predecessors; which recommends us not a little to a Number of Gentlemen of Thought and Sense and Influence in the Age wherein our Lot is cast. Instead of being generally run upon, we have the Law now on our Side, and the Smiles of the Government; and each Branch of the Legislature has given us Countenance in the Face of the World. His Majesty, (whom GOD long preserve) instead of being against us, has over and over assured us of his Protection. The Lords instead of bearing hard upon us, have kindly justified us from some Things which we have been unjustly charged with.* \*

*And the House of Commons that was formerly so set against the worshipping Assemblies of those of our Sentiments, has condescended openly to plead*  
*our*

\* It should not methinks be forgotten, that in the celebrated Conference that there was, between the Lords and Commons about the Occasional Bill, in 1702, (wherein the Managers on the Part of the Lords, were the Duke of Devon, and the Earl of Peterborough, the Bishop of Sarum, and the Lords Somers, and Hallifax,) the Lords were pleased to express themselves in this Manner: *It is hard as well as untrue, to say of the Dissenters, they never wanted the Will, when they had the Power to destroy the Church and State; since in the last and greatest Danger the Church was exposed to, they joined with her, with all imaginable Zeal and Sincerity, against the Papists, their enemies; and ever since have continued to shew all the*  
*affection and Submission to the Government of Church*

*our Cause, by a publick Address to his Majesty to repair the Damages we sustained, when our Places of Worship were pillaged and demolished by a rebellious Mob. Such Things as these well deserve Notice and Observation.*

*Our Fathers were hard put to it. We may well wonder how they and their Families subsisted, when they were dispersed and scattered by the Oxford Act. Reproaches, Fines, and Fails, were their common Lot. They met with cruel Mockings, and were most scornfully reviled, as Schismatics, Fanaticks, and Rebels; and the Body of the Nation was exasperated against them: But Thanks be to our Good GOD, it is now otherwise as to us. There are few comparatively that grudge us our Liberty, but such as are so weak and ill tempered, as to think themselves in a State of Persecution, because they are tyed up from persecuting their Neighbours. Which is a Disposition in*



fice, or terrified with *Writs de Excommunicatis capiendis*, which they often found troublesome and chargeable. We are not liable to have our Goods seized, our Books taken away and sold, and our Families stripped and impoverished; or to be forced (because of our peaceable Dissent from the National Establishment, in Things which the most zealous Imposers count meerly indifferent, though we cannot see with their Eyes) to quit our Native Country, abjure the Realm, and retire into foreign Parts; or lye starving and rotting in Jails at Home. These are Advantages that ought most certainly to be prized and improved.

There are some, that are free to acknowledge that such as had been useful in the Ministry before 1662, and were then ejected and silenced, deserved to be pitied, on the Account of their hard Treatment afterward; who yet tell us that they look upon our Case who came after them, to be so widely different, as not to deserve a like Regard. They reckon, that the Church being provided with Ministers, after the Act of Uniformity, our engaging in the Ministry (even upon Supposition we were not satisfied to fall in with the National Establishment) was needless and irregular. And for this Reason, they seem to think we have no Reason to expect that they should have a like Respect for us, as for those that went before us. But this is a Way of Reasoning that besides the Unkindness it discovers to us, who are now in the Ministry among the Dissenters, who denied ourselves ~~any~~ our secular Interest, in order to the serving of ~~the~~ whom we minister amongst, in carries somewhat in the Way of ~~us~~ us and our Fathers being to be accounted for. For ~~it~~ on the same Bottom: And we cannot fairly be condemned.

And

*And at the same Time I think it admits of very good Evidence, that if they could be excused, much more may we. And therefore I offer it to Consideration, that such a Way of thinking as this, argues that they who give into it, and lay a Stress upon it, either are not well apprized of the true State of the Case between the Church and us, or do not duly weigh it in its several Particulars.*

*The true State of the Case between the Established Church and us that are Dissenters from it, should certainly be well understood by such as take upon them to pass a Comparative Judgment between our Fathers and us their Descendants: And that I take to stand thus: They that were of the Church Party, who had all along discovered an Aversion to any farther Reformation than that which had been at first settled in the Land, when it came off from Popery, were after the Restoration of King Charles, earnestly pressed by our Fathers, before they could entertain a Thought of submitting to those Impositions that were about to be revived after they had been long disused, to prove they had a Right to make, revive, or increase such Impositions, in Things unnecessary and unscriptural. It was signified to them, that whatever the Things imposed might be in themselves considered, the imposing them was held to be unlawful by those that were against them: And therefore they were urged to produce the Warrant by which they acted in imposing them. This was what the Leaders of the Church Party, who acted in the Name of all their Adherents were very backward to: They would allow their Right to be in question; but were for going on as they had been used to, and rather than at all abating the Harshness so much complained of*



Church Power, it so happened; (and no other could well be expected) that many People in all Parts of the Land, were exceedingly grieved and troubled. It not only troubled them to have their Ministers ill used, but to have the Law so fixed, as that they must under Penalties be obliged only and for a Constancy, to attend the Publick Worship, notwithstanding there were such Things annexed to it as they judged to be in some part sinful; and forbidden to assemble to worship GOD in any other Way, though in their Apprehension more scriptural, and more likely to be for their Spiritual Profit and Benefit. This to them appeared much the same, as if the Encouragers and Inforcers of such Laws, (pretending to be Lords of GOD's Heritage, and to have a despotick Empire over Mens Consciences, which the Scripture strictly prohibits) should say to them, If you will not consent and fall in with us in the Rites and Modes that we have thought fit to superadd to Religion, you shall not be Christians, or owned as such. And so tended to bring in Paganism into a Christian Country. Zeal for the Church of England inclined her Adherents to ingross to themselves, the Ordinances of Divine Worship, and all Civil Power too: Endeavouring to make the Privileges which belong either to Christian or Humane Society, peculiar to such as were distinguished from others, by Things that in themselves can signify nothing to the making Persons either better Christians or better Men. And with this a great many of the Good People of England were so much dissatisfied, that they could not fall in with the National Establishment, but determined to continue Nonconformists, and did so, notwithstanding that many of them suffered very considerably upon that Account.

But though they greatly displeased the Imposers, by thus refusing to comply with their Injunctions,

yet it does not therefore follow that they must live without the Ordinances of GOD's House. That would be to dishonour him to whom the highest Veneration is most justly due, and by Degrees to lose all Sense of Religion. And if sacred Ordinances were kept up, they must have some to act among them as Ministers. And if they had not some to officiate in that Capacity among them, that were bred up to Learning, had taken Pains to acquire the needful Qualifications, and were solemnly set apart to the ministerial Office, they in all Probability would have chosen some not so well fitted and qualified from among themselves for that Purpose. And as in their Case it was most natural to suppose, that in the little separate Societies into which they cast themselves, they should first fix in the silenced Ministers as their Guides and Pastors, according to Conveniency, so as they were carried off by Death must they fill their Places with others, who also must be ordain'd with Solemnity, to prevent Interruptions. And had we whom GOD in his Providence inclined to make Choice of the Ministry, rather than other Business, in which we might have had a Prospect of much greater worldly Advantages; and who were by our Fathers encouraged to look that Way; and who with some Difficulty and much Pains taken, at length became (in the Opinion of competent Judges) in some tolerable Measure qualified for it, and have been solemnly ordained to it; had we turned to other Employments, tho' we might not have been wholly idle in Life, yet the Dissenters in all Probability would have been worse provided for, and the common Interest of Religion would in the Issue have suffer'd considerably.

Our engaging then in the Ministry was far from being needless. It was highly needful to set up Religion among the Dissenters. (

not that been done; the Church itself, it may justly be feared, would have grown worse rather than better; and the whole Nation would have felt the ill Effects.) It was very needful that Religion should be kept up among the Dissinters by such as would be careful to keep them from Extreams, and save them out of the Hands of those that would have made it their Business to run them into endless Divisions, and encourage them in furious Bigotry, and the utmost Uncharitableness. It was very needful to have such officiating among them as Ministers, as were furnished with Learning, and were of Temper and Moderation, and would do their Endeavour to keep Charity alive towards those whom they dissented from; rather than that they should fall into the Hands of illiterate Mechanicks, who would have made it their Study to widen the Distance, and been apt to drive Things to such an Height, as that there should have been no Disposition for accommodating and healing Matters, when the most proper and convenient Opportunity for it might present itself. These Things were so needful that the Want of them would have been attended with sad Consequences: And for Persons to exercise that Degree of Self-denial, as it implies to be willing to engage in such a Service, under so many Discouragements as might easily be foreseen, seems if it be but fairly consider'd, to deserve Commendation and Applause, rather than Blame or Censure, from Men of Sense and Thought.

The Church did its true provide Ministers; but Ministers were not therefore needless among the Dissinters. Both together, are not more than the Souls of the People that are to be watch'd for have real Occasion for: There is fair Scope for the Usefulness of all of both Sorts. And it is sufficient for them to receive Ordination in a scriptural  
Way

Way, by the laying on of the Hands of the Presbytery. More than this cannot be proved necessary, to the Validity of our Ministrations, our Acceptance with GOD, or our answering the Ends of the Office, in doing Good to the Souls of Men. (a) Being thus set apart to this sacred Work and Office, we take the Charge of such as commit themselves to us, taking up with such Maintenance and Support as they can afford us, (or as Providence sends us in by the Hands of others, who consider the Straitness of our Circumstances) and without grudging at the Dignities or plentiful Incomes of others, endeavour to do all we can to spread and propagate pure and undefiled Religion, promote true Goodness, and diffuse a right Christian Spirit through the Land we live in. And if we have but GOD with us, as he was with our Fathers before us, we need not fear the Consequences.

It is freely owned that if they were not in the right in separating from the Established Church, then neither are we: But if they had a Right to separate, we are not to be blamed. They therefore separated from the National Church, because they that were at the Head of it had that Fondness for a ceremonious Worship, that they were for casting out all that would not give Way to it; were for fixing Terms of Communion that were unscriptural; and for using an imposing Power that CHRIST never gavethem, and when pressed to shew their Warrant they persisted in a Refusal. For any hereupon to demand of our Fathers or of us that come after them, by what Right they and we separated ordinarily from publick Parochial Worshipping Assemblies, and went by ourselves,

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(a) I think I have set this in a sufficiently clear Light, in my Ordination Sermon at Ailsbury, on June 11.

selves, is much at one as to ask why we will at all mind Religion, and not let our Souls shift for themselves; and why we wont in Matters of Conscience be swayed by an Authority that we could never see justified.

As for those who applaud our Fathers, and censure us that come after them for treading in their Steps, they act neither wisely nor kindly. We are to seek for their Wisdom, because we act in Pursuit of those very Principles, which such Gentlemen (for some Reason or other, best known to themselves) are not for condemning. And we have no great Reason to thank them for their Kindness; because they are forward to censure us, upon an Account that (if they did but act consistently) should rather draw out their Esteem and Regard. If our Predecessors could be excused, much more may we. For besides the Opportunity of an happy Settlement among us, that was lost at the Restoration, another has been lost at the Revolution, and so that farther Reformation that has been so earnestly sought for from one Reign to another would be altogether desperate, should all now yield to rigorous Imposers, and their groundless Pretences to Church Power: And withal, (which deserves to be well consider'd) our Civil Rulers, after having sufficiently made Trial as to the Insufficiency and Unsuccessfulness of Rigour and Severity, have at length granted us a Legal Toleration, and left us Liberty to take our own Way to Heaven (without strictly insisting on the Things that have been so long debated to so little Purpose) provided we will but fear GOD, honour the King, and consult the Civil Peace. And we have no Need to be shy of submitting to any Penalties that can be laid upon us, when we are herein found tardy. And now let us farther consider,



III. How we came by that Liberty in which we have so much Reason to rejoice, and which is so fair for vindicating us from ill natured Charges and Clamours. This Liberty of ours was not gotten hastily nor compassed without great Difficulty. Many Hindrances obstructed it, and several different Schemes that were laid subtly enough, were forced to be overthrown, before Way could be made for it. And there is upon this Account the more Reason for our Admiration and Thankfulness. There are several Things with Respect to this Matter that are very remarkable.

It well deserves our Notice, that tho' the Papists were the greatest Enemies to our Liberty, they yet first helped us to it. From them did the Hardships of the Dissenters proceed originally. And yet they were the first Instruments of our Deliverance. They said a great while after the Things after the Restoration in 1660. that Charles in his Declaration from Exile promised Liberty of Conscience, and that no Man should be inquieted in his Conscience for Differences of Opinion in Matters of Religion, &c. And it is very likely but he might have been a good Word, had not the Papists prevented him. They set in with all their might to undo the former legal Settlements, and to bring in the Romish Way to serve the Church of England. And were now ready to be sacrificed for it. But God

Uniformity brought in in the Room of it. Dr. Bates observes in his Funeral Sermon for Mr. Baxter, that the Old Clergy from Wrath and Revenge, and the young Gentry from their servile Compliance with the Court, were very active to carry on and compleat that Act. But the Papists who kept behind the Curtain, had no small Influence, to inflame those that were the open actors. Finding themselves in great Need of a Toleration, and being apprized that both the King and the Duke were of their Religion, they were in great Hope, that the more Rigour was used in fixing the Ecclesiastical Settlement at that Juncture, and the greater the Number was of those that were thereby exposed to Severity, they should have the more to join with them in soliciting for a Grant of Liberty, which they apprehended would be no small Advantage to them. They acted therefore like themselves, in falling in with all their Weight on the Church Side, to turn the Scale in their Favour, in Opposition to those that had been encouraged to hope for Abatements. And we are inform'd by Bishop Burnet, that soon after the passing of the Act for Uniformity, the Earl of Bristol (who was a noted Romanist) having a Consultation of the Papists at his own House, earnestly advised them, to take Pains to procure Favour to the Nonconformists, that a Toleration being procured for them in general Terms, they themselves might be comprehended within it. (b) And from that Time forward, the Papists with all their Interest, (which in such a Court as ours was very considerable) were either for an indiscriminated Toleration, or a General Prosecution.

And

(b) Hist. of his own Time, p. 193.

*And it thereupon became the grand Plea of the Church Party, that no Indulgence must be granted to the Dissenters, for fear an Handle should be given to the Papists to get Liberty too.*

*It was the great Unhappiness of our Fathers all along that Reign, when they suffered so much by the Means of the Papists, to have the most plausible Argument against them drawn from those very Papists, by the open Instruments of their Distress. They that were of the Established Church knew very well, that none were greater Enemies to the Principles and Practices of the Church of Rome than the Dissenters: And yet when our Predecessors made any Motion for a Toleration, they were presently told, that any Thing of that Kind, would encourage and promote, and hazard the bringing in of Popery; notwithstanding that the Papists were visibly countenanced by the Government, while they who desired nothing more than to help to stem the Tide against them, were frowned on, and sought to be suppressed. It could not but grate upon ingenuous Minds to be continually both in Acts of Parliaments and Proclamations, linked with those whose Sentiments and Designs they most perfectly abhorred, and to have those to whom they were known to be most Opposite, played upon them at every Turn, if they made any Motions for Lenity and Forbearance for themselves, from Fellow Protestants, with whom they agreed in all the Things that were most necessary to secure from Popery. The Papists indeed were in Hopes, that joining with the Church Party to keep down the Dissenters, the Body of Dissenters might at length be provoked to that Degree, as to join with them in Opposition to the Church. This Design was by a merciful Providence, and the Sincerity of our Fathers, at length*

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effectually

*effectually defeated : But the Church in the mean Time shewed no little Unkindness ; and made a dangerous Experiment.*

Coleman in 1678, (when the Papists were almost run a ground) stood to his Principles, and owned he hoped to bring in his Religion by a Toleration. This fired even as great a Man as Dr. Stillingfleet, who soon after publicly charged the Dissenters, (who could not but be desirous of a Toleration, to which they thought themselves to have a natural Right) with promoting Popery, and ruining the Church. Whereas the real Truth of the Matter is this : The Church bid fair for ruining herself, by following Popish Counsels, (of which Severity against Protestant Dissenters was one of the Chief) and throwing herself into Popish Hands, when she might (but by concurring with the Body of the Nobility and Gentry of the Nation, in the Bill of Exclusion) so easily have escaped them. The Church very unkindly bore hard upon Brethren, under the Influence of Enemies ; and contrary to all Rules of Prudence, wilfully ran the Hazard of finding it too late to get Help in Extremity, when she came to need it : Whereas the Papists hating both Church and Dissenters as common Enemies, acted like Men wise in their Generation, in setting the Former with an open Mouth and a full Cry upon the Latter, hoping this Way to compass their own Designs the more effectually though undiscernibly.

And to me I confess it has but an odd Aspect, for the same Learned Doctor forementioned, when in King William's Reign he became a Bishop, to intimate in his Charge to the Clergy of his Diocese in his Primary Visitation in 1690, his Hope that the Dissenters were then convinced, that the Persecution which they  
before

before complained of, was carried on by other Men, and for other Designs, than they did before seem to believe. (c) *As if they were then first to be convinced of it! No alas, they were well satisfied as to that Matter long before that Time. They never once doubted but the Severities upon Dissenters in King Charles's Reign were owing to popish Counsels: But it was no small Pleasure and Comfort to them to find this at last publicly acknowledged, even by those that were so far from pitying their suffering Brethren, that there was no convincing them there was any way to secure the Church from Popery but that of crushing the Dissenters, till bare-faced Popery armed with Power, threatened to swallow up all in common.*

*When King James ascended the Throne, he reflected much on the Church of England for the Severities with which Dissenters had been treated. And though there was Scope and Ground enough for it, yet it is represented as strange Doctrine in the Mouth of a professed Papist, and of a Prince on whose Account, and by whose Direction, the Church Party, had been indeed but too obsequiously push'd on to that Rigour (d). It was not very grateful, it must be confessed: But still it was as good a Return, as (all Things being considered) could well be expected. The King thought this the best Way to serve his Purpose; and that was enough for him. And 'tis added, That the Design of the Papists at that Time was to set the Dissenters against the Church, as much as they had formerly set the Church against them. This was*  
*politick*

(c) *Still. Works*, Vol. III. p. 631.

(d) *Bishop Burnet's History of own Time*, p. 672;  
 673.

*politick enough. And it was with this View that the Toleration was granted, and not out of any real Kindness to those that were eased by it from their foregoing Hardships. And yet it has been the Opinion of many (and it has a great many probable Considerations to support it) that had not the Dissenters had Liberty then, given them by the King's Declaration, they would hardly have got it afterwards by Act of Parliament. But a Wise Over-ruling Providence ordered all for the best.*

*'Twas evident, that though the Papists gave the Protestant Dissenters their Liberty, which their Protestant Brethren had denied them, yet their Aim was to set them at a greater Distance than ever from the Church of England, that had been so unkind to them. And therefore when King James sent forth his Declaration of Indulgence, that accomplished Statesman the Marquis of Halifax, (who had been of the chief in the Ministry in the Reign foregoing) published a Letter to a Dissenter, in which he advised those who after having been long severely used, were on a sudden favoured with Power, to consider the Cause they had to suspect their new Friends, and the Duty incumbent upon them in Christianity and Prudence, not to hazard the Publick Safety, neither by Desire of Ease, nor of Revenge. The Advice was good. And though it cannot be denied but that some few particular Persons did act excentrically and unadvisedly, yet the Bulk of the Dissenters had the Wisdom to follow it. They were not so unreasonable as to flatter themselves that their new Friends had any Inclination to them; or that there could be any firm Alliance between Liberty and Infallibility. They were sensible that to come so quickly from another Extreme, was an unnatural Motion.*

that the other Day were Sons of Belial, were on a sudden become Angels of Light, they found they had reason to be upon their Guard. They were convinced it was dangerous to build upon a Foundation of Paradoxes : And could not see how Popery could be a Friend to Liberty, or an Enemy to Persecution. It heightened their Conviction, to see the Protestants so unmercifully persecuted in France, at the very same time as they that adhered so firmly to their Principles, were so courted and caressed in England. They were far from admiring the Instruments of their Friendship ; and the more they considered their Circumstances, the more Matter of Suspicion did they easily discern, and the less were they inclined to listen to any that preached up Anger and Vengeance against the Church of England, which they were sensible were very much out of Season. They were abundantly satisfied that notwithstanding all the Favour shewn them by those in Power, there was no depending upon the Friendship of such as by their Principles, (when it was safe to act up to them) could allow no Living to a Protestant under them. And for that Reason, though Liberty was pleasant to them after so much Rigour, they yet could not but be suspicious. And if they did not wait for a Parliamentary Allowance of Publick Liberty, of which the Marquis appeared to be desirous, they were yet intitled to that gentle Construction which that Great Man discovered himself inclined to put upon their Proceedings. And it would have been a Matter of great Joy to them, to have found his Words in the Sequel made good, That the common Danger had so laid open the Mistake of the Church Party, that all their former Haughtiness towards the Dissenters (an Expression that some will hardly ever for ever extinguished ; and that it

it had turned the Spirit of Persecution, into the Spirit of Peace, Charity and Condescension. But waiting GOD's good Time for that (of which we would not willingly despair) we have reason (as far as I can judge) to be very thankful, that He in whose Hands are the Hearts of all Men, was mercifully pleased at length to favour us with Liberty in his own Way, notwithstanding that it came immediately from such Persons as we are very sensible, were far from giving it us out of any Good-will.

It would indeed have been much more agreeable, and a Matter of more comfortable Reflection to us, had we received such a Blessing as this, through the Hands of our Brethren, or upon their Interest and Application, out of real Kindness, and from a Conviction of the unbecoming Nature, as well as Fruitlessness of such severe Methods as had been before made use of. Liberty coming in such a Way, would have had a much more grateful Relish, than as coming from those, who it might be easily perceived rather aimed at overthrowing the Protestant Religion, than at doing us any Service. But since that might not be, our Fathers were for taking Things as they were, and making the best of them they could. And seeing those of our Sentiments were unable to get a Legal Liberty, in the Reign of either of the two Brothers, I see not why we may not be allowed to take some Pleasure, in thinking that that very House of Commons, that passed the Uniformity Act; which so much unbinged us, while they rejected that Wise and Healing Declaration that would have united us, seemed upon seeing how Things worked, to alter their Sentiments, and were in a much better Temper with Respect to the Dissenters in 1679, when that Parliament was dissolved, than in 1661, when they



they first came together, which has been taken Notice of by several.

But it is too plain to be denied, that the Church Party could not be prevailed with, openly and with any Freedom to declare for Liberty, till they were forced to it by a downright Necessity, and sensibly found Popery coming in like a Flood, and threatening universal Ruin. Many Attempts were made before to little Purpose; they were insensible; and were not grieved for the Affliction of Joseph: But then their Compassions were stirred, and they gave way. And all that can be said is, That it was better late than never.

The little Success of former Attempts, should not be passed lightly over. In 1663, an Indulgence was opposed, with great Vehemence, for Fear an Handle should be given to the Papists (e). In 1667, the King was pressed by his Parliament to issue out a Proclamation for enforcing the Laws against Conventicles (f). In 1668, a Bill for a Comprehension (drawn up by Sir Matthew Hale) could not gain Admittance so much as to be read in the House of Commons (g). In 1671, a Bill passed against Conventicles, that in respects was much severer than any that passed before it (h). In 1672, when upon the Advice on the Death of King Charles II. a Declaration of Indulgence, the Church discovered a great Uneasiness, and very noisy. At that time, opposed any passion. Nay even in 1685

nd, Vol. III. p. 97, &c.  
England, Vol. III. p. 271.  
e of his own Life and

s, Vol. I. p. 270.

1685, when King James had actually got into the Throne, the Commons (very much under Ecclesiastical Influence) voted an Address to his Majesty, on May 27. to desire him to issue forth his Proclamation, to cause the penal Laws to be put in Execution, against all Dissenters from the Church of England whatsoever. (i) And (which is yet more) we are told by Bp. Burnet (k) that Rossie and Pater-son, the two governing Bishops in Scotland, went so far as in the Year 1686, to procure an Address to be signed by several of their Bench, offering to concur with the King in all that he desired with relation to those of his own Religion: Providing the Laws might still continue in force and be executed against the Presbyterians. And there is Reason enough to believe that there were some of the same Stamp in England at that time, who were of the same Mind. Though nothing could be more evident, than that the making and executing of those Laws by which the poor Non-conformists suffered so deeply for so many Years together, was only that Protestants might destroy Protestants, and the easier Work be made for the Introduction of Popery that was to destroy the Residue, yet could not the Church Party be brought publickly to relent, till the Knife was come to their own Throats, and they were just upon the Point of being offered up in Sacrifice. Then did they awake out of their Sleep; and indeed it was high Time to recollect themselves, and alter their Note. When they found that all they had was just going, and they were wholly at the Mercy of the Court for refusing to read the King's Declaration of Indulgence

(i) Echard's Hist. of England, Vol. III. p. 751.

(k) Hist. of his Time, p. 680.

Men of the Clergy may still retain their little peevish Animosities against the *Dissenters*, yet the wiser and more serious Heads of that great and worthy Body see now their Error. They see who drove them on in it, till they hoped to have ruined them by it, It cannot be doubted but their Reflections on the Dangers into which our Divisions have thrown us, have given them truer Notions with relation to a rigorous Conformity. The Bishops have under their Hands declared their Disposition to come to a Temper in the Matters of Conformity ; and there seems to be no Doubt left as to the Sincerity of their Intentions in that Matter. Their Piety and Vertue, and the Prospect that they now have of Suffering themselves, put us beyond all doubt as to their Sincerity. And if ever God in his Providence brings us again into a settled State, out of the Storm into which our Passions and Folly, as well as the Treachery of others have brought us, it cannot be imagined that the Bishops will go off from those moderate Resolutions, which they have now declared : And they continuing firm, the weak and indiscreet Passions of any of the inferior Clergy, must needs vanish, when they are under the Conduct of wise and worthy Leaders. And I will boldly say this, that if *the Church of England* after she is got out of this Storm, will return to hearken to the Peevishness of some four Men, she will be abandoned both of God and Man, and will set both Heaven and Earth against her. The Nation sees too visibly how dear the Dispute about Conformity has Cost us, to stand  
any



complished, and the foregoing Fears were dissipated, and it came to the Trial, tho' King William and Queen Mary and some of their Ministers of State were forward enough yet a Comprehension would not by any Means go down; the Times would not bear it; the Generality of the Dignified Clergy could see no Occasion for it; and even the Act of Toleration could not be carried through, without considerable Difficulty. We may easily gather thus much, from the Paper that was published by Mr. John Howe in 1689, before the passing of that Act, intit. The Case of the Protestant Dissenters represented and argued. That great and good Man was one that did not use to affect to carry Things to Extremity: And yet in that Juncture, and upon that remarkable Occasion, he expressed himself with no small Warmth: Saying; he that knows all Things, knows that though in such Circumstances, (therein referring to the Reign of King James II,) there was no Opportunity for our receiving publick and authorized Promises, when we were all under the Eye of watchful Jealousy; yet as good Assurances as were possible, were given us by some that we hope will now remember it, of a future established Security from our former Pressures. We were told over and over, when the excellent Heer Fagell's Letter came to be privately communicated from Hand to Hand, how easily better Things would be had for us, than that encouraged Papists to expect, if ever that happy Change should be brought about, which none have now beheld with greater Joy than we. We are loth to injure those who have made us hope for better, by admitting a Suspicion we shall now be disappointed, and deceived as we have

have formerly been, and we know by whom. We cannot but expect from *Englishmen*, that they be just and true. We hope not to be the only Instances whereby the *Anglica Fides* and the *Punica* shall be thought all one. Our Affairs are in the Hands of Men of Worth and Honour, who apprehend how little grateful a Name they should leave to Posterity, or obtain now with good Men of any Persuasion, if under a Pretence of Kindness to us, they should now repeat the Arts of ill Men in an ill Time. Great Minds will think it beneath them to sport themselves with their own Cunning in deceiving other Men, which were really in the present Case too thin not to be seen through, and may be the easy Attainment of any Man that hath enough of Opportunity, and Integrity little enough for such Purposes. And it is as much too gross to endeavour to abuse the Authority of a Nation, by going about to make that stoop to so mean a Thing, as to make a Shew of intending what they resolve to their utmost shall never be.

*Any that knew the Caution of Mr. Howe, and the Freedom he was admitted to with King William, will easily conclude there was somewhat in the Wind that was more than ordinary, when he expressed himself upon this Occasion with so much Pungency. Perhaps the forecited Apologist for the Church may furnish us with the best Comment on these Expressions. And from him we have an Account, that the Bishops in the former Reign had in that Petition for which they suffered so gloriously, expressed a Readiness to come to a just Temper, in all the Matters of Difference among us, when they*  
B 2 should

should be brought before them in Convocation or Parliament. And among other Messages that were sent over to the King, being then Prince of *Orange*, one was, that he would use all his Interest among the *Dissenters*, to hinder them from running into the Declaration, and to the Design that was then promoted, of animating them against the Church. Of this, *says he*, I may be allowed to speak confidently, because it passed through my own Hands; and I drew the Directions that were given to an eminent Person who was employed in it. Upon these Reasons it was that the Prince promised in his Declaration, with which he came over, that he would use his Endeavours to bring about the so much desired Union between the *Church of England* and the *Dissenters*. So their Majesties were under Engagements to make the Experiment. It is true it did not succeed: A formed Resolution of consenting to no Alterations at all in Order to that Union, made that the Attempt was laid aside. I will not enter into any further Reflections on Mens Behaviour at that Time. It plainly appeared it was not a proper Season to try to make Peace. Attempts that Way were more likely to create new Rents, than to heal the old ones. (o) *And he uses like Freedom in his Exhortation to Peace and Union in his Sermon at St. Laurence Jewry, from Acts vii. 16, on Nov. 16, 1689.*

*Such Things as these being duely consider'd, may cause us to set the greater Value upon the Act of Toleration,*

(o) See the Bishop of *Sarum's* Reflections on a Book concerning the Rights of an *English* Convocation.

Toleration. *Well may we value it the more, because it was the Fruit of that Glorious Revolution which secured to us every Thing that could be valuable to us either as Englishmen or as Protestants: And it was freely so represented, in the famous Trial of Dr. Henry Sacheverel, who by his inflaming Sermon set himself to bring that Act into Disrepute and Contempt. The second of the Articles upon which that celebrated Gentleman was impeached, was this, that he had suggested and maintained that the Toleration granted by Law was unreasonable, and the Allowance of it unwarrantable: And the Managers against him were free upon this Head. Sir James Montague the Attorney General declared, the Toleration Act, to be one of the most necessary Acts for the Good of the Kingdom. (p) Sir Peter King, (since Lord High Chancellor) represented it as one of the principal Consequences of the Revolution, and a Thing that was for the Welfare and Support of the Protestant Interest in general. (q) Lord William Pawlet, gave it as his fixed Opinion, that it was one of the happy Consequences of the late Revolution, that her Majesty's Protestant Subjects by a Legal Indulgence granted to the Dissenters, were united in Interest and Affection, in the Defence of her Majesty's sacred Person and Government. (r) Mr. Cowper in speaking to the Lords expressed himself thus: This Indulgence is required from us as Christians, and as we are Men professing Humanity, and Good-will towards one another. He calls the Act of Toleration, a Law by which*

the

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(p) Trial of Dr. Henry Sacheverel, p. 19.

(q) Ibid, p. 77, 78.

(r) Pag. 90.



the People have been more firmly united in Interest and Affection than formerly : *And declares he means*, in the Days when the Penalties of the Laws against the Dissenters were inflicted with intemperate Zeal. (s) *And he added afterwards*, that the Commons were thoroughly convinced, that the Peace and Welfare, the Security and Strength of the Kingdom, in great Measure depend, upon the inviolable Preservation of the *Act of Toleration*, which had been most maliciously and seditiously traduced and misrepresented by Dr. Sacheverel. (t) *And since our Legal Toleration is so highly applauded by such Persons as these*, I think we may well be allowed to set a considerable Value upon it.

Nor can it be thought unreasonable for us to prize our Liberty yet the more, because it comes to us as the Fruit of the Prayers and Tears, the Sufferings and Hardships, the Conflicts and Vows of our Fathers before us. Some of us I doubt not may well remember, that in the Course of our Education, in the Midst of their most sorrowful Complaints of their own hard Usage, they to prevent our being disheartened, would freely entertain us with the Hopes they had that better Things were reserved for us. These better Things through the great Mercy of GOD we have in good Part lived to reach : And therefore we should take Heart, cheerfully following them as far as they followed CHRIST ; adhering firmly to the Cause of Truth and Purity, Liberty and Charity in Conjunction, and trusting GOD with the Sequel. Let us consider farther,

## IV. What

(s) Trial, p. 91. (t) Ib. p. 305.

IV. *What Usage we have met with since we have had that Liberty for which we have so much Reason to be thankful. I have no Inclination here to exaggerate; and yet think I may say with a great deal of Safety, that since our legal Toleration, our Treatment has not been over-kind, from those who in the latter Part of the Reign of King James, could speak with so much Tendernefs of their Brethren the Dissenters. As it was not (as we have seen) without Difficulty that the Toleration was obtained, so have I been very much misinformed, if a Clause that was in the Bill for it as it was at first drawn up, relating to Schools for the educating and instructing our Youth, was not dropped clandestinely; and a second time scratched out, after it had been reinserted; which was neither generous nor kind. As soon as the Act was passed as it is, our Ecclesiasticks were for nibbling at it. Mr. Norris of Bemerton was one of the first that began, in his Charge of Schism continued. (u) He seems to arraign the Government as doing what it ought not have done in granting us such a Liberty; and takes upon him to predict ill Consequences to the Nation, and general Interest of Religion, which time would shew. Dr. Nichols says that many have thought the Toleration too extensive: And therefore as Mr. James Peirce observes, they set themselves to cramp it in the late Reign; and in all probability had not a Merciful God cut short their Designs, they would have made it narrow enough in a little time; for they would probably have left nothing of it. (x)*

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*And*

(u) P. 24, 32.

(x) Vindication of the Dissenters, Part I. p. 27

*And it is owned with respect to Dr. South by the Writer of his Life, that he by no means liked the Act of Toleration for all Protestant Dissenters (y) And we have had reason enough to believe the same of several others, if we may judge by their Carriage; in taking such Pains to find some Flaw in the Act and prosecute those that they imagined made the least Slip in observing it.*

*But I cannot help taking particular notice here of the great Dr. Stillingfleet, who having given it as his Apprehension, that a general unlimited Toleration to Dissenting Protestants, would soon bring Confusion among us, and in the End Popery; and that a Suspension of all the penal Laws that relate to Dissenters, is the same thing with a boundless Toleration: (z) (in which by the way, the Event has proved him mistaken, because we have had that Suspension of the penal Laws, which he declares to be the same thing with a boundless Toleration, now for many Years, and yet are as far either from Confusion or Popery as before :) seems to have been uneasy that his Advice concerning them had not been more regarded; and was for still straightning them after the Law was passed, as far as that would allow a Pretext for it. And therefore in the Year 1690, speaking of the Dissenters he has these words: If after all, they grow more Headstrong and Insolent by the Indulgence which the Law gives them; then observe whether they observe those Conditions on which the Law gives it to them. For these are known Rules in Law, that he forfeits his Privilege who goes beyond the Bounds of it; that no Privileges are to be extended beyond the Bounds which*

(y) P. 116.

(z) Preface to his *Unreasonableness of Separation*, p. 85.

*which the Laws give them ; for they ought to be observed as they are given. I leave it to be considered, whether all such who do not observe the Conditions of the Indulgence, be not as liable to the Law as if they had none. (a) That this Passage may be the better understood it may be recollected, that the very same Person who gave the Advice in 1690, when he was Bishop of Worcester, had in 1682 when he was Dean of St. Paul's, advised that if Liberty was thought fit to be granted to Dissenters by the Government, one of the Conditions of it might be this, that no indulged Persons presume under severe Penalties to breed up Scholars, or to teach Gentlemen's Sons University Learning ; because this may be justly looked on as a Design to propagate Schism to Posterity, and to lay a Foundation for the Disturbance of future Generations. (b) Now Liberty for our Schools happend, (though it appears not without Design) to be omitted in our Act of Toleration, as it passed in Parliament : And thereupon it was his Opinion, that the Gentlemen of the Established Church, might still call any of the Dissenters to an Account, that pretended to act as Schoolmasters or Tutors, and he was accordingly himself concerned in prosecuting some upon that Head. I can speak of this the more positively, because I had a particular Account from one that was a Party concerned, of the Trouble he received from Bishop Stillingfleet and in his Diocese, for his educating Youth without a Licence ; in which Case he was forced to make Application to some in the Ministry in the Reign of King William*

(a) Stillingfleet's Works, Vol. III. p. 632.

(b) Pref. to his Unreasonableness of Separation, p. 88.

William, who had interest sufficient to obtain a Prohibition to stop Proceedings. And I well remember that he told me when he waited on the Bishop upon that Occasion, he treated him with great Civility; and at the same time was very urgent and pressing to know by what means and whose Interest that Prohibition at which he seemed surprized and concerned, was obtained: But tho' my Friend was very thankful that he carried his Point, yet he was too cautious to gratify his Lordship's Curiosity.

All along the Reign of King William, were we frequently troubled with Prosecutions of a like Nature, of which my Account and the Continuation furnish with a Variety of Instances; and Mr. Richard Frankland, was one of the most remarkable: For his Troubles were continued, from the very passing of the Act, till the Year 1698, in which he died. We had also divers other litigious Suits depending in that Reign in Westminster Hall, which were still attended with no little Expence and Trouble. And Things of this Kind were sufficient Indications, that though the Church Party was not able to binder our Liberty, they yet were not over-much inclined to Generosity and Good-humour towards us; and that a Number of them did not want Inclination to go farther against us than such Prosecutions amounted to, had they known how. But we were screen'd from Time to Time, by the favourable Regard of this Prince to us; and should therefore deserve to be stigmatized for our Ingratitude, if his Memory should not be ever Dear and Precious to us.

In the next Reign, we had the Occasional and Schism Bills brought into Parliament, and passed against us, after strong Debates, and with a great deal of Artifice: And these are so fresh in Memory, that dilating on them is the less needful; though

though many to this Day find it hard to understand why upon the Church's Account, the Dissenters should be hindered by Law, either from educating their own Children, or from being concerned in Corporations for the Poor, and bestowing their Time and Money in Charity to them. But I think it is not the least Breach of Charity to conclude, that they that could take such Steps as these were, against such Persons as were taken under the Protection of the Law, and were upon all Occasions remarkable for their Fidelity to the Government, and had formed a Design to deprive all such as adhered to them of their Votes in Elections of Members of Parliament, would not have stuck at depriving us of all Legal Protection, had they thought it in their Power to compass it.

However, in Queen Anne's Time, warm, peevish and angry Writings came out against us thick and threefold, and we were exposed and bespattered in them without any Mercy; and it appeared the Aim of some Persons of considerable Influence, to bring us under a general Contempt. Any Failings of particular Persons, were charged upon all that were of their Denomination; which is a Method of Dealing that could not be born, and is severely censured, whenever it is endeavoured to be returned. We were ever and anon pelted with insipid Jest, to make us ridiculous. We were upbraided with a Saying of King Charles to Duke Lauderdale, that the Religion of the Presbyterians was not a Religion fit for Gentlemen. But what of that! If it is a Religion agreeable to Scripture, fit for the Apostles and Primitive Christians, and zealous Martyrs and Confessors, who lived in the purest Ages; and able to conduct to Heaven and Happiness, we may well enough be satisfied with it, and need desire no more. Often also were we told, that we Dis-

sentrers



*that I think verily it is hard to apologize for it. How can that Church that stands upon a narrow Bottom, and that casts off Regard to other Churches that aim at as great a Conformity to Scripture as may be, and that confine its Respect to those of its own Stamp and Way, and excommunicates all that censure any of its Articles, Forms, Ceremonies, and Injunctions, be the best Church in the World! Most certainly, such Churches as are fixed on a wider Bottom, and allow greater Latitude, (though without any Scope for Licentiousness,) and encourage a more extensive Charity, upon a Comparison must appear more excellent, and to be preferred. How a Church, whose Ministers are chosen by any such as can but get Possession of Presentations, (even though they are Atheists, Arians, or Papists) can be better than that Church in which Ministers are chosen by the People themselves that are to be watched over by them, (who if they have any Conscience at all, will be for such as appear to have the great Concerns of Religion most at heart,) is altogether past my Skill to comprehend. Nor can I by any Means understand, how a Church in which the most ignorant or vicious; are allowed both to officiate and communicate, can be better than a Church in which none are owned either for Ministers or Communicants but such as have a competent Knowledge, and are free from Scandal. These appear such Difficulties to me, that I never yet could get over them.*

*Bishop Burnet freely tells us, that one of the best Bishops he ever knew, (and any one that has ever read his History of his own Time, will presently conclude that he means Bishop Leighton who is his Hero) was very uneasy at this Expression that he often heard used, that the Church of England was the best c. n-stituted*



or that they art not sufficient to support his MAJESTY and his Government, without our Assistance: And yet upon a critical Exigence, they have more than once sensibly found the Want of us, and have not been backward to let us know as much, and have seen we have as readily come in to their Assistance, as they could desire; and yet we must not be too hasty in expecting a suitable Return, for fear we are disappointed.

In the mean while, we cannot well expect any other, than that these Gentlemen go on with their Boasts of the Excellence of their Establishment, and of their being the best Constituted Church in the World: For though such Language is not easily to be reconciled with Solomon's wise Admonition, let another Man praise thee, and not thine own Mouth; a Stranger and not thine own Lips; yet when Persons have so long continued the Use of any Phrase, or particular Sort of Expression, as that it is become habitual, it is not an easy Thing to drop or quit it: That must be a Work of Time.

But I must confess it is past my Skill to conceive, where can lye the peculiar Excellence of that Church, that is governed by Civilians that are meer Laymen, who are in Possession of the Real Power, while the Bishops have little more than the Name, of which I once heard one of King William's Bishops complain with great Freedom. And when the Parish Ministers that have the Cure of Souls, find it so difficult to keep the most scandalous Persons within their several Precincts from the LORD'S Table, if they are inclined to come there; and cannot deny the Sacrament to a known Atheist or Deist that demands it as necessary to qualify him for a Commission, without being liable to an Action of Damage, there appears to me so little Room for Commendation,  
that

*swer any End) discourse of the Desirableness of Unity, and the Evil of Schism, or causeless Separation, and its mischievous Consequences as freely as they: And as far as I can judge, we may do it with somewhat of a better Grace than they. For it has methinks but an ill Appearance, for any to cry out with Vehemence for Union, while at the same Time they have a mighty Zeal and Fondness for those Things that cause Divisions, and will always occasion them. It is an easy Thing for such as are on the rising Ground, to charge their Inferiors with being swayed by Passion and Prejudice, forgetting what a Discovery they are making all the while of their own Stiffness, Rigour, and Imperiousness. But when any that talk much for Union are against those Things that would promote it, it is a shrewd Sign that it is not so much Unity that they are for, as for having their own Will and Way.*

*Nor need it be any great Surprise to us, if there should be some among them that should still cry out, (as several of them have often done) that they should sooner fall in with the Papists themselves, than with us that call ourselves Protestants, and yet dissent from their Church. There is the less Reason for our being moved by this, since it only shews the Weakness of the Pleaders, and the mean Opinion they have of the Protestant Religion; which would be really despicable, if all the great Principles of it, in which we that are out of the Establishment agree with those that are under it, were of less Value, than those Things (which they that have the greatest Zeal for them own to be indifferent) wherein we differ from them.*

*Nor must we wonder, as if any strange Thing happened to us, if they should still be ever and anon urging us to a Compliance with their Prescriptions and Regulations for the Sake of Peace,*  
*than*

than which nothing has a more plausible Appearance. But if we offer it to them, (as has on our Side been often done) as a Thing much more reasonable, that even for the Sake of Peace, they should forbear demanding of us, what they have no Right to insist upon, and urge this home we shall find that if it be fairly argued, they cannot stand it.

I remember the Learned Dr. Hody soon after the Revolution, with great Earnestness moved the Bishops that were deprived to yield for Peace sake: But Mr. Dodwel signified to him by Way of Reply, that that Exhortation of his was more applicable on the other Side; since there can be no Arguments why good Men ought to surrender Rights for Peace sake, but what will more cogently hold, for quitting Pretences that are not duely supported. And I profess, I cannot see there was any answering it, without shewing they had a Right to what they pretended to. And indeed, there are but few Arguments that those of the Establishment can make Use of against us, but what may be and have been turned upon themselves, which much abates their Strength and Force.

Monsieur Jurieu a Noted French Writer, in his True Sytem of the Church, (e) has an Expression, that I think deserves Observation. Tho' we, says he, were actually in the Wrong as to all the Points which keep up the Separation betwixt us and the Church of Rome, yet we should be obliged in Conscience to separate from her, and persist in our Separation, till persuaded she has Reason of her Side. And I must own I cannot see, why it may not be applied to the Case between us Dissenters and the Church of England, in which it

*will equally hold. We may say as he, that tho' we Dissenters were actually in the Wrong, as to all the Points which keep up the Separation betwixt us and the Church of England, yet we should be obliged in Conscience to separate from her, and persist in our Separation, till persuaded she has Reason of her Side. Here we may safely fix and stand our Ground without being justly chargeable with disregarding Peace: And let the Zealots for Church Power ring their Changes ever so often or loudly within our Hearing, we have no Occasion to be moved, till they shew us their Warrant. But still we need not wonder, if many find Wealth and Honour, Grandeur and Power have Charms too strong and bewitching to be resisted.*

*It need not therefore be shocking to us, for them at Times, to be drawing off Families of Distinction from us. It is but very little that we can do to serve our Friends and Adherents: Whereas they that are in the Church have a mighty Interest. That is mainly derived from the Nobility and Gentry, who while they govern the People, are themselves much governed by the Clergy: And that it should be thus, is the less strange, since the Clergy (for the most part) are first their Schoolmasters, and afterwards their Tutors in the Universities, and so have the Opportunity of instilling Principles into them at their own Pleasure. They are also sometimes capable of giving a Turn in Marriages, and being helpful in the Settlements that usually attend them, and often draw considerable Consequences after them.*

*Nor can it well surprize us, if they go on to do what they can to deprive us of Opportunities for educating our Youth to Advantage, especially such as may be designed for, and inclined to the Ministry*

*Ministry among us, by which Means they are apt to promise themselves our Interest must decline. Nor is it a Thing unaccountable, should they now and then draw off from us, some that either at the Expence of their own Relations, or with the Help of the Charitable Contributions of others, are with us bred up to the Ministry, after they have gone through their Education. I think their Readiness to receive and encourage such, when they are promising and hopeful, may be easily accounted for. Time indeed has been, when they have with no small Applause received some Deserters from us, who had prostituted their Characters to that Degree, as to have rendered themselves incapable of any Service, had they continued to be numbered with us; about which I well remember I once had a fair Opportunity of discoursing (before a great deal of Company) with Dr. Trimnel the late Bishop of Winchester, at Tunbridge Wells: When I freely told his Lordship that I took that for strange Sort of Management, that was not likely to contribute, either to the Credit of Religion, or the Honour of the Church, and he appeared readily to concur and fall in with me. But when they that change Sides, and go over from us to them, are Persons of real Worth, (tho' their Conduct may have an odd Aspect, if they had before gone deep into right Notions of Liberty, yet) it may well enough be expected that they should be countenanced and encouraged: For it is natural to be pleased with Profelytes.*

*We should shew but very little Knowledge of Mankind, if we expected any farther Motions towards a Comprehension, in haste. When three such advantageous Seasons for such a Purpose as presented themselves at the Restoration in 1660, upon the Discovery of the Popish Plot in 1678, and at the Revolution in 1688, were either*

*carelessly or by Design, let slip or lost, I cannot see what Reason we can have to look for any Offers on their Part that Way; or fancy that any from us would be agreeable. Bishop Burnet indeed takes Notice of some who profess great Zeal for the Legal Establishment and yet seem to be set on forming a New Scheme both of Religion and Government, and are taking the very same Methods, only a little diversified, that have been pursued in Popery, to bring the World into a blind Dependence upon the Clergy, and to draw the Wealth and Strength of the Nation into their Hands. (f) And should this Design go forward, it may perhaps at length become necessary, to do somewhat to put a Stop to it, for Fear of the Consequence: And there is no one Thing would check it so effectually, as a Comprehension, and the enlarging and widening our Foundations. And it has been observed by others, that there are some in the Church, that appear to be growing weary of their own Settlement in some Respects. There are a Number that are sick of their uncharitable excommunicating Canons, that are levelled against all indiscriminately, that affirm any Thing in their Articles, Liturgy, Ceremonies, or Church Government, to be repugnant to the Word of GOD: And this may in Time have some good Effects, and occasion Alterations. Dr. Stillingfleet many Years ago acknowledged several Things to be very desirable towards the Happiness and Flourishing of the Church: As the Exercise of Discipline in Parochial Churches; the Reforming the Ecclesiastical Courts as to Excommunication; the retrench-*

(f) Pref. to Vol. III. of the History of the Reformation, p. xii.

retrenching Pluralities; the Strictness and Solemnity of Ordinations; and the making a Book of Canons, suitable to this Age, for the better regulating the Conversations of the Clergy. (g) *And since that Time, there has a Number of them risen up, and some of them Men of Figure too, that have discerned and owned some Alterations to be necessary for the Sake of the Church of England, and for their own Sakes too. But as for any considerable Advance towards a farther Reformation, I cannot see any Reason to expect it, unless some such pressing Exigence should happen, as falls not within the distinct Reach of humane Foresight. If there should come a remarkable Revival of the Spirit of true Piety among us, (which is what a great Number of good Christians among us, of all Denominations, are most heartily longing, and waiting, and praying for) then and not till then will this great Work be accomplished. The Distant will then be brought together, hard Things will become easy, what is rough will be made smooth, and the greatest Difficulties will vanish. Not by Might nor by Power, but by my Spirit, saith the Lord of Hosts: The great Mountain before our Zerubbabels shall become a Plain, and they shall bring forth the Head-stone thereof with Shoutings, crying Grace, Grace unto it. In the mean Time while this is deferred and delayed, let us*

VI. Consider what Sort of Carriage becomes us, and may be expected from us, and take care to behave accordingly. Most certainly my Brethren, both GOD and Men have their Expectations from us: And it will become us, and be

our Wisdom, to take Care to manage ourselves in such a Manner, as that we may answer both. Let us be thankful both to GOD and our Rulers, that our Circumstances are so easy, compared both with what they might have been, and what they would have been, if some Men had had their Wills. If (all things being considered) we are not very thankful, we shall be altogether inexcusable. But at the same time, let us be humble, and not assuming. Let us bear the Indignation of the LORD that is visible, in our remaining Difficulties, because we have sinned against him. Let us not because we have not gotten all that we could have wished for, or all that we might hope for, or might perhaps be apt to think we had a Right to, or had some Reason (on one Account or another) to expect, be hereupon sullen and discontented, and make light of what we have, on which our Fathers would have set so great a Value, and for which they would hardly have thought they could have paid too dear.

Let us take heed of degenerating from those that went before us. Let us follow their Faith considering the End of their Conversation. Let not that plain Way of serious Preaching, by which they were so instrumental in spreading and undefiled Religion in the Land, and so much Good to the Souls of Men, ever be relished by us: Nor let their Integrity, and heartedness in their Carriage, ever be forgotten. Let us (as we have good Reason) be careful of thoughts of abusing Liberty, which is one of the most valuable of Blessings, to the Church. Let us encourage one another in our best Intention, and in our



encrease our Stock, as we are laying out and expending. Let us do the whole of our Work with Warmth and Vigour, and aim at the Hearts of those with whom we are dealing: Looking upon it as a Contempt of such great Things as we treat about, (as it really is) to speak of them without great Fervency and Affection. Let us with well doing endeavour to put to silence the Ignorance of foolish Men; taking heed to ourselves, and to all the Flocks that are under our Care. Let us maintain our own Innocence, and walk inoffensively: carefully keeping up both Christian and Brotherly Unity and Communion.

Let us shun Extremes on all Hands and endeavour that our Moderation may be that Way made known unto all Men. While we endeavour to stand fast in that Liberty which CHRIST has given us a Right to, let us not love Separation for Separation sake. Though we see Reason to prefer a free Way of praying, to the being ordinarily confined as to Words and Expressions, yet let us not run down all Forms of Prayer as dull and spiritless, and to be condemned; remembering that the best and wisest and greatest Men we have had among ourselves, owned them to be lawful and warrantable. Let us not out of Aversion to Impositions, run into a Fancy, that things must therefore be unlawful, because they are required by Superiors: And let us take constant heed of condemning ourselves in the Things that we allow. If it be possible, as much as lieth in us, let us live peaceably with all Men. Though some slight and others insult us yet let us be Catholick spirited. Let us love all without Exception that have any Thing of GOD in them; any thing of the Image of CHRIST upon them. Let us strive to return

*to the Apostolical Simplicity ; and take care that our Religion be that of the Bible.*

*Whatever you do, my Brethren, take heed of narrowing your Charity, and confining it within any humanely devised Inclosures. Be content with your own Liberty, and condemn not such as you differ from, but be ready as far as the Word and Conscience will allow, to have Communion with them, and with all the true Christian Churches upon Earth, in all Christian Offices and Duties. Manage your Differences with Modesty ; carefully avoiding rash and intemperate Zeal. Take heed of inflaming Matters, by attempting to make the Differences which there are between the Church and Dissenters, to appear greater than they are in reality, or the Distance wider than it is. Endeavour after that Latitude and Enlargedness of Mind, as may fit you for general and extensive Service to the Christian Church : And never forsake that comprehensive Interest so far as to be ingulphed into a Party, upon any private and distinct Basis.*

*Let us take care to use our Liberty well, that so if it be possible, we may check any thing of an Inclination to abridge us of it. Bishop Stillingfleet formerly signified his Fear, that the Dissenters would grow more insolent upon a legal Indulgence, and bid Defiance to the legal Constitution. (b) Though the Suggestion looks a little ill-natured, yet it will become us to take heed of verifying the Prediction. Instead of Defiance, let us treat even the warmest and bitterest among the Church Men with Civility. Though some of them both in Speech and Carriage may discover Bitterness,*

(b) Pref. to his *Unreasonableness of Separation*

member the Lesson of the Ancients, so to speak off and to our Enemies, as those that expect and hope some time or other to become Friends.

In some Instances it must be owned, they are far from dealing with us in a friendly Manner; and there are things in which they are apt to be very touchy: But if we consider humane nature we need not much wonder at it. We never knew what it was to have their Temptations: or if we had, might perhaps have carried it as ill, as those we complain of with the greatest Freedom. They are upon the rising Ground, and have many Advantages on their Side. They are fond of Power; and it grates upon them to have their Right to it called in Question. They look upon that as an Injury, and therefore their Spirits rise in Opposition. How much soever we dislike this Temper let us shew that we heartily love their Persons. It is an old Saying of Seneca, that they that are sore, complain if they but think their Sore is touched. Many are ready to complain of the Unpeaceableness of their Neighbours, who by their good Will would have Peace with none but themselves, and those of their own Way. Let us pity those that are of this unhappy Disposition, and avoid whatsoever would needlessly irritate them. And though some among them should take Pains, and use Arts of Misrepresentation, to make us that are Dissenters appear despicable, and not fit to be favoured or countenanced, yet let us not offer to retaliate: But endeavour to overcome Evil with Good. Let us carry it towards them with Meekness and Gentleness, commend what is truly commendable in them, put the best Construction upon their Actions that we are able; and cover their Infirmities with the most charitable Interpretations we can find any Room for: And this  
will

will be the best and the most likely Way to mollify and overcome them.

Let us not envy them their Wealth and Pomp and Grandeur, so long as we can but enjoy the Worship of GOD in Purity, and without Molestation; move on vigorously towards Heaven ourselves, and be of some Service to others, to help them also thither. While we stand up for Liberty, let us shew by our Carriage that we are Enemies to Divisions, Hatred and Contention, and desirous of Peace upon scriptural Terms. Let us not judge or despise our Brethren, or be alienated in our Hearts and Affections from them. Let us do nothing through Strife or Vain-glory, but Manifest by our whole Behaviour, that we do not differ from those that are under the National Settlement, out of Humour or Peevishness or any turbulent Disposition, but purely out of Judgment and Conscience towards GOD. And let us take heed of running into Uncharitableness ourselves, while we freely blame others for it: And shew much more Zeal for Truth and Love, than for the Interest of those that think and act just as we do. And as such Things as these will be very pleasing to Almighty GOD, so shall we find they will much promote the Quiet of our own Conferences, and be helpful also to recommend us to others.

Let us live in Love among our own selves. Though there may be Differences ever and arising among us, yet let us remember, We are Brethren. Let us studiously avoid those Heatings and Contentions, together with those mutual Jealousies and Suspensions, as tend to extinguish that Brotherly Love, without which we cannot have any just Ground to hope, that the Spirit of Love and Peace will be with us. It may so happen that a Heat may be a Passion may on a sudden hurry into wh.

*bear Reflection, yet have we all the Reason in the World to beware of any Thing in our Management or Carriage, that should give the least Encouragement to that Remark (which is so justly offensive to all Christian Ears) that the Hatreds of Divines are implacable. Should we have more Liberty among us than formerly, and less Love, it would be very sad in itself, and a bad Prognostick, with regard to Time to come.*

*That there have been Heats among us, is too notorious to be denied or concealed: And though I am far from having any Design to revive them, yet I must take the Liberty to say, that all Sides have been to blame. The Church Party are apt enough to upbraid us: But it is as well known, that they also have been divided, and still are so, and that as much to the full as we; and perhaps I might upon good Grounds say more. They have had still the same Doctrinal Debates, and they have been managed with as much Warmth: And then they have also some Contests which are peculiar to themselves. Not a little do they differ about Church Power, the Rights of Convocations, the Dignity of the Priesthood, and other such-like Things. Some, (as Mr. Thorndike and Mr. Lesly) have appeared with a mighty Zeal for restoring the Right of Electing Bishops, to the Clergy and the Body of the People; and have represented the Want of this as the Cause why Episcopacy was and is so much neglected: While others again are of Opinion, that if the Regale (that is, the Right of the State in disposing of the Offices and Preferments of the Church) should be dropped, the Church would soon be in Confusion. Many of them differ widely from their Articles, notwithstanding their subscribing them; and others are for reviving several antiquated Notions and Practices of Popery, instead of purging out what of them are*  
yet

yet remaining. They have therefore very little reason to upbraid us ; nor have we much occasion to regard it if they do.

They often twit us with our not being what we were, and tell us, that we have lost very much of our former Strictness : And I must confess, I could heartily wish we could say with truth, that we had as much real Seriousness among us (which is what I suppose to be meant by Strictness) as they had that went before us. They commonly tell us, that we are perpetually contending : And to them that are so ready to upbraid us with this, we have no great reason to boast how much time we ourselves are united, yet I should be heartily glad that we could but behave ourselves so, as to be able to wipe off that Charge, and say that there was no Ground for it left remaining.

But let us my Brethren, take heed to ourselves, and endeavour to rectify what is amiss, and instead of endlessly drawing the Saw of Contention, be much in Prayer to Almighty God for the Influences of his purifying, quickning, and healing SPIRIT. Let us beg a fresh Effusion of the Divine Spirit from on High, to revive the Power and Life of Religion in the World. Nothing can be more manifest than that the Church of CHRIST at this Day, is most sadly degenerated, has long been in a very languishing State, and is become too like the Rest of the World. Formality has eaten out the Spirit of Piety ; Selfishness, Covetousness, Pride, Wrathfulness, Envy, and Malice, have most shamefully abounded in the Christian Church, and sadly defaced, disquieted, and infested it : And all Parties have been such Sharers in the common Guilt, that they must pretend an Exemption. The great Doctrines of the Christian Religion have lost their Force, are professedly believed but for Fashions

while such as seem to entertain them, both are, and practise, just as they would do, if they believed them not. The Primitive Christians were lively and vigorous; Heavenliness and Spirituality sparkled in their Profession and Conversation. They looked like so many pieces of Immortality dropped down from Heaven, and tending thitherward : And this World was nothing to them ; but trampled on, as a despicable and contemptible Thing. Whereas now, Religion is very generally grown a dead Thing ; a mere piece of empty spiritless Formality : And many that make a great Profession are lost in Carnality, and crumbled into Parties, which are inflamed against each other, striving who shall get the better ; which is much to be lamented. The Great Mr. Howe speaking of such an happy Union and Alteration as is necessary in so deplorable a Case as ours, freely says, that it must be effected not by mere humane Endeavour, but by an Almighty Spirit poured forth, which (*says he*) after we have suffered a while, shall put us into Joint, and make every Joint know its Place in the Body, 1 Pet. v. 10 : shall conquer private Interests and Inclinations, and overawe Mens Hearts, by the Authority of the Divine Law, which now, how express soever it is, little availeth against Prepossessions. Till then Christianity will be among us a languishing, withering Thing. When the Season comes of such an Effusion of the SPIRIT from on High, there will be no Parties. And amidst the Wilderness Desolation that cannot but be till that Season comes, it matters little, and signifies to me (*says he*) scarce one Straw what Party of us is uppermost. The most Righteous as they may be vogue'd, will be  
but

but as Briars and scratching Thorns ; and it is better to suffer by such than be of them (i).

(i) See his  
Funeral Ser-  
mon for Mr.  
Mat. Mead,  
in 12mo, p.  
54, 55, 56.

Let us then beg of GOD with all possible Earnestness, that he would more generally and visibly impress his own Image on the Present, and the rising Generation, and diffuse an Holy Light and Love on all Orders and Ranks of Persons among us ; and particularly on Magistrates and Ministers, who are so likely to have a good Influence upon others : And that there may be such a Spirit of Prayer and Supplication stirring among us, as may bring down upon us all Manner of spiritual Blessings in a rich Abundance : And such an uniting Spirit as may effectually Check our Animosities and Divisions, and heal our Breaches ; and such a Spirit of Love and Peace as may make us like the first Christians, of one Heart and one Soul. That this good Time may be hastened, is and will be the hearty Prayer, of

Your Affectionate Brother,

and Companion in Labour,

Faith, and Patience,

Westminster,  
May 1. 1727.

E. CALAMY



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## The PREFACE.

**T**HE Acceptance I met with, in my Account of the Ejected and Silenced Ministers, of which I published my first Essay in 1702, in a particular Chapter of my Abridgment of the Life of Mr. Richard Baxter, and which in 1713 was improved into a distinct Volume by itself, was a great Inducement to me, as I had Opportunity to make Inquiries after other Particulars concerning those of whom I had already given some Characters; and also after other Persons, of whom I before could only give the Names: And what I have been able to collect, (with not a little Difficulty and Trouble) is here published, in Hopes that some good Ends may be thereby answered.

Mr. Thomas Cartwright in his Defence of the Admonition, that was published in the Reign of Queen Elizabeth, affirms that two Thousand Preachers, which preached and fed diligently, were hard to be found in the Church of England. I can easily believe that that was really true, for a great while after the Reformation from Popery; and think we have a great deal of Reason to be very thankful, that the Number of such afterwards so much increased among us as it did: And yet to have such a Number as two Thousand such silenced at once by a single Act of Parliament, I cannot forbear reckoning the greatest Blow to the Reformation, that it ever was with since its first Settlement. And as for this Reason, being much affected with so heavy I have been capable of obtaining inclined to think that others (as far as it could

could be done at this Distance. would be a Piece of publick Service. And this has carried me the more chearfully, through the Pains I have taken in order to it.

In this Continuation of this Work (which I am very sensible has been long expected) I have rectified such Oversights and Mistakes in what I had already published, as I either took Notice of myself, or was informed of by others. And tho' perhaps to some of my Readers this may not be so grateful, as to be continually entertained with new historical Passages, yet to others I persuade myself it cannot but be agreeable, as it will be an Indication that such Mistakes as yet remain, (of which I doubt not but there are a considerable Number) would also have been rectified had I but known how.

In the farther Characters I have here added, of those that were silenced for their Nonconformity, I have gone as far as I was at present able: And am heartily glad, (and I believe some will be apt to be surprized) that I have been able to recover so much. Dr. Walker indeed tells the World, that those of the Ejected Ministers, whom I have passed over in Silence, (their Names only excepted) were Persons of such Characters as Partiality itself could not recommend. (a) How far he was herein in the Right, he and others now may judge, from the Characters I have here given of Mr. Arthur Barker, Samuel Lee, Dr. Samuel Annesley, Edward Wavil, and others who lived in London: And Mr. John Pointer, Mr. John Ray, and others, in the University of Cambridge: Together with John Burgels, Nathaniel Jacob, and Mr. John Herring, John Herring,

Richard

Richard Saunders, Mr. John Quicke, and Mr. John Nofworthy, and many others in his own County of Devon: And of Mr. Joseph Sherwood, Mr. Samuel Tapper, Mr. John Lydston, Mr. George Hammond, Mr. John Moore, Mr. Ames Short, Mr. Timothy Sacheverel, Mr. Robert Bartlet, Mr. Jeremy French, Mr. Matthew Warren, Mr. Emanuel Harford, Mr. James Stephenson, and Mr. John Bush, and several others, in the neighbouring Counties of Cornwall, Dorset, and Somerset; as well as a great many others all over the Kingdom.

*There was a Respect that was most certainly due to these Men in as much as they were willing to suffer for the Sake of their Consciences. And as much as this amounts to has been freely owned by many High Churchmen: And some that were forward enough to bear hard upon them, and run them down, at the Time when they were exposed to legal Hardships, have been ready to speak well of them for their Steadiness, since we have had another Sort of Sufferers among us, that were dissatisfied with the Revolution, and unwilling to take the Oaths to the Government. And having mentioned that, I think it may not be amiss just to hint at an Observation which Persons may perhaps be led into, by running over my Account and the Continuation of it; viz. that the several Families that most befriended the Ministers that were ejected and expelled in the several Counties, after the Restoration, in all Parts been the most firm Adherers to the Church, and the Protestant Succession: Families that bore the hardest on the Sufferers, have been the coolest towards the Revolution, and the greatest Benefactors that have been engaged in the various Wars have been on Foot from Time to Time, and the Protestant Succession, the Illustrious House of Hanover.*



## The Preface.

have subjoin'd an Answer to the angry Reflection of Dr. Bennet, on the brief Account which I formerly gave of Subscriptions to the Articles of Church; for an Answer to which he has discover'd great Impatience: And I have the rather added it, because (among other Things) he from what I said about Subscriptions, so insultingly sneers at Account I had before given of the Excellency and Sufferings of the Dissenting Teachers at which he appears not a little disturb'd.

I have taken Notice of any other undeserved Reflections on these Worthby Persons as they came in my way. Among others, I have bestowed a few Remarks on some of a large Work, intit. Magna Britannia & Hibernia, Antiqua & Nova. In the Title Page of the Work, 'tis said to be collected and compos'd by an impartial Hand. I suppose it might have been in many Hands, since there is such Evidence of a Change of that respect: And as for Impartiality, I think very there is no great Cause to boast of that, especially in the latter Parts, where Censures are freely pass'd on Sufferers for Nonconformity after the Restoration, who rather deserved to be pitied. I cannot think that Work would have wanted any of its Ornaments, had those Censures been wholly waved. The Compiler seems to have discovered much more than Discretion, in throwing in a parcel of Remarks more likely to give Disgust than Pleasure, to a set of Persons who if well used, might have been as any to have been his Purchasers and Readers: would think any thing of this Kind should carefully shunn'd in an Undertaking of such Nature. I have had studied to recommend the Perfection of his Booksellers: And I shall be very much taken if it be found to turn to the disadvantage of those who though he thought fit to run the risk of being benefactors, rather than not recommending Ministers, with whom I

I cannot perceive he had any thing to do, I could not perceive that I should run any Hazard at all of displeasing any Men of Sense and Temper, by wiping off the Dirt he has thrown. And accordingly, at the End of the County of Lancaster (where he first begins) and at the Close of the Counties of Norfolk, Northampton, and Nottingham, I have made a Return to his Illustrated Animadversions: And may perhaps have Occasion hereafter to follow him in his Remarks, should he go on in the Track in which he has begun, in the Counties that are yet behind.

At the Close of all there follows an Index of the Names of the Silenc'd Ministers, which will serve both for the Account of them that I published before, and also for this Continuation of it; which had been more Exact, had it not been for an Accident: But as it is it will be sufficient both to shew that the Number of Sufferers was much greater than many have been willing to allow, and also to find out the Places where any Persons of Significance are named and characterized.

Corrections of new Mistakes will be received with Thankfulness: And any well attested Characters of those of whom I still have the Names only, or Additions to the Account given of any, are desired to be communicated: And the best Use will be made of them that the Nature of the Case will allow.

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I

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A  
CONTINUATION  
OF THE  
ACCOUNT  
OF THE  
MINISTERS, LECTURERS,  
MASTERS and FELLOWS of COL-  
LEGES and SCHOOL-MASTERS,  
WHO

Were EJECTED or SILENCED,  
after the RESTAURATION, in 1660;

By, or Before

*The* ACT of UNIFORMITY:

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*The Ejected or Silenced Ministers, &c.  
in London, Westminster and South-  
wark.*

Page 1. FROM St. *Austin's*, Mr. SIMEON ASH:  
Add; He wrote his Name *Ashe*. He  
was a Member of the *Assembly* of  
Divines. This from which he was ejected, was the  
sequestred Living of Mr. *Ephraim Udal*, of whom  
VOL. I. B Dr.

Dr. *Walker* gives a large Account, *Attempt*, Part II. p. 178, 179. But Mr. *Udal* died in May 1647; and therefore Mr. *Ashe* had a legal Right to the Living, because he was in Possession. He is not however mention'd amongst the Rectors of this Parish by *Newcourt* in his *Repertorium Ecclesiasticum*, Vol. I. p. 288: But his Successor Dr. *Thomas Holbitch* we are told came to the Living in Aug. 29. 1662.

Dr. *Walker* in his *Attempt*, Part I. p. 48, observes of this very first Person that stands in my List of Confessors (as he jeeringly calls them) that in the Abundance of his Meekness, he utter'd large Invectives, against the Government and Governours of the Church, in his Sermon before the Commons in 1642, and charges the Established Clergy, with being blind Seers, dumb Dogs, idle Drones, schismatical, heretical and scandalous Men.

That I might the better be able to judge of this, I did not with the Doctor, go and consult *Dugd. Short View*, from whence he quotes the Passage refer'd to, but I took the Pains to read over the whole Sermon, which I find to be a very grave and serious Discourse, no way unbecoming either the Preacher who deliver'd it, or the Auditory it was preach'd to: And I shall transcribe some Things from it, which (in my Apprehension) very well deserve Observation.

The Text was *Psal. ix. 9. The Lord is a Refuge for the Oppressed*. After some grave Admonitions and Exhortations, the good Man complains to the House of Commons, of some oppressing Grievances in the Church, and Loads laid upon Mens Consciences. He particularly mentions,

“ 1. *Subscription* urg'd upon all Graduates in both  
 “ Universities, and upon all Men entring into the  
 “ Ministry, as an heavy Oppression, driving some of  
 “ promising Parts and Hopes, from theological Stu-  
 “ dies, and Thoughts of the Ministry, and ensnaring  
 “ the Consciences of others.

“ 2. The pressing the Old Ceremonies in Divine  
 “ Administrations, upon Pain of Suspension, Silen-  
 “ cing, Deprivation, and Excommunication, by  
 “ which many were depriv'd of some sacred Or-  
 “ dinances,



“ *dimances*, Ministers lost their Liberty and Livings,  
 “ and had their Families expos’d; many Congrega-  
 “ tions were depriv’d of their Pastors, and many  
 “ forc’d to leave the Kingdom: And all for Cere-  
 “ monies held by those that plead for them, to be  
 “ Things indifferent.

“ 3. *Conniving at an ignorant, idle, erroneous,*  
 “ *scandalous Ministry*: Where he does indeed com-  
 “ plain, of *blind Seers, idle Drones, misguiding*  
 “ *Guides, and scandalous Ministers*, who pluck’d  
 “ down more with their foul Hands, than they built  
 “ up with their fair Tongues: And gives a Touch  
 “ upon *Non-residency*, which he charges with breed-  
 “ ing and feeding a Ministry, ignorant, idle, erro-  
 “ neous, and licentious.

“ 4. The fearful Abuse of *Oaths*, amongst all  
 “ Ranks and Conditions. Where he complains of  
 “ the *Oath of Matriculation*, to observe the Statutes  
 “ of the University, which not one of many Hun-  
 “ dreds ever knew; and many other imposed *Oaths*,  
 “ by which the Name of God is profan’d, and  
 “ many thousand Souls ensnar’d.

“ 5. The Abuse of *Church Censures*: The Sentence  
 “ of *Excommunication* being often pals’d and exe-  
 “ cuted, for small Offences, for Acts not evil, and  
 “ even for doing what God, and the Necessities  
 “ of their Souls requir’d; for Non-appearance at  
 “ the Cathedral Court, for buying, selling, or  
 “ working on an idle Holiday; yea, for going  
 “ out of their own Parishes to hear a Sermon, or  
 “ repeating Sermons, and praying with their Neigh-  
 “ bours in their own Families: While in the mean  
 “ Time the true Officers of CHRIST in his  
 “ Church had not Authority to keep Persons palpa-  
 “ bly ignorant, and notoriously scandalously profane,  
 “ from the Sacrament of the Lord’s Supper.

“ 6. The Opposition made against the *Power of*  
 “ *Religion*; such as were forwarder in holy Courses  
 “ than others, being derided, discourag’d by re-  
 “ proachful Names, and molested and persecuted,  
 “ for frequenting the Ordinances of Grace, &c.”

It must be own’d that these were heavy Charges:  
 But there was too much Truth in them, and the

Evidence was clear enough, by which they were supported. And as for the third of them, on which Dr. *Walker* has particularly fasten'd, he himself has taken care that suitable Proof should not be wanting, by inserting so many in his own List of Sufferers on the Church side, as deserv'd the harshest Characters given by Mr. *Ashe*, without being able to say any thing in their Vindication.

Dr. *Walker's*  
*Attempt*, P.  
I. p. 114.

Page 113.

The same Author charges also this Good Old Man \*, (as he stiles him in a bantering way) with expunging the Name of Mr. Henman of St. John's College, and inserting that of Mr. Boteler, in one of the Warrants, after it was sign'd, sealed, and even issu'd: But then he owns he has this only from a broad Hint in the *Querela Cantabrigiensis*, which can be no sufficient Warrant to fasten so black a Crime on one of Mr. *Ashe's* Character, in the Opinion of any Man, that is not very desirous to condemn him. This Story seems much of a piece with what the Doctor but a Page before, † cites the very same *Querela* for, and which that contains yet more plainly, with reference to an Oath of Discovery, which at the Cambridge Visitation, (when the Earl of Manchester came to that University with his two Chaplains Mr. *Ashe*, and Mr. *Good*) was said to have been tendred to many, and universally refus'd, because it was reckon'd against all Law and Conscience, for Persons to be made to accuse their Dearest Friends, Benefactors, Tutors and Masters, and betray the Members and Acts of their several Societys, contrary to their peaceable Statutes. Dr. *Fuller* finding this in the *Querela*, wrote to Mr. *Ashe* about it, who return'd him an Answer, which the Doctor has printed, in his History of the University of Cambridge, p. 168. in these words.

“ TRULY Sir I am so great a Stranger to that  
“ Oath of Discovery, which you mention,  
“ that I cannot call to mind the moving of any  
“ such matter, by the Lord of Manchester, or any  
“ who attended him. And as for myself, having  
“ been a Sufferer upon the Dislike of the Oath *ex*  
“ Officio,

“ *Officio*, I have all along my Life been very tender in appearing as an Instrument in any such matter. Sir I may be under mistakes through forgetfulness, but I hope there is a Principle within me, which will not suffer me to suggest an Untruth willingly.

Your Loving Friend,

London,  
July 10. 1654.

Simeon Ashe.

Dr. Fuller hereupon declar'd himself satisfy'd; that no such Oath was tender'd by Mr. Ashe. But the peevish Dr. Heylin farther urg'd him \* upon that Matter, and made such Remarks upon Mr. Ashe's Letter, as these; that 1. Mr. Ashe did not absolutely deny that there was such an Oath, but only intimated that *he was a Stranger to it*. 2. That he only saith that he *cannot call to mind that any such thing was mov'd by the Earl of Manchester*; when yet such a thing might be mov'd by that Earl, tho' Mr. Ashe after so many Years was willing not to call it to mind: Or that Part of the Tragedy might be acted by Mr. Good the other Chaplain, without communicating his Instructions to his fellow Visitor. Upon such Suggestions as these offer'd by Dr. Heylin, Dr. Fuller added farther, † that Mr. Ashe on serious and solemn Recollection did afterwards give him Assurance both by word of Mouth and Writing, that no such Oath was urg'd to his Knowledge; and that being a Minister of the Gospel, he thought himself in Charity and Conscience bound to believe him.

\* *Animadversions on the Church History of Britain*, p. 267.

† *Appeal of injur'd Innocence*, P. III. p. 72.

Now when Dr. Walker knew all this, for him to revive this Accusation from the *Querela*, (which might as well be out in one thing as in another) to say the least, is very unbrotherly. Such a fact as that of altering the Warrant mention'd, is so disagreeable to the Character which Mr. Ashe bore universally, that there's no great Danger it will meet with Credit from any, but such as take delight in fulying the Reputation, of those that are

of a different Party from that which they fall in with; which is very dishonourable, ungenerous and unchristian.

To Mr. *Ashe's Works* it may be added that there are also publish'd several Sermons of his before the Parliament, and before the Magistrates of the City upon Fasts and Thanksgivings: Together with Funeral Sermons, for Mr. *William Spurstowe*, only Child of Dr. *Spurstowe*; for Mr. *Jeremy Whitaker*, Mr. *Ralph Robinson*, Mr. *Robert Strange*, Mr. *Thomas Galtaker*, Mr. *Richard Vines*, and the Countess of *Manchester*; and also several Prefaces before the Works of others.

Page 2. Mr. JAMES NALTON. Add, M. A; for he is so stil'd in *Newcourt's Repert. Eccl.* Vol. I. p. 395. where he is inserted amongst the Rectors of *St. Leonard's Foster-lane*. thus: *Jac. Nalton, A. M. 13 Apr. 1643. per mort. Smith.* And in the Margin thus: *Ad Recommendationem sive Nominationem Honorabilium Virorum Dominorum in Suprema Curia Parliamenti Congregatorum, juxta ordinem in ea parte editum.* Mr. *Nalton* being concern'd in what was commonly call'd Mr. *Love's Plot*, fled over to *Holland* together with Mr. *Thomas Cawton*, who also was conscious to the Design: And the *English Church* at *Rotterdam* being at that very time destitute of a Minister, they were both desir'd to take the Charge of that Congregation upon them, which they accepted. Mr. *Cawton* continu'd in it to the Day of his Death, which was in *August 1657*: For there was no Mercy to be obtain'd for him, from those who at that Time had the Power in their Hands. But after Mr. *Nalton* had been there about six Months, he had leave to come back again to *England*, and so return'd home.

He was one of those who sign'd the Vindication of the Ministers in and about *London* from the Aspersions of bringing King *Charles* to Capital Punishment: As also the Representation and Letter to the General and Army, against their Resolutions in 1648.

Pag. 3. From *St. Faith's*: Mr. ARTHUR JACKSON. Add M. A. of both Universities. His Annotations on the Bible are commonly in Four Volumes.

Newcourt in his *Repertorium Ecclesiasticum*, Vol. I. p. 349. says that one Dr. Jackson was ejected out of this Living for Nonconformity in 1662: But he is the only Person I ever knew made him a Doctor: And he himself gives another Account of him, in the very same Volume, p. 497.

It is signify'd in *the Conformists fourth Plea for the Nonconformists*, p. 69. that when Mr. Jackson at the Head of the City Ministers, presented King Charles the Second with a Bible on the Day of his Triumphant Progress to Westminster, as he pass'd through St. Paul's Church-yard the King declar'd to this Effect, *that he must attribute his Restoration, under God to their Prayers and Endeavours.* And if so, he certainly made them but a sad Return afterwards, in using them with so much Rigour.

This Mr. Jackson was another of the London Ministers, who sign'd their *Vindication* against bringing King Charles to a Trial: And also the *Representation*, in a Letter to the General and his Council of War, against cutting off the King.

Pag. 4. St. Mary Aldermanbury: Mr. EDMUND CALAMY, B. D. In the Account given of him there is this Passage: *His Inclination to the Anti-Arminian Party, hindering his Preferment there (i. e. at the University) at that Time, Bishop Felton of Ely took notice of him, and made him his Chaplain.* This Bishop Felton was translated from the See of Bristol to Ely, March 14. 1618. Overagainst it, I would have this added, in a Marginal Note. It is not therefore at all likely, that he should then be of the *Laudensian Faction*, as Dr. Walker insinuates, *Attempt.* Part II. p. 255. nay I have good Evidence of the contrary.

He is mention'd among the Ministers of Aldermanbury, by Newcourt in his *Repertorium Ecclesiasticum*, p. 818.

He had the Vicaridge of St. Mary's in *Swaffham* Prior in *Cambridgeshire*, before he went to *Bury* in *Suffolk*; and I have heard God own'd him to do much Good there, but he did not live there. He had that Living by the Gift of Bishop *Felton*; for it was then in his Gift, though soon after, by a Lapse it came to be in the Gift of the Lord Keeper, who gave it to Mr. *Jephcor*. Mr. *Calamy* serv'd this Living while he was in the House of Bishop *Felton*, and resign'd it, about the Time he remov'd to *Bury*.

I before omitted his Sermon in the Morning Exercise at St. *Giles's*, upon the Resurrection of the Dead; from *Acts* xxvi. 8.

He was another of the City Ministers, who declar'd against the Proceedings of the Army in 1648. and the bringing King *Charles* to a Trial.

In the Life of *Oliver Cromwel*, printed in 1624. p. 233. there is this Story, which 'tis said *Harry Nevill*, who was one of the Council of State, us'd to tell upon his own Knowledge. "*Cromwel* having  
 " a Design to set up himself, and bring the Crown  
 " upon his own Head, sent for some of the chief  
 " City Divines, as if he made it a Matter of Con-  
 " science to be determin'd by their Advice. Among  
 " these was the leading Mr. *Calamy*, who very  
 " boldly oppos'd the Project of *Cromwel's* single  
 " Government, and offer'd to prove it both un-  
 " lawful and impracticable. *Cromwel* answer'd rea-  
 " dily upon the first Head of unlawful, and appeal-  
 " ed to the Safety of the Nation being the Su-  
 " preme Law: But says he pray Mr. *Calamy*, why  
 " impracticable? He replied; Oh it is against the  
 " Voice of the Nation; there will be Nine in Ten  
 " against you. Very well says *Cromwel*; but what  
 " if I should disarm the Nine, and put the Sword  
 " in the tenth Man's Hand, would not that do the  
 " Business?"

In 1659. he join'd with the Earl of *Manchester*, and other great Men, in encouraging and persuading General *Monk* to bring in the King, in order to the putting an End to the publick Confusions.

In 1660. after the King was restor'd, he was encourag'd by the said Earl of *Manchester*, (who was made Lord Chamberlain) and other great Men at Court, to hope for considerable Favour, for himself and his Brethren. In *June* that Year, he was sworn Chaplain in Ordinary to his Majesty, and it was the same with some few others also, that were counted *Presbyterians*: But there was not any one of them, that preach'd more than once before him, in that Capacity. About this Time, he was often with his Majesty at the Lord Chamberlain's Lodgings, or elsewhere; and was always smil'd on, and graciously receiv'd. He had a main Hand in drawing up the *Proposals* made at that Time to the King about *Church Government*, which laid the Foundation of the *Savoy Conference*; and was not a little concern'd in the Concessions that were made in Ecclesiastical Matters by the Declaration that bore Date *October 25.* the same Year. And being one of the Commissioners appointed, he was employ'd with others, in drawing up *Exceptions against the Liturgy*, which were then deliver'd; and also the *Reply to the Reasons of the Episcopal Divines*, against the Exceptions given in by the *Presbyterians*, and the *Petition for Peace*, which was drawn up in a very moving Strain, and not duly consider'd.

In 1661. he was one that was chosen by the City Ministers to represent them in *Convocation*, but was not allow'd to sit there: He was at the several Meetings at the *Savoy*, and thought it his Duty to do what he could in order to an Accommodation, though without any Effect.

He preach'd his *Farewel Sermon*, *Aug. 17. 1662.* a Week before the Act of Uniformity took Place, from *2 Sam. xxiv. 14.* And advising with his great Friends at Court, a Petition was drawn up to his Majesty, and sign'd by a good Number of the Ministers in and about the City, who were affected with that Act. It was in the Words follow-  
ing.

*To the King's Most Excellent Majesty,*

**The Humble Petition of several Ministers in Your  
City of London.**

*May it please Your most Excellent Majesty,*

**“ UPON** former Experience of Your Majesty's  
**“** Tenderness and Indulgence to Your Obe-  
**“** dient and Loyal Subjects, (in which Number we  
**“** can with all Clearness reckon ourselves) we some  
**“** of the Ministers within Your City of London, who  
**“** are likely by the late Act of Uniformity to be cast  
**“** out of all publick Service in the Ministry, be-  
**“** cause we cannot in Conscience conform to all  
**“** Things requir'd in the said Act, have taken the  
**“** Boldness humbly to cast ourselves and Concern-  
**“** ments at Your Majesty's Feet, desiring that of  
**“** Your Princely Wisdom and Compassion, you  
**“** would take some effectual Course whereby we  
**“** may be continu'd in the Exercise of our Mini-  
**“** stry, to teach Your People Obedience to God  
**“** and Your Majesty. And we doubt not but by our  
**“** Dutiful and Peaceable Carriage therein, we shall  
**“** render ourselves not altogether unworthy of so  
**“** great a Favour.”

This Petition was presented to his Majesty, *Aug.*  
 27. three Days after the Act took Place, by Mr.  
*Calamy*, Dr. *Manton*, Dr. *Bates* and others; and  
 Mr. *Calamy* made a Speech upon the Occasion; in-  
 timating that those of his Persuasion were ready  
 to enter the List with any, for their Fidelity to his  
 Majesty; and did little expect to be dealt with  
 as they had been: And they were now come to  
 his Majesty's Feet, as the last Application they should  
 make, &c. His Majesty promis'd he would con-  
 sider of their Business.

And



And the very next Day the Matter was fully debated in Council, his Majesty himself being present, who was pleas'd to declare, that he intended an *Indulgence*, if it were at all feasible.

The great Friends of the Silenc'd Ministers, who had encourag'd their Hopes by a Variety of specious Promises, were allow'd upon this Occasion freely to suggest their Reasons, against putting the Act in Execution, and they argu'd very strenuously: But *Dr. Sheldon* Bishop of *London*, in a warm Speech declar'd, that it was now too late to think of suspending that Law: For that he had already in Obedience to it, ejected such of his Clergy as would not comply with it on the *Sunday* before; and should they now be restor'd after they were thus exasperated, he must expect to feel the Effects of their Resentment, and should never be able to maintain his Episcopal Authority among such a Clergy, who would not fail to insult him as their Enemy, being countenanc'd by the Court. Nor could the Resolutions of the Council-Board justify his Contempt of a Law, which had pass'd with such an Unanimous Consent, and upon such mature Deliberation of both Houses. Should the Sacred Authority of this Law be now suspended, it would render the Legislature ridiculous and contemptible. And if the Importunity of such disaffected People were a sufficient Reason to humour them, neither the Church nor State would ever be free from Distractions and Convulsions.

And upon the whole it was carried, that no *Indulgence* at all should be granted. On the 28th of *December* after this, *Mr. Calamy* going to the Church of *Aldermanbury*, where he us'd to be the Preacher, with an Intention to be an Hearer, he that was expected to be the Preacher at that Time, happen'd to fail: And to prevent a Disappointment, and answer the Importunity of the People present, he went up and preach'd, upon the Concern of old *Eli* for the Ark of *GOD*. And upon this, by the Warrant of the Lord Mayor, he was committed to *Newgate*, as a Breaker of the Act of Uniformity. When he had continu'd there a few Days, he was discharg'd by his Majesty's express Order. This being afterwards

wards complain'd of in the House of Commons, it was signify'd in that House that his Release from Imprisonment was not owing to the sole Command of the King, but to a Deficiency in the Act of Parliament, that had not fully provided for his longer Restrainer. Whereupon there was this Entry made in their Journal; *Die Jovis. Febr. 19. 1662. Upon Complaint made to this House, that Mr. Calamy being committed to Prison, upon Breach of the Act of Uniformity, was discharg'd upon Pretence of some Defect in the Act: Resolv'd, That it be referred to a Committee to look into the Act of Uniformity, as to the Matter in question, and to see whether the same be defective, and wherein.* And soon after, a Committee was appointed, to bring in the Reasons of, the House, for their Advice to the King against a Toleration, with an Address to his Majesty. And so an effectual Door was open'd for all the Rigour and Severity that follow'd.

*Pag. 7. St. Magnus: Mr. JOSEPH CARYL. Add, M. A. which Degree he took An. 1627. as I find in Wood's Fasti Oxonienses. He is not mention'd in Newcourt's Repertorium Ecclesiasticum among the Rectors of this Parish.*

*He died Febr. 7. 1673. Ætat. 71.*

*Pag. 8. lin. 5. 11 Vol. should be, 12 Vol.*

*Ibid. lin. 16. for October, read Octavo.*

*Pag. 8. From St. Sepulchres: Mr. THOMAS GOUGE. Add, M. A; for so he is stil'd in Newcourt's Repert. Ecclesiasticum, Vol. I. p. 534, where he is mentioned among the Vicars of this Parish, to which he was admitted Octob. 6. 1638. He was the Son of Dr. William Gouge a Person of as eminent Reputation among serious Christians in his Time, for ministerial Abilities, strict Piety, and indefatigable Labours for the Good of Souls to Old-age, as most Ministers that ever were in this City.*

*He was born at Bow near Stratford in the County of Middlesex, Sept. 19. 1605. He was bred at Eaton School, and from thence chosen to King's College in Cambridge, being about Twenty Years of Age, in the Year 1626. After he had finish'd the Course*

Course of his Studies, and taken his Degrees, he left the University and his Fellowship, being presented to the Living of *Colsden*, near *Croyden* in *Surrey*, where he continu'd about two or three Years, and from thence was remov'd to *St. Sepulchres*, in the Year, 1638. He died *Octob. 29. 1681.* His Death was so sudden, that in all Probability he himself hardly perceiv'd it when it happen'd : For he died in his Sleep.

*Pag. 11. lin. 23.* after these Words, *The Young Man's Guide*, add, *through the Wilderness of this World to the Heavenly Canaan. The Christian Householder.*

This Mr. Gouge was another of the Ministers that subscrib'd to both the Papers, declaring against the Proceedings of the Army in 1648, and the bringing King *Charles* to a Trial.

*Pag. 11. From St. Bennet Fink:* Mr. SAMUEL CLARKE. Add, He is mention'd among the Ministers of this Parish by *Newcourt, Repert. Eccles. Vol. I. p. 915.* He is said to be Curate in 1661. He had two Sons ejected as well as himself: And a great Grandson of his, is now Pastor of a Congregation of Protestant Dissenters in *St. Albans.*

*Pag. 12. In the Account of Mr. Clarke's Works, lin. 1. for 22, read 32:* And at the End of the Catalogue of them, add, *A Looking-Glass for Persecutors, 8vo. 1675. and, An Account of the Spanish Invasion, and Powder Plot, 8vo. 1671.*

*Pag. 12. Mr. THOMAS CASE.* Add, *M. A.* which Degree he took *Anno 1623*, as I find by *Wood's Fasti Oxonienses.* In the Account of him, *pag. 13. lin. 2.* after *St. Mary Magdalen Milkstreet*, let it be added in a Parenthesis thus; (which was the Sequestred Living of one *Jones.* See *Dr. Walker's Attempt, Part II. p. 172.*)

This good Man is reflected on by *Dr. Walker, Attempt, Part I. p. 48, 49*, for a Sermon he preached at *Milkstreet*, in 1643: But the Persecution and Trouble he endur'd from Bishop *Wren* and his Court, may plead for a Pardon for him, supposing  
that

that he should appear to have been too much heated. To see the most zealous and useful Preachers tear'd and worried, while the most loose and careless were cherish'd and encourag'd, (which in those Days was very common in the Diocese of *Norwich*, in which Mr. *Cafe* had liv'd) would have been apt to have rais'd the Indignation even of the most cool and calm.

To his Works may be added, *The Imitation of the Saints*, or a Funeral Sermon for Mrs. *Anne Browne*. To which is prefix'd a Letter to Mr. *Cafe*, from Mr. *William Woodward*, 8vo. 1666. He printed also a Funeral Sermon for *Kingsmel Lucy*, Esq; in 1655: Another for Mrs. *Elizabeth Scot* in 1659: And another for *Darcy Wyvil*, Esq; in 1659: And a Sermon to the Citizens born in the County of *Kent*, in 1657.

He was another of the Ministers who subscrib'd the two Papers, declaring against the Proceedings of the Parliament in 1648, and the bringing of King *Charles* to a Trial.

This Mr. *Cafe*, was the longest Liver, of the Members of the *Assembly of Divines*, that continu'd among the Dissenters. It is easy to observe, how the Generality of our Historians, take Pleasure, in representing Mr. *Selden* as insulting the Members of that *Assembly* when he sat among them, about their *little English Bibles with guilt Leaves*, and attacking them with *Greek and Hebrew*, as to which there were many among them that were both able and ready enough to answer him: But methinks they should not, (as upon this Occasion they seem willing) forget that the same Learned Man, in his *History of Tithes*, where he deals with the Gentlemen of the Hierarchy, freely reproaches them with *Ignorance and Laziness*; and upbraids them with *having nothing to keep up their Credit, but Beard, Title, and Habit*: Intimating that *their Studies reach'd no farther than the Breviary, the Postil, and the Polyanthea*. So that if his Judgment in lumping Mens Characters may be depended on, the Episcopal and Presbyterian Divines were pretty much alike. And were I consider'd, I should apprehend Men of Sense should

should be ashamed of pretending to draw any thing of an Argument, from the hasty Censures of such an one as *Selden*, as great and learned a Man as he was.

*Pag. 13. Black Friars : Mr. JOHN GIBBON.* Add, B. D. He is not mention'd in *Newcourt's Rep. Eccles.* Vol. I. p. 195, among the Ministers of this Parish, though that Author takes notice of none between Mr. Gouge, who is said to have come to the Parish in February 1627. and Dr. *Whitchcot*, who succeeded in it, Nov. 8. 1662.

I here add the Degree of B. D. because I find that added in his Poem at the End of the Funeral Sermon for Mr. *Samuel Jacomb*.

He was the Son of Mr. *John Gibbon* of *Waltham*, one of the *Assembly* of Divines.

*Pag. 14. Mr. MATTHEW POOL.* He wrote his Name *Poole*. Add, He succeeded Dr. *Tuckney* in the little Parish of *St. Michael Quern*, and continu'd there about fourteen Years, till the *Bartholomew Act*; and was a very diligent Preacher, and a hard Student. He died in the 56th Year of his Age. Though he was so considerable a Man, yet *Newcourt* takes no notice of him in his *Repert. Eccles.* Vol. I. p. 490: But mentions his Successor in the Living, Mr. *R. Booker*, who came in his Room, August 29. 1662. Dr. *Walker* says that this was the Living of Mr. *Launce*, sequestred in 1642. *Attempt*, Part II. p. 172. But he appears uncertain whether or no Mr. *Launce* surviv'd the Restoration, or died before it.

As to Mr. *Poole*, I have been inform'd, that it was his usual Way while he was drawing up his *Synopsis*, and *Annotations*, to rise very early in the Morning, about three or four a-Clock, and take a raw Egg about eight or nine, and another about twelve, and then to continue his Studies till the Afternoon was pretty far advanc'd; at which Time he laid Study aside, went abroad, and spent the Evening at the House of some Friend, and at no one Place more frequently than at Alderman *Ashburst's*. At such Times he would be exceedingly but innocently

cently merry, very much diverting both himself and his Company. After Supper, when it grew towards Time to go home, he would say, *Now let us call for a Reckoning*; and then would begin some very grave and serious Discourse, and when he found the Company was compos'd and serious, he would bid them good Night, and go home. This Course was doubtless very serviceable to his Health, and tended to enable him to go through the great Fatigue of his Studies, and it seems a noble Example of mixing *utile, dulci*. Were the Mirth of our Conversation always so clos'd, it would leave no uneasy Reflections behind.

When Dr. Oates's Depositions, &c. were printed, Mr. Poole found his own Name in the List of those Persons who were to be cut off, upon the Account (as was supposed) of what he had written against the Papists, in his *Nullity, &c.* To this he gave not the least Credit, till one Night having been at the Alderman's, when he went home, he took one to bear him company: And when they came together to the narrow Passage that goes from *Clerkenwell* to St. John's Court, there were two Men standing at the Entrance, and when Mr. Poole came along, one of them cried out to the other, *Here he is*. Whereupon the other said, *Let him alone, for there is some body with him*. As soon as they were passed, Mr. Poole ask'd his Friend that was so kind as to bear him company, whether he heard what those Men said. He answer'd that he did, *Well says Mr. Poole, I had been murder'd to Night, had not you been with me*. This made him give heed to what he disregarded before, and rais'd in him such an Apprehension of his Danger, as caus'd him soon after to retire to *Holland*, where he ended his Days: But whether or no by a natural Death has been doubted by several; and this Passage, which came from Mr. Chorley, who himself died a few Years since at *Norwich*, and was the Person that was Mr. Poole's Companion upon this Occasion, much confirms the Suspicion.

He wrote a Poem, and two Epitaphs upon Mr. *Jeremy Whitaker*. Two others, upon the Death of

of Mr. *Richard Vines*. Another on the Death of his dear Friend Mr. *Jacob Stock*. He also wrote a Preface to twenty Posthumous Sermons of Mr. *Nalson's*, together with some Account by way of Character of him.

Pag. 15. lin. 36, 37, 39, and 43. Dr. *Collins*, should be *Collinges*.

Pag. 16. St. *Mary Stanning*. NATHANIEL HOMES D. D. No Notice is taken of him in *Newcourt's Repertorium Ecclesiasticum*, among the Ministers of this Parish; though his Successor is mention'd, Mr. *Austin*, who came in his Room, Nov. 6. 1662.

He was written against with Warmth, by Mr. *Thomas Hall*, in a Tract intituled, *Hometius enervatus*.

*Ibid.* Allhallows Breadstreet: LAZARUS SEAMAN D. D. He is not mention'd among the Rectors of this Parish, in *Newcourt's Repert. Eccles.* Vol. I. p. 246. though particular Notice is taken of his Successor Mr. *Risden*, who came in his Place, Aug. 26. 1662. He was presented by Bishop *Laud* to Breadstreet-Parish in 1642, by Order of Parliament: But *Laud* acquainted the Lord of *Northumberland* (whose Chaplain *Seaman* was) that out of Respect to his Lordship he had before the Receipt of that Order design'd him for that Benefice. *Wharton's History of Archbishop Laud*, p. 199.

Pag. 17. lin. 10. 1657 should be chang'd into 1675.

Pag. 17. From Christ-Church: Mr. WILLIAM JENKIN. Add, M. A. for he is thus mention'd in *Newcourt's Rep. Eccl.* Vol. I. p. 320. *Will. Jenkins*, A. M. 1 Feb. 1642. per mort. *Finch*. See also Dr. *Walker's Attempt*, Part II. p. 170.

*Ibid.* lin. 11. from the Bottom: for *Subsistence* read *Substance*.

Pag. 21. To the Year of Mr. *Jenkin's* Death; Add, *Ætat.* 72: For there is the following Inscription upon his Tombstone in *Bunbil* Fields.

**IN DOM. GULI. FENKYN, M. D. V. Lond**  
*Cujus graâ inter graves Ecclesiae procellas Novopyli*  
*(i. e. Newgate) incarcerationis, Martyr obiit, Ann*  
*Ætatis LXXII. Minrii LII. Dom. MDCLXXXIV*  
*Ejusdemque filiae Annæ Gurdon, generique Dom*  
*Geo. Scot, cum filio suo Gul. Scot, Dom. Eliz*  
*Juyce proles sola Superstes soror, uxor atque Mater*  
*hæc Sepulchralia D. S. P. L. M. fieri curavit, Ann*  
*Dom. MDCCXV.*

*Ibid. lin. 25. for 1684, read 1648.*

*Pag. 21. towards the Bottom, St. Olave's in South-*  
*mark: Mr. WILLIAM COOPER. Add, M. A*  
*for so he styles himself in the Sermons he printed.*  
*He prefac'd Mr. Norman's Cases of Conscience, and*  
*gives a Character of the Author.*

*Pag. 22. Mr. RALPH VENNING, M. A. He*  
*died March 10. 1673. Ætat. 53. In the Account*  
*given of his Works, No. 5, his 43, should be 543*  
*Orthodox Paradoxes. In two of his Dedications he*  
*gives Mr. George Hughes of Plymouth the highest of*  
*Encomiums. There is also a Book in print, intitu-*  
*led, His Remains. 'Tis said of Mr. Venning, in*  
*Dr. John Edwards's Preacher, Part I. p. 203, that*  
*he turns Sentences up and down and delights in little*  
*Cadences and chiming of Words. But then he owns*  
*the same, in the Case of Bishop Andrews, who was*  
*so famous in his Time.*

*Pag. 23. In the Account of Mr. SAMUEL SMITH,*  
*let that Passage, he hath since settled at Windsor*  
*where he is yet living, be thus alter'd; he was af-*  
*terwards Pastor to a small Congregation of Dissenters*  
*in the Town of Windsor, in the County of Berks,*  
*where he died, Anno 1714; and was succeeded by*  
*Mr. Sheffield.*

*Pag. 23, 24. St. Botolph Aldgate: Mr. ZACHARY*  
*CROFTON. Whereas I had said that he died in*  
*Bedfordshire, I have since had Information from his*  
*Gran-*



Granddaughter, that he remov'd from *Bedfordshire* to *London*, and had a School in *East-Smithfield* in this Parish of *Aldgate*, which was pretty numerous, consisting sometimes of an Hundred Scholars, in which he continu'd till his Death. He was born and for the most part educated in the City of *Dublin*, where he was related to Sir *Edward Crofton*, Bart. In the *Irish* Troubles, he was forc'd to fly into *England*, and when he came ashore, had but one Groat, which he spent the first Night at his Quarters at *West-Chester*. When he was Pastor of the Church at *Wrenbury*, he met with much Trouble, of which there is an Account given in a Preface to his Book intituled *Bethshemesb clouded*, in answer to Mr. *Rogers's* of *St. Thomas Apostles, London*. Seventeen *Cheshire* Ministers give under their Hands a worthy Character of him while Pastor there; and the same do his Parishioners also. He was Minister for some time at *St. James's Garlickbith*, before his settling at *Aldgate*. Sometime after his Ejectment he retired into *Bedfordshire*. While he was there, he set up a Son in Law and his Daughter in a Grocer's Shop in *London*. In the Time of the Plague they went down to him, but could not be admitted into the Town, and were kept in little Hutts at a Distance, he hiring a Man to look after them. The Son and Daughter and Man all died, and Mr. *Crofton* took care of the Man's Children. The Son and one of the Daughters he prentic'd out, and took the other Daughter with him to *London* to be his Servant: And then he set up his School, and continued in it till he died, when he was aged between Fifty and Sixty.

His Works are these. 1. *Bethshemesb clouded*; or some Animadversions on the Rabbinical Talmud of Rabbi *John Rogers*: An Answer to his Tabernacle for the Sun, 4to. 1653. 2. Catechizing God's Ordinance, 8vo. 1656. 3. *The People's Need of a living Pastor*: A Funeral Sermon for Mr. *John Frost*, with an Account of his Life and Death. 4. *The Vertue and Value of Baptism*: A Sermon on *Heb. x. 22*. 12mo. 1658. 5. *Right re-enter'd, and the Reasons thereof render'd*; an Account of his Re-

*Pag. 25. St. Antholin's: Mr. ELIAS PLEDGER.* Add *M. A.* He succeeded Mr. Charles Offspring in this Parish, but is not mention'd by *Newcourt*, among the Rectors of it, in his *Repert. Eccles.* Vol. I. p. 284. He complains their Register Books, for the Time before the Restoration, were burnt in the Fire in 1666: But his Successor is taken Notice of, who came to this Living, *Sept. 9. 1662.* His *Farewel Sermon*, was from *Rev. ii. 9, 10.*

*Ibid. St. Peter's Cheap: ROGER DRAKE, D.D. Wood* the *Oxonian* says, he seems to have been a Physician: But he was well known in this City, to have been an able Divine. He is not mention'd among the Rectors of this Parish in *Newcourt's Rep. Eccl.* Vol. I. p. 522. He was by Order of the Parliament to be tried, (together with some other Ministers) by the *High Court of Justice*, for being in the Conspiracy with Mr. Christopher Love. *Whitlock's Memorials*, p. 486. And submitted to the Mercy of the Parliament, p. 487.

There is a Poem of his Extant, upon the Life and Death of Mr. *Jeremy Whitaker*; another on the Decease of Mr. *Ralph R. binson*; and another on the Death of Mr. *Richard Vines*. Dr. *Annesley* says, That his Writings will be esteem'd while there are Books in the World, for the Stream of Piety and Learning that runs through his Sacred Chronology. I before omitted his Sermon in the Morning Exercise at *Cripplegate*, upon that Question, What Difference is there between the Conflict in natural and spiritual Persons?

*Pag. 26. lin. 16.* let 1673 be chang'd into 1672.

*Pag. 26.* To the Account of Mr. *TORRY*, let it be added; his Name was *ROBERT*. He was admitted Pastor to the *English Church at Middleburgh in Zealand*, *Nov. 21. 1683*; and died in that Station, at the End of the Year 1691.

*Ibid. From St. Lawrence Poultney: Mr. THOMAS WADSWORTH.* Add, *M. A.* He was born *Dec. 15. 1630.*

1630, in *St. Saviour's Southwark*. He was so weak in the first Month of his Life, by a Thrush in his Throat, that the Milk for Want of Passage came out at his Nose, and he was given over for dead: But by a wonderful Providence, beyond all Expectation, he was on a sudden recover'd. About the sixteenth Year of his Age he was sent to *Christ-College in Cambridge*, under the Tuition of Mr. (afterwards Dr.) *Outram*, who had a great Value for him to his dying Day. While he was there, he made good Proficiency in that Learning that might help to promote his Usefulness in the Service of God and his Church which he was design'd for; and he even was useful while at the College. For a young Scholar of good Parts, falling sick, did on his Death-bed send for Mr. *Wadsworth*, and own him his Spiritual Father. He much improv'd in spiritual Knowledge while at the University, and when but *B.A.*, gain'd great Respect by his Collegiate and Academical Exercises, but then he was call'd home upon the Sickness of his Father: And employing his Talents near home as Opportunities offer'd, he gave evident Proof of his excellent Gifts and Endowments; and on the Death of Mr. *Morton* of *Newington Butts*, he was fix'd in that Rectory, *Feb. 16. 1652*. In his Settlement here, it was very remarkable, that though the Parishioners were divided into two several Parties, and both upon the Vacancy went with their Petitions to *Westminster*, though neither Parry knew the others Mind, yet he was the Person that was pitch'd on by both Sides. About this Time he was chosen Fellow of *Christ-College*, but accepted of the Charge at *Newington*, where he was so unanimously desir'd; and it pleas'd God to give him abundant Success. But in *August 1660*, Mr. *James Meggs* vouch'd himself to be the Legal Rector of *St. Mary Newington*, and forc'd Mr. *Wadsworth* to resign to him: Though Mr. *Meggs* sometime before his Death did acknowledge, that notwithstanding he had given Mr. *Wadsworth* Trouble, he yet had not (before the Resignation) that Legal Title to

Newington, that he had made the World believe he had.

BUT though he was thus surreptitiously remov'd from hence, yet did he not live useless: For besides his Lecture on *Saturday Mornings* at *St. Antholine's*, and for some time likewise, at *Five a-Clock* on *Lord's Day Evenings*, and on *Monday Nights* at *St. Margaret's Fishstreet*, where he had a great Concourse of Hearers, he was chosen by the Parishioners of *St. Lawrence Poultney*, (in whom the Power of Presentation then was) to be their Minister; and so he continu'd till he was ejected there also, as well as out of his Lectures in 1662. His Parishioners desir'd him to give them a Sermon on the *Saturday Night*, before the Day in which the *Uniformity Act* was to take Place, and he complied, though they did not make the Motion till he was that Day at Dinner. They nam'd a Text, which was *Mal. iii. 16*, and he taking a little Time for Meditation in private, they rang the Bell, and he preach'd a Farewel Sermon upon it. This was no very difficult Thing to him, who often told his Friends, that if he had but a little Time for Premeditation, he was never at a Loss for Words in his Master's Work. He was indeed an extraordinary Person, one of singular Piety, and constantly bent upon promoting Holiness wherever he came. He would (though with much Prudence) reprove Sin, in any Person, of what Rank or Quality soever: But had not great Fondness for conversing with those that were rich, unless they could be prevail'd with to be free in the Acts of Charity. If he heard one Christian speak with Warmth against another, 'twas his usual Way to say, that *the other in all Likelihood meant better than he had expressed himself*. He would often give this Rule upon another's saying or doing, *If a good Sense can be put upon it, never take it in a bad one*. He was a Man of Prudence, always serious, and frequently chearful.

He was betimes inclin'd to sanctify the *Sabbath*, and continu'd in that Disposition all his Days. It was his usual Practice for many Years, as soon as he



*Agony, but not a bloody one: And what are all my Pains to what Christ underwent for me! The Evening before he died, Mr. Bragge ask'd him how he did? He said he had been under a very sharp Rod, but it was that that his Heavenly Father had laid upon him. For he has said, As man as I love, I rebuke and chasten. That, said he, is a Paradox to the World, but everlasting Arms are underneath me: And I bless God he hath taken all the Terror of Death quite away from me. He said to Mr. Parsons his Fellow-Labourer, All my Self-righteousness I disown; and I trust only in Christ, and hope I have a Gospel Righteousness. When one ask'd him if he had not the Testimony of a good Conscience? He reply'd, I have served God in Sincerity; and can truly say, I have believ'd and therefore have I spoken. When they that were about him pity'd him for his great Pains and Agonies, he repeated that of Solomon, The Soul knoweth his own Bitterness, &c.: You know says he what my Pains are, but you know not what my Consolations are. O how sweet will my Glory and Triumph be after these sharp Pains! When his Relations wept about him he was displeas'd, saying, What! are you troubled that God is calling home his Child en! if you think I am afraid of Death you are mistaken; for I have no Fear of Death upon me: And under his sharpest Pains, no other Language came from him but this; Father, pity thy Child. He died on the Lord's Day, Oct. 29. 1676, when he was near Forty-six Years of Age.*

*Ibid.* In the Account of Mr. Wadsworth's Works, after the mentioning his Discourse of *the Immortality of the Soul*, let there be added, *Faith's Triumphs over the Fears of Death*; being a Practical Improvement of what he had written of the Immortality of the Soul, 8vo. 1670. A short Catechism of twelve Questions and Answers. *A serious Exhortation to a holy Life*: A Plea for the absolute Necessity of inherent Righteousness. *Separation yet no Schism*: A full and sober Vindication of Nonconformists from the Charge of Schism, in answer to a Sermon preach'd before the Lord Mayor by J. S. 4to. 1675. His *Last Warning to secure Sinners*, being his two last

Sermons.

Sermons, 8vo. 1677 ; with a large Preface by Mr. *Barter*. A Collection of Meditations on the Lord's last Supper ; pious Letters when he was a young Student at *Cambridge* ; Practical Sermons ; and Hymns and Poems. A serious Exhortation to Self-Examination. He left some other Things in MS.

Considering the Treatment he and his Brethren met with 'twas a pleasant Way of solacing himself that he took in that Poem, which is publish'd in his *Remains*, and intituled, *A Spiritual Song of Triumph*, which I shall here transcribe.

You *Rabsbekah's* 'mong whom I dwell,  
 That pass me and my Cause to Hell ;  
 Don't me condemn, and pass your Doom,  
 Till I am rais'd from my Tomb.  
 Gaze not upon my thread-bare Skin,  
 Stuff'd with a slimy Mud within :  
 Nor on the Thatch upon my Back,  
 Nor Bread which I perhaps may lack.  
 Gaze nor upon my watry Eye, &c.  
 My blubber'd Cheek, my purblind Mind, &c.  
 Gaze not upon me in my Race ;  
 When stumbling I fall on my Face :  
 Nor while in Blood and Wounds I fight ;  
 With Hell, Self, World, till it be Night.  
 For when my JESUS once doth come,  
 My Skin shall change Complexion :  
 My watry Eye dries up and clears ;  
 Which was besprinkled all with Tears.  
 My Woollen Thatch turns Robes of Light,  
 Whose Sunshine dims the strongest Sight.  
 My Barley Bread turns Manna sweet,  
 And I shall with the Angels eat.  
 My sullied Cheeks shall then disclose,  
 Their full blown Beauty in a Rose.  
 My Lord shall brood within my Breast,  
 And hatch up Glory in that Nest.  
 On this benighted Mind of mine,  
 A sevenfold Sun shall cast its shine.  
 The Morning of another Day,  
 Shall scatter those Night Fogs away, &c. &c.

*Pag. 27.* At the End of the Account of Mr. THOMAS BROOKS, let there be this Addition: He died *Sept. 27. 1680*; and his Funeral Sermon was preached and printed by Mr. *John Reeve, M. A.*, who was his particular Acquaintance, and succeeded him in his Congregation: This Mr. *Thomas Brooks* had been for some time a Preacher at *St. Thomas Apostles*: And about 1651 was chosen by the Majority of the Parishioners of *St. Mary Magdalen Fishstreet*, to be their Minister: And he gathering a Church there in the Congregational Way, the rest of the Parish preferr'd a Petition against him, to the Committee of Ministers, and he publish'd a Defence against their Charges. Besides a Fast and a Thanksgiving Sermon before the House of Commons, he publish'd a Funeral Sermon for *Col. Rainsborough*, in 1648: Another for *Mrs. Martha Randall*, 1652: Another for *Mrs. Mary Blake*, 1657. A Farewel Sermon in twenty-seven Legacies, 8vo. 1662. *Heaven upon Earth. The unsearchable Riches of CHRIST, Apples of Gold, &c.* The Mute Christian under the smarting Rod. An Ark for God's Noahs. The Crown and Glory of Christianity. The Privy Key of Heaven. An Heavenly Cordial for such as have had or escap'd the Plague. A Cabinet of choice Jewels, &c. *London's Lamentation*; or a Discourse concerning the late fiery Dispensation. A Golden Key to open hidden Treasures, &c. &c.

*Pag. 29. St. Bartholomew Exchange.* Mr. PHILIP NYE, M. A. He is not mention'd by *Newcourt* in his *Rep. Eccl.* among the Rectors of this Parish, tho he is taken notice of by the same Writer, in the Parish of *Allhallows Staining*, Vol. I. p. 915. where he stands thus; *Phil. Nye, A. M. licentiat. 9 Oct. 1627.*

In 1643. He (together with Mr. *Stephen Marshall*, was sent with the Commissioners that went from the Parliament down into *Scotland*, to move for Assistance from thence. He had afterwards a great Concern in choosing the Members of the *Assembly of Divines*, who were summon'd from all Parts. He



was also one of the Chaplains that attended the Commissioners that went from the Parliament to King *Charles I.* into the Isle of *Wight*, in 1647. There was scarce a Book upon the Disciplinary Controversy which he had not look'd into; as may be seen and discern'd by his little Book call'd, *Beams of former Light*, &c. And soon after the Restoration, there was an Order of Parliament for lodging his Papers with the Archbishop of *Canterbury* at *Lambeth*, where they yet remain. See *Kennet's Case of Impropriations*, p. 261.

At a Meeting of the first Parliament after the Restoration of King *Charles II.* it was debated for several Hours, whether Mr. *Philip Nye*, as well as *John Goodwin*, and *Hugh Peters*, should be excepted for Life; and the Result was, "That if *Philip Nye* should hereafter accept or exercise any Office Ecclesiastical, Civil, or Military, he should to all Intents and Purposes in Law stand as if he had been totally excepted for Life."

Pag. 30. Mr. *Lowder*, it should be Mr. JOHN LODER. He is interr'd in the New Burying-Ground near *Bunhil* Fields, and the Inscription on his Tombstone there intimates that he died *December 30. 1673.*

*Ibid.* St. *John Evangelist*: Mr. ROBERT TATNALL. Add M. A. He succeeded Mr. *George Walker* in this Living about 1651, but is overlook'd by *Newcourt* in his *Repert. Eccles.* and not reckon'd among the Rectors of this Parish, Vol. I. p. 374. However, Mr. *Simpson* that succeeded him is mention'd as coming in his Room, *Octob. 24. 1662.*

Pag. 31. St. *Bride's*: Mr. THOMAS WHITE, L. L. B. This was the Sequestred Living of Mr. *Thomas Palmer*, who died in 1659; of whom Dr. *Walker* gives an Account, *Attempt*, Part II. p. 714. Mr. *White* is not mention'd among the Ministers of this Parish, in *Newcourt's Repert. Eccles.* Vol. I. p. 317. There is a Preface to the second Edition of Mr.

*Mr. White's Art of Divine Meditation*, written by one *R. A.* (and whether or no that be *Mr. Richard Allein* I don't certainly know,) that says, that "All that knew him, honour'd and lov'd him. He was a burning and shining Light: He was too bright a Star to shine longer in the Terrestrial World. God made use of him to turn many unto Righteousness; and now he shines in the Kingdom of his Father." He died about 1672. He was sometimes a Preacher at *St. Andrew's Holborn*, and at *St. Anne's Aldersgate*; but I am told not of *St. Bride's*. He seems not to have been settled Pastor, but Lecturer only in the Places where he preach'd.

To his Works may be added, *A Treatise of blasphemous and other wandring Thoughts; their Kinds and Cures*, 12mo. 1662. *Directions for our Thoughts and Words, and the rest of our Conversation; with Comforts to those that are weak, (not careless) Christians*, 12mo. 1665. *Brief Directions for the right managing a Christian Family: On Gen. xviii. 19.* 12mo. 1668. *A little Book for little Children*, 12mo. 1676. And a Sermon in the Morning Exercise at *St. Giles's*, upon *Effectual Calling*, which was before omitted.

Pag. 32. *St. Mary Magdalen Milkstreet*: *Mr. THOMAS VINCENT*. Add, *M. A. of Christ-Church, Oxon.* He was born at *Hertford* in May, 1634. He and *Mr. Nathanael Vincent* were Sons of the Worthy *Mr. John Vincent*, a Minister born in the *West*, but who died in the rich Living of *Sedgfield* in the Bishoprick of *Durham*. It was observed of this *Mr. John Vincent*, that he was so harassed, and forc'd upon so many Removes for his Nonconformity, that though he had a good Number of Children, yet he never had two of them born in one County. As to the Time of the Death of this *Mr. Thomas Vincent*, (who was the elder Brother of the two) the Year 1671, should be chang'd into 1678.

He succeeded *Mr. Case* in this Living, though neither the one nor the other of them are mention'd

In *Newcourt's Rep. Eccl.* Vol. I. p. 471: Only Vincent's immediate Successor is taken notice of, Mr. Thompson, who came to the Living, Sept. 9. 1665. Mr. John Evans has added some farther notice of him, before a late Edition of his useful Treatise intitled, *God's Terrible Voice in the*

City. He was one of the few Ministers who had the Wisdom and Courage to abide in the City amidst all the Fury of the Pestilence in 1665, and pursu'd his Ministerial Work in that needful but dangerous manner with all Diligence and Intrepidity, both in publick and private. Some Divines of the Establishment maintain'd their Station at that time with a particular Zeal and Fervour. Dr. Anthony Walker of *Manbury*, through the whole Visitation, preach'd constant Weekly Lectures at his own Church. Mr. *Waller* also continu'd, and so did Dr. Thomas Horton, who was encourag'd to it by that extraordinary Providence which had preserv'd him, when almost all others were cut off, from the Plague, while his Nurse had it upon her. But the main Body of the Publick Ministers retir'd from the Danger, and left their Churches vacant. In this Case the Ministers that had been silent Three Years before, and had preach'd only privately and to small Numbers, thought their Duty to give the best Help they could to the many Thousands that remain'd in the City. They stay'd and preach'd to vast Congregations; they set the immediate Views of Death before them, and made both Preachers and Hearers serious at an uncommon Rate. Among those thus employ'd, were, Mr. *Chester*, Mr. *Turner*, Mr. *Franklin*, Mr. *Gunter*, (who came from Ireland, and sometimes went by the name of *Chambers*;) and this Mr. Thomas Vincent. He was for some time employ'd in assisting Mr. *Little* at *Islington* in giving some Young Persons an Academical Education, for which Sort of Service he was thought well qualifi'd. Upon the Progress of the Distemper in the City, he acquainted his good Friend with his Design to quit that Employment, and to apply himself peculiarly to the Visitation of the Sick, and the instructing of the Sound, in that Time of pressing

pressing Necessity. Mr. *D.* endeavour'd to dissuade him, by representing the Danger he must run; that he thought he had no Call to it, being then otherwise employ'd; and that it was rather advisable he should reserve himself for farther Service to the rising Age, in that Station wherein he then was so usefully fix'd. Mr. *Vincent* not being satisfy'd to desist from his intended Service, they agreed to desire the Advice of their Brethren, in and about the City upon the Case. When Mr. *D.* had represented his Reasons at large, Mr. *Vincent* acquainted his Brethren, that he had very seriously consider'd the Matter before he had come to a Resolution: He had carefully examin'd the State of his own Soul, and could look Death in the Face with Comfort: He found no Timorousness and Dread in his own Temper: He thought it was absolutely necessary that such vast Numbers of dying People should have some Spiritual Assistance: He could have no Prospect of Service in the Exercise of his Ministry through his whole Life like that which now offer'd itself: He had often committed the Case and himself to God in Prayer; and upon the whole had solemnly devoted himself to the Service of God and Souls upon this Occasion: And therefore hoped none of them would endeavour to weaken his Hands in this Work. When the Ministers present had heard him out, they unanimously declar'd their Satisfaction and Joy, that they apprehended the Matter was of God, and concurr'd in their Prayers for his Protection and Success.

He went out hereupon to his Work with the greatest Firmness and Assiduity. He constantly preach'd every *Lord's Day* through the whole Visitation, either at *Aldgate-Church*, or *Great St. Helen's* in *Bishopsgate-street*, or *Allhallows* in *Thames-street*, or some other Church. His Subjects were the most moving and important; and his Management of them most pathetick and searching. It was a general Inquiry through the preceding Week where he was to preach: Multitudes follow'd him wherever he went: And he preach'd not a Sermon by which there were not several awaken'd, and as far

for as Men could not longer labour in the Field, the Streets, be without the great Flocks which were sent out the Year before, during the great Plague, as could for them in their last Illnesses. There is also in Season and out of Season in the Year the Death.

His Account of the Plague in the Tower calls it a Terrible Plague in the City, it was sitting, he there tells us, that it was a Plague in the City, the same Year being it was the first Part of the Land, though the Weekly Bill of the City took notice but of three that were dead out of the Disease. In the Beginning of May next, the Lord of it in the Heart of the City, and was in the Suburbs. The next Week, the 31<sup>st</sup> the number was three. In the next Week it was four, then five to fourteen, in the next it was sixteen, then twenty to forty-three. In June the Number was a thousand forty-three to one hundred and twenty, the next Week it was hundred and twenty; the next to two hundred and twenty; the next it was hundred and seventy. In the next Week of July, the Number rose to seven hundred and twenty, the next Week to one thousand and eight hundred, the next to one thousand eight hundred and twenty, the next to two thousand and ten. In the next Week it was just the Number increased to two thousand and one hundred and eighty, the next it was three thousand eight hundred and eighty, the next it was four thousand two hundred and eighty, the next it was five thousand one hundred and ten. In September the increase of the Disease was but a very little, but it was not yet come to its height. In the first Week, there died of it six thousand and hundred and eighty; And though in the second Week the Number rose to six thousand five hundred and eighty; yet in the third Week it rose to seven thousand and one hundred and fifty-five, which was the highest: And then of the one hundred and thirty Parishes it was known the City there were but four which were very infected; and in those there were but few that remained that were not gone into the Country. In the House where he liv'd, there were eight a Family; three

Men, three Youths, an old Woman, and a Maid was the latter End of *Sept.* before any of them touch'd. The Maid was first seiz'd with a Stemper, which began with a shivering and trembling in her Flesh, and quickly seiz'd on her Ribs. This was on the *Monday*, and she died on the *Thursday* full of Tokens. On *Friday* one Youth had a swelling in his Groin; and on *Lord's Day* died with the Marks of the Distemper upon him. On the same Day another of the sicken'd, and on the *Wednesday* following he died. On the *Thursday-Night* the Master of the house fell sick, and within a Day or two was full of the Distemper but was strangely recover'd, beyond his others Expectations. In the fourth Week in *Sept.* there was a Decrease, to five thousand five hundred thirty-eight. In the first Week of *October* there was a farther Decrease to four thousand hundred twenty-nine; in the next to four thousand three hundred twenty-seven, the next thousand six hundred sixty-five, the next thousand four hundred twenty-one, and the next one thousand and thirty-one. The first Week of *November* there was an Increase, to one thousand four hundred and fourteen; but it fell the Week after to one thousand and fifty, and the Week after to one thousand fifty-two, and so lessen'd more and more till the End of the Year. And the whole Number of those that were reckon'd to die of the Plague in *London*, this Year, was sixty-eight thousand hundred ninety-six. But God was pleas'd to bestow a particular Care of this Good Man. He continued in perfect Health all the while, and survived the sad Providence, and was useful by his unintermitted Labours to a numerous Congregation, till the 1678.

*Ibid.* *St. Mary Whitechapel*: Mr. THOMAS WALLY. No Notice is taken of him in *South's Rep. Eccl.* Vol. I. p. 761. He afterwards lived in *New England*, at the Town of *Barnstable*. Some Account of him in Dr. Cotton Mather's *of New England*, Book III. p. 222, 223.

**Page 33. St. John Zachary:** Mr. RALPH STRETHILL. No Notice is taken of him in *Newcourt's Repert. Eccles.* Vol. I. p. 376: But we are told that his Successor Mr. John Heardman was collated to this Church, Sept. 3. 1662.

**Ibid. St. Olave Silverstreet:** Mr. THOMAS DOUGLASS. Neither is he mention'd by *Newcourt, Rep. Eccl.* Vol. I. p. 517. He was also the Author of the *sober Testimony against sinful Compliance*, in defence of which *Ferubbaal* was written. And this appears by the Preface, at the End of which he writes himself, M. A.

**Ibid. Bridewell:** Mr. GEORGE FOWLER. I am told it should be FAWLER. He also is omitted in *Newcourt's Repert. Eccles.* Vol. I. p. 917; though his Successor is added Mr. Brown, who became Preacher or Chaplain to this Hospital, Oct. 1660.

**Ibid. From Allhallows on the Wall:** Mr. SAMUEL DYER. He was M. A. of Peter-house in Cambridge. Add, He is not mention'd by *Newcourt*. I am informed that Dr. Lewis laying Claim to this Living, Mr. Dyer not willing to dispute it with him, quitted it to him before *Bartholomew-Day*: But then he was ejected from his Lectureship at *Lethbury*, which he had enjoy'd for some time before. After he was silenc'd he kept a School at *Mile-End*, for twenty-five Years or more, and was Chaplain to *Elquie Avery*. He was Congregational in his Judgment, and preach'd sometimes for Mr. Mead at *Stepney*. He died Anno 1700. *Ætat.* 67. His Elder Brother Mr. Richard Dyer was ejected from *Magdalen-Hall* in *Oxon*.

**Ibid. From the Lectureship at St. Antholin's:** Mr. TOBIAS CONYER; (it should be Conyers) A very learned and extraordinary Person. He was of *Peter-House* in *Cambridge*. He translated *Arminius's Judgment concerning the Principal Points* of Religion into *English*, and printed it, 8vo. 16

also publish'd a Sermon which he preach'd before the Lord Mayor of London, and General Monk, Feb. 12. 1652: At which Time he was Minister of St. Ethelbert's in Bishopsgate-street. He has also (I am inform'd) some other little Things in Print; but I know not what they are.

Pag. 33. Mr. LOAVES. I take this to have been the same with Mr. Isaac Loefs, who is mention'd at Shenley in Hertfordshire, p. 360; and therefore he should be omitted here.

*Ibid.* From St. Mary le Bow: Mr. RUTTEN. He is not mention'd in Newcourt's Rep. Eccl. Vol. I. p. 440: But his Successor Mr. Geo. Smalwood is said to be collated to this Living, Oct. 16. 1662.

*Ibid.* From the Savoy: Mr. WILLIAM HOOKE. He is not mention'd in Newcourt's Repert. Ecclesiast. among the Ministers or Curates of this Place. He publish'd a Book intit. *The Privilege of the Saints*, 8vo. 1673, and some other Things. He died March 21. 1677.

*Ibid.* From Trinity-Parish: Mr. MATTHEW HAVILAND. He is not mention'd as Rector here in Newcourt's Rep. Eccl. Vol. I. p. 556: But then he says, *he was put in Rector, by the Rebels*: Which however would not have hinder'd him, any more than it did many others who at that Time complied with those who then had Power in their Hands, from keeping in the Living, could he but have been satisfy'd to have conform'd. He was one of the Ministers that was concern'd in both the Papers often mention'd, against the Proceedings of the Army in 1648.

*Ibid.* From Wapping: Mr. JOHNSON. Newcourt, Vol. I. p. 700, mentions one Joh. Johnson at Whitechapel.

*Ibid.* From St. Bennet's Paul's Wharf: Mr. JOHN JACKSON. He is not taken notice of by Newcourt in



in his *Rep. Eccl.* p. 202, among the Rectors of this Parish: But his Successor Mr. *Peter Lane* is said to be collated to the Living, *Aug.* 29. 1662. He is the same Person that is mention'd again, p. 670, and ought to be omitted either in one Place or the other. He publish'd his Father's Annotations on *Isaiah*, with a Preface, giving an Account of his Life and Death.

*Pag.* 34. From *St. Michael's Woodstreet*: Mr. THOMAS PARSONS; it should be *Parson*. *New-court* takes no Notice of him in his *Rep. Eccl.* Vol. I. p. 497.

*Ibid.* From *St. Andrew Hubbard* in little *Eastcheap*: Mr. WILLIAM WIGGANS. His Name was *Wickins*. He was born at London in *Sept.* 1614, and educated in *Emanuel-College, Cambridge*. Upon leaving the University, he liv'd sometime as Chaplain with Sir *Edw. Scot*, of *Scot's-Hall* in *Kent*, and was afterwards Minister of *St. Andrew Hubbard*, in the Room of Mr. *Ranew*, who it should seem was there sequestred; tho' Dr. *Walker*, *Att.* Part II. p. 165. represents Dr. *Richard Chambers*, as the sequestred Minister of that Parish. Mr. *Ranew* desiring of Mr. *Wickins* that he might continue for some time in the House belonging to that Living, he yielded to it, though as it fell out, his so doing prov'd much to his own Detriment. For he liv'd in the mean time next Door to Major *Randall's* in *New-gate-Market*; and a Fire breaking out one *Saturday-Night* at the Major's, burnt with great Fury, so that Mr. *Wickins* and his Family escap'd only with their Lives, not being able so much as to save their Cloaths. This Calamity he bore with great Patience, and so compos'd a Mind, that he told a Friend, that if he could be furnish'd with Cloaths, this should not hinder him from his Pulpit-work the very next Day. His Friend herein assisted him, and though it prov'd *Sacrament-Day*, he yet went through all the Service of the Day, as at other times. He continu'd at *St. Andrew Hubbard* four-teen or fifteen Years. But meeting there with many

Discouragements, and his Family and Charge increasing, some Friends without his seeking, procur'd his Removal to *St. George's* in *Southwark*, which was another sequestred Living, tho' he was insensible of it at the first. Upon the Restoration, one laying Claim to it, he readily resign'd it, and became Preacher at the *Poultry Compter*, where he continu'd till *Aug 24. 1662.*

He was one of the Ministers that us'd to meet at *Sion-College*, and was often concern'd in the Ordaining Young Ministers. One of the last on whom he laid Hands, was the Excellent Mr. *M. Henry*, on *May 9. 1687.* He was for some time in the Family of Alderman *Forth* at *Hackney*, but finish'd the Course of his Ministry at *Newington Green*, in conjunction first with Mr. *Starkey*, and afterwards with Mr. *Bennet*, who upon his Death preaching from *Acts xiii. 36.* gave a Character of him among his Old Friends, who had been, for many Years, the Witnesses of his Life and Conversation.

He was very happy in having a firm and constant Health, which enabled him to continue an hard Student even to Old-age. Next to the Holy Scriptures, there was no Study more delightful to him, than that of the Oriental Learning, and especially of the *Jewish* Laws and Customs, in the Knowledge whereof, he was reckon'd by some good Judges to have had but few Equals. The Originals of the *Old* and *New Testament* were very familiar to him, for he read them chiefly in his Closet, without much concerning himself with any Translation; though in the Pulpit (I am inform'd) he sometimes us'd an *English* Bible.

He was very chearful in Conversation; but commonly would take Care before he left any Company, to drop something that was serious and satisfactory, which made his Company profitable as well as pleasant. He was very desirous of doing Good to Souls: Which was his Inducement to continue Preaching, longer than some who had a true Value for him thought to be necessary: But when he found by a sudden Seizure he was disabled, he readily acquiesc'd in the Will of God. Removing

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to *London* to be under the immediate Care of his near Relations, he after gradually decaying for about two Years together, had an easy and comfortable End. And being ask'd a little before, by a Friend that made him a Visit, how he was, he in a very serious and affecting Manner, cry'd out, help me in praising God for his great Mercy to me, that I have perfect Ease of Body, and blessed be his Name have that too which is much better; even Peace of Conscience, and good Hope towards God through JESUS CHRIST. He went to his Grave in a full Age, and was buried in *Bunhil Fields*, Sept. 21. 1699. *Ætat.* 85.

I may mention it as an Instance of his Self-Denial, and Generosity to his Friend, that when after his being silenc'd, (and he had no great Abundance) a Gentleman ask'd him if he did not need Assistance, and offer'd him five Pounds, he replied; I believe my Friend Mr. *Edward Lawrence* stands more in need of it, and requested that it might be dispos'd of to him; as was accordingly done.

He publish'd some small Tracts; as, *A Plea for the Ministry*, or certain Propositions from the Scripture, concerning the Ministry, its Continuance, Ordination, Work, and Maintenance, 4to. 1650. The Warrant for *Bowing at the Name of Jesus*, produc'd and examin'd, 4to. 1660. *Second Edition*. He also publish'd somewhat concerning the *Dates of St. Paul's Epistles* in 4to. And it is also suppos'd that there were some others, which through Distance of Time, and their being out of Print, are unknown to those that have given this Account concerning him: For they have heard him speak of such, tho' they cannot now recollect their Subjects or Titles.

Whereas I had before intimated, that *he was buried in his own Parish, in a good Old-age*, I have since been inform'd, he was interr'd in the Burying-Ground by *Bunhil Fields*.

Pag. 34. *St. Katherine's Tower*: Mr. SAMUEL SLATER, and Mr. RICHARD KENTISH. Add; Mr. SAMUEL SLATER when he was silenc'd, had been a Preacher near fifty Years; partly in the

Country; but for the greatest of the Time, in and about *London*. He continu'd in the City, all the Time of the Plague in 1625; and from that Time was Minister of *St. Katharine's*, to 1662. He afterwards continu'd the Exercise of his Ministry in private as he had Opportunity. He was one of eminent Piety, and great Plainness and Sincerity. His Income did not exceed 40*l.* a Year; and he was contented with it, having the Love of his Parishioners. He publish'd the Song of *Solomon*, and those of *Moses*, and *Deborah*, and *Hannah*, and that of the Church in *Isaiah* xxvi. in Familiar Metre, 8vo. 1653. He hath also another Thing in Print, call'd, *The Plague check'd*, in a Letter to a Friend, 8vo. 1665: And a small Piece or two besides, which are referr'd to in that Letter, though their Titles are not particularly mention'd. As for his Treatise of *Growth in Grace*, in nineteen Sermons, publish'd in 8vo. 1671, that came not out till after his Death, though I am not able to mention the precise Time of it.

Mr. RICHARD KENTISH, who was his Colleague and Fellow-Labourer at *St. Katharine's*, has nothing that I know of in Print, but a Sermon preach'd before the Long Parliament, *Novemb. 24. 1647. on Rev. ii. 5.*

Pag. 34. From *St. Hellen's*: Mr. ARTHUR BARRHAM. Add; He was born at *Buckstead* in *Suffex*, *Nov. 22. 1618*. He was at first design'd for the Law: But after the Death of his Father, not being satisfied with that Profession, he sold his Law-Books, and went to *Cambridge*, and studied Divinity with great Industry and Diligence, and a peculiar Delight. When he quitted the University, he was first chosen Lecturer at *St. Olave's* in *Southwark*, and from thence remov'd to this Living, to which he was presented by Sir *John Langham*, who was not only his Friend, but his Relation by Marriage. There he continu'd about ten Years, preaching with good Success, till his Ejection in 1662. Then he remov'd with his Family to *Hackney*, and there continu'd till the *Five Mile Act*; at which Time he left his

his Family, and retir'd into *Suffex*. Upon the Indulgence in 1672, he took out a Licence, and preach'd in his own House twice every *Lord's Day*, catechiz'd in the Afternoon, and expounded some Portion of Scripture in the Evening. Besides which, he preach'd a Lecture every *Friday*, catechiz'd two Days in a Week, and perform'd Family Duties every Morning and Evening in two, and sometimes in three Families besides his own. But this was not suffer'd long: For no sooner was the King's Declaration recalled, than he was inform'd against, and his Goods were seiz'd, till he had paid a Considerable Fine. About six Weeks after, a second Warrant was issu'd out against him, though he had not then preach'd since the first: But being belov'd by his Neighbours, they gave him Notice of it, and he remov'd his Goods to *London*, and took Lodgings: And not long after, he was seiz'd with Apoplectick Fits, which took away his Memory, and quite disabled him from farther Service. For the last two Years of his Life, he liv'd with his Son in Law Mr. *John Clark* Bookseller in the City, and exchang'd this Life for a better, on *March 6, Anno 169½. Æt. 74.* He was a sincere, godly, humble Man: One that was of a mild, quiet and peaceable Disposition, and generally belov'd and esteem'd by all that knew him.

*Pag. 34. Lecturer at St. Sepulchres: Mr. WILLIAM ADDERLEY.* I find by the Diary of Mr. *Thorowgood*, of which I have had the Perusal, that this Mr. *Adderley* had been a Sea-Chaplain to a Ship, in the Fleet under the Earl of *Warwick*; and Mr. *Thorowgood* took Notice that while they were on the Sea-Coast, there were some Popish Books fell into their Hands, which Mr. *Adderley* order'd to be burnt, when Mr. *Thorowgood* would burn them. Afterwards, he with Mr. *Greenhill* *Tates*, wrote a Prefatory Epistle before Mr. *Bridge's* Works in 4to. 1640. He Hand, jointly with Mr. *Caryl*, in the *Lexicon* in 1661.

Pag. 34. Assistants and Lecturers at *St. Giles's Cripplegate*: Mr. ARNOLD, and Mr. STATHAM, who is also mention'd, p. 438.

As to Mr. ARNOLD, I have not been able to pick up any Account of him.

But Mr. STATHAM whose Name was SAMUEL, I am inform'd, was of *Christ-Church in Oxon.* He was Assistant to Dr. *Annesley*, and upon the Turn of the Times, was offer'd a good Living in the Church, by the *Huntingdon* Family, (in which his Father had been Steward) if he would have conform'd: But he prefer'd Sufferings and Reproach with a good Conscience. And he was a considerable Sufferer for Nonconformity. He was for two Years and nine Months in the Jail at *Leicester*, which was no small Charge to him. While he was in Prison, it pleas'd GOD to make him of great Use to several, for he preach'd ordinarily every *Lord's Day* to the Prisoners. There was one in particular, who was sentenc'd to Death for Murther, with whom he took Abundance of Pains. And when this Person was going to Execution, he with Tears embrac'd Mr. *Statham*, and return'd him his hearty Thanks; and with great Composure of Mind, signified to him, that though Man would not grant a Reprieve, yet he humbly hop'd that GOD had granted a Pardon. There was another that died (as afterwards appear'd) innocently; who upon his close Application to him, was so convinc'd of the Evil of Sin, that he could not be prevail'd with to confess himself guilty, though he had a fair Prospect of thereby saving his Life. Soon after his Inlargement, he was invited to *Banbury*, where he for some Years preach'd privately, with great Success; and his Name is very precious there to this Day. His Health was much impair'd after his Imprisonment. Upon a Journey towards *Loughborough* in *Leicestershire*, to see his Mother and his Son, he took cold, and could get no farther than Mr. *Butler's* at *Preston*, near *Daventry* in *Northamptonshire*, where he was confin'd to his Bed, and died in a few Days. This was in the Year 1685.





He left only one Son, who has for many Years been Pastor of a Congregation of Dissenters in the City of *Worcester*. No Notice is taken of him in *Newcourt's Rep. Eccles.* Vol. I. p. 256: But his Successor is mention'd, Mr. *William Hodges*, who came to his Living, O<sup>r</sup>. 23. 1662.

Pag. 35. From *St. Alban's Woodstreet*: Mr. HALE, SLEEFOT BRIDGES. Add this at the End of the Account of him; and yet no Notice is taken of him among the Rectors of this Parish, by *Newcourt*, Vol. I. p. 238.

*Ibid.* From *St. George's in Southwark*: Mr. JOHN BISCOE, and Mr. HENRY JESSEY. As to Mr. *Biscoe*, I am not fully certain whether he was ejected from *St. George's* or *St. Thomas's* in *Southwark*, seeing some of his printed Works in 1655 mention him as Minister of the latter.

Mr. *Wood* says of this Mr. JOHN BISCOE, that he was born at *High Wiccomb* in *Bucks*, and was B.A. of *New-Inn-Hall* in *Oxon*; and afterwards Minister of *St. Thomas's* in *Southwark*: Assistant to the Commissioners of *Surrey*, for ejecting scandalous Ministers; and that he died in the Place of his Nativity, and was buried in the Church there, on the ninth of *June*, 1679. And I must own I think it very well deserves our Notice, that Mr. *Wood* not only under this Article, but very often, and under a great many others, takes Occasion to speak of those called scandalous Ministers. Of Mr. *Biscoe* he says, that he was Assistant for ejecting of such who were called scandalous, insufficient, ignorant Ministers and Schoolmasters. But it falls out unhappily for him and those of his Stamp, that they were not only called, but very often proved such before their Ejection. And besides the *Saints* as he calls them, a certain Writer of their own, a mighty Royalist, and a considerable Sufferer in those Times too, in a Book that is commended by as great a Man as Dr. *Hammond*, has these remarkable Words: "I fear  
" if the Martyrology even of these suffering Times  
" were scann'd, *Venus* and *Bacchus* would be found

“to have many more Martyrs, than God and Loyalty.” And this Passage I verily think not only spoils Mr. *Wood*’s common Elegancy of called *scandalous*, but also flies directly in the Face of Dr. *Walker*’s *Attempt* to revive the Memory of those Men. And had but Dr. *Bisse* been aware of this, I can scarce think he would, in his *Beauty of Holiness*, have called such an heterogeneous Mixture as that of Dr. *Walker*, a *Martyrology* which ought to be kept in every Sanctuary.

Mr. HENRY JESSEY took the Degree of M. A. Anno 1627, as appears from *Wood*’s *Fasti Oxonienses*. An Account of his Life and Death was publish’d in 1671, (eight Years after his Death,) in which there are some Things very remarkable.

It from thence appears, that he was born Septemb. 3. An. 1627, at *West Rowton*, in the North Riding of *Yorkshire*, near to *Cleveland*, and about five Miles from *North Allerton*, and that of that Place his Father was Minister. He was carefully educated by his Parents till he was fit for Grammar Learning, to which he was kept close, till he was about seventeen Years of Age, when he went to the University, and became a Pensioner in *St. John*’s-College, in *Cambridge*. There for the first four Years he study’d Logick and Philosophy, and was very diligent: But in the Year 1622, it pleased God to work a renewing Change upon his Heart, by the Ministry of the Word, and he was thereby fitted for the Employment for which God design’d him, and to which he himself was greatly inclin’d. In 1623 he became B. A. and was chosen Scholar of the House. A little after, he lost his Father, who had supply’d him hitherto according to his Ability: But upon his Death, he was straiten’d as to his Maintenance, not having for some time above Three-pence a Day for Provision of Diet; as yet so did he manage that small Pittance, and to spare some Part of it towards the Charge of hiring of Books, which he us’d to read over, and then return them to the Stationer. He continu’d six Years in the University, and often us’d to recollect the Benefit of his well spent

there, with great Thankfulness to God. He th particularly became well vers'd in the *Hebr Tongue*, and the Writings of the *Rabbies*.

He remov'd from *Cambridge* in 1624, and w first entertain'd by Old Mr. *Brampton Gurdon Assington* in *Suffolk*, who was Father to Th Members of Parliament. In his Family he con nued about nine Years, improving his Time wel and among other Studies, he then applied himse to Physick. He went often to the University their Terms and Commencements till 1626, wh he took the Degree of *M. A.* and then took h Leave. The next Year he took Orders from th Bishop, but was afterwards troubled for the E gagements he came under. He preach'd about th Neighbourhood as he was invited, and distribute a Number of good Practical Books among th Poor. He had several Offers about a Settlement but listen'd to no Proposal made, till in 1633 h was call'd to *Aughton* nine Miles from *York*, a succeed Mr. *Alder*, who was remov'd from thence for Nonconformity. Mr. *Jessy* was not likely to continue very long in that Place, since he dur not conform so far as Mr. *Alder* had done before him. And therefore the next Year, he also was re mov'd from thence, for not using the Ceremonies and for removing a Crucifix. But he was no hereupon useless in God's Vineyard: For Sir *Mat thew Boynton* of *Barneslon* near *Bridlington* in *York shire*, entertain'd him to preach there and at *Rosby*, a Place not far distant.

In the Year 1635, he remov'd with Sir *Mattheu* to *London*, and the next Year to *Hedley House* near *Uxbridge*, where he had not been above a Month or two, before he was earnestly importun'd to re move, and join himself to that Congregation, of which Mr. *Henry Jacob*, and Mr. *John Lathorp* had been Pastors, which Church was gather'd by Mr *Jacob*, in 1616. Mr. *Jessy* had his Eye upon *New England*, and so at first made a Difficulty of un deraking this Charge: But after Consideration and Consultation, he answer'd their Call about *Mid summer* 1637, and continu'd his Ministry among them

above twenty-five Years, in which Space of Time he bore much Hardship, and yet continu'd faithful and diligent. On *February 21*, after his Settlement with them, he and a Number of others being met together to worship God, the greatest Part of them were seiz'd, and carry'd away from *Queenhithe* by the Bishops Pursevants: And they met with like Disturbance in the *May* following, in another Place. In *Nov. 1639*, he was sent by the Congregation into *Wales* to assist old Mr. *Wroth* and Mr. *Cradock*, and others, in gathering a Church in *Llanvaches* in *Monmouthshire*. On *April 21. 1640*, he with a great Number of the Members of several Congregations, being met together upon *Tower-hill*, to seek God by Fasting and Prayer, were interrupted by the Pursevants, and imprison'd in the *Tower* by Sir *William Balfore*, who soon releas'd them; they being bound over by Archbishop *Laud* to answer at the next Sessions. They appear'd there, but were never call'd; the Prosecutors not thinking it advisable to proceed as Affairs then stood.

On *Aug. 22. 1641*, he with five of his Congregation were seiz'd by Order of the Lord Mayor, and committed Prisoners to *Woodstreet-Compter*, and they appealed to the Parliament, and were speedily releas'd: And this was the last Restraint he met with before the Wars.

Besides the *Hebrew* and *Greek* Tongues which are the Original Languages of the Holy Scriptures, in which he was well skill'd, he understood the *Syriack*, and *Chaldee*. He drew up an Essay towards an Amendment of the last Translation of the *Bible*, which was a Work that his Heart was much set upon. He tells us that Dr. *Hill* declar'd in a great Assembly, that a great Prelate, viz. *Bancroft*, who was a Supervisor of it, would needs have it speak the Prelatical Language; and to that End alter'd it in fourteen several Places. And Dr. *Smith*, who was one of the Translators, and the Writer of the Preface, (and who was afterwards Bishop of *Gloucester*,) complain'd to a Minister of that County, of the Archbishop's Alterations: But says he, he is so potent, that there is no contradicting him. Mr.

Jessy

*Jessey* was so great a Scripturist, that whoever began to rehearse a Place, he could go on verbatim with the preceding and following Context: whoever enquir'd after a Place of Scripture could presently name the Book, Chapter and Verse, so that he was not undeservedly call'd a *Concordance*.

In 1645. he began to set forth a *Scripturalendar*, as a Guide to speak and write in Scriptural Stile, and he continu'd it to the Year 1661 about two Sheets of Paper. His particular Use in it, was to restore the Knowledge and Use of Scripture Hours, Days, Nights, Watches, Months, &c. and to drop the Heathenish and Idol Names of Months and Days of the Week, and a Popish Bead-Roll of the Saints. He was ever solicitor and Agent for the Poor, with such assistance as was able to supply their Wants. For this End he continually carried about him a List of the Names of the greatest Objects of Charity he knew of, to which he prefix'd the Title of, *Godly poor, who are well known to me, and I am persuaded Christ accounts what Mercy is shew'd unto them by what is done to himself*: And for farther Satisfaction to the Names of these Persons were adjoin'd, their Ages, Infirmities, Afflictions, Charges, and Griefs. Some can number above thirty several Families that had all their Subsistence by his means, and upon his Death were expos'd to Difficulties. His Charity to the poor *Jews* was particularly celebrated, and beyond Precedent, and was express'd in Ways too numerous to be here related.

On November 27. 1661, he was seiz'd, and put in the Messenger's Hands, but releas'd by the Council, in December, after a Month's wrong Restraint. Aug. 30. 1662, he was again apprehended (upon Misinformation) and secur'd six Months in the Messenger's House, till by an Order of Council he was again releas'd, on February the 20th following. About five or six Months after his Release he fell into his last Sickness, which was an insidious lurking Fever, attended with a Nauseousness in his Stomach, and an universal Languor or Weakness.

ce, and exhorting all about him to keep  
GOD, and persevere in the Faith, and  
for Trials : Adding for Encouragement, the  
perience he had had of the Goodness of the  
all Times and Conditions. The last Evening  
e) before his Departure, having a Mind to  
e was led about the Room, and often re-  
this Expression, *God is good : He doth not  
whither I would not, as he did Peter : Good  
ord to me.* Being soon tir'd, he sat down  
Bed, and lean'd on one who sat by him,  
coursing with him, said, *They among whom  
labour'd can witness, that you have been a  
Servant of Christ, making his Glory your ut-  
d, for the Good of their Souls.* But he re-  
Say no more of that ; *exalt God, exalt God.*  
he last Night of his Life, he spent the first  
it in blessing GOD, and singing Praises to  
re, and fell asleep about eleven a-Clock.  
; again between two and three, he fell into  
erful Strain of abasing himself, and admiring  
e of GOD, that he should *choose the vilest,  
orthiest, and the basest,* which last Word he  
d so many times that it was hard to number  
Then he cried out, *Oh the unspeakable Love  
! Oh the vilest ! Oh the vilest ! that he should  
e. when I could not reach him ! And when*

Then he desir'd one present to pray with him, during which Time he was still, and seem'd afterwards much refresh'd. He repeated *Jos. ii. 2.* and bid them turn to several other Texts that he mention'd: And as he lay, he would call for *more Julip, more Julip*, meaning more Scriptures; for he drank in much Consolation from the exceeding great and precious Promises therein contain'd, and continued to his last Gasp praising God. The last Words he was heard to speak were these, *be count- ed me worthy*: And one laying his Ear close to him heard him say, *Friends keep low*: And when the Sound of his Words ceas'd, his Lips were observ'd still to move, and he seem'd to be inwardly saying that God, whom in his Health he serv'd, lov'd, and prais'd, and made his Boast of continually, whose Law he preach'd, and whose Goodness he declar'd as he was walking in the Fields, and travelling by the Way; of whom he would say frequently, to any whom he met accidentally in the Street, *Verily God is good; blessed be his Name: as close to him*. He departed this Life, Sept. 4. 1660, having compleated the sixty-third Year of his Age. Three Days after, he was carried from *Woodmongers-Hall* in *Dukes-Place*, to the New Burying-Yard the Place of his Interrment: Upon the Fame whereof several Thousands of Persons, of several Professions, assembled to accompany him thither, and made great Lamentation over him.

The Preface or Preamble to his Last Will and Testament was in the Words following:

“ **I** Henry Jessey of London, a Servant of Jesus  
 “ CHRIST in the Ministry of the Gospel  
 “ do declare, that from the LORD's most gra-  
 “ cious Manifestation of his most free Love in  
 “ His Son, to me the chiefest of all saved Sinners  
 “ have commited my Soul to him, as to a faithful  
 “ Creator and Redeemer, being assur'd by  
 “ Witness of his Good SPIRIT, that Jesus  
 “ hath loved me, and washed me  
 “ in his precious Blood, and  
 “ everlastingly. Amen”



His Works are these, *The Glory and Salvation of Judah and Israel*. A Consolatory Letter sent to the Exiled Seed of Jacob. His Description of Jerusalem, with a large Map. *A Storehouse of Provision*; a sundry Cases of Conscience, 8vo. 1650. *The exceeding Riches of Grace advanc'd*; in a Narrative of Mrs. Sarah Wright, 8vo. 1647. *A Looking-Glass for Children*, 8vo. *The Lord's Call to England*, 4to. 1660. *A Catechism*, in Scripture Words. *Miscellaneous Sacra*: Or divers necessary Truths plainly and compendiously prov'd, 8vo. 1665. (This Posthumous.) *The English Greek Lexicon*; containing the Derivations and various Significations of all the Words of the New Testament, 8vo. 1661, was what Mr. Jeffey was chiefly concern'd in. There is there a particular Epistle of his, together with an *English Greek Index* of all the significant Words contain'd in the New Testament, and an Index of all the Proper Names of Men, Women, Cities, Countries, Hills, and Rivers, with their several Interpretations in Greek and Hebrew, of his drawing up. And his Printed Life mentions some other Works of his; but I know not whether or no they were ever publish'd.

**Pag. 35.** From *Pancras Soper-lane*: Mr. GEORGE COCKAYN. He wrote his Name *Cokayn*. He came to this Place, after Mr. Thomas, Mr. Sprigg, and some others had left it. Divers Eminent Citizens adher'd to him, after his Ejection; such as were Aldermen then, or became so afterwards: As Alderman Tichbourn, Ireton, Wilson, Sir John More, &c. After many Labours in the Service of his Master, and some Sufferings for him, he quietly ended his Days, and was carried to his Grave in Peace, with a numerous Attendance of Devout Mourners. He was succeeded by Mr. John Nisbet.

He publish'd a Sermon before the Parliament, preach'd Nov. 29. 1648, on *Psal. lxxxii. 6, 7, 8.* Also, *Divine Astrology*; or a Scripture Prognostick of the sad Events which ordinarily arise from the good Man's Fall by Death. A Funeral Sermon for Col. William Underwood, on *Isa. liii. 1.* 4to. 1657.

Page 36. From *St. Michael's Crooked-lane*: Mr. CARTER, Incumbent. No Notice is taken of him in *Newcourt*, Vol. I. p. 356.

*Ibid.* Mr. MALLORY, Lecturer at *Crooked-lane*. It should be Mr. THOMAS MALLERY. Besides what I mention'd before, he hath a Tract in Print, intitul'd, *The inseparable Communion of a Believer with God in his Love*: The Substance of several Sermons from *Rom. viii. 38, 39.* 8<sup>vo</sup>. 1674. And he with Mr. Greenbil, and Mr. Caryl prefac'd a Discourse of Mr. Malbon's of Death and Life. He was a Person of an Exemplary Conversation, and very faithful in his Ministry.

*Ibid.* *St. Martin's Ironmonger-lane.* Mr. JOHN FULLER. Mr. *Jeremy White* in his Funeral Sermon for Mr. *Francis Fuller*, says that he thought it belong'd to the Family of the *Fullers* to be learned. This Mr. *John Fuller* wrote a pretty large Prefatory Epistle to Mr. *Beadle of Essex* his *Journal or Diary of a Thankful Christian*. He wrote also a Latin Epitaph, and English Poem, on the Death of Mr. *Jer. Whitaker*; and another Poem on the Death of Mr. *Ralph Robinson*.

*Ibid.* *St. Botolph Bishopsgate*: Mr. SAMUEL LEE, M.A. Add, He was the only Son of an eminent and wealthy Citizen of *London*, who died in much Esteem, and at a good Old-age, possess'd of a considerable Estate, which this Son of his enjoy'd some Years after his Aged Mother's Decease. He had his first Education under Dr. *Gale* at *St. Paul's School*, and went from thence at fifteen to the University of *Oxford*, being by his Master recommended to the Tuition of the famous Dr. *Wilkins*, who was afterwards Bishop of *Chester*. There our Young *Samuel* increas'd considerably in Knowledge and Grace, and at length was chosen Fellow of *Wadham-College*, and afterwards was Proctor of the University, in the Year when Dr. *Owen* was Vice-Chancellor. About this Time he compil'd his *Temple*

of *Solomon* in Folio, and printed it at the Request of the University, and at their Charge. He afterwards repair'd to *London* and fix'd in this Living of *Bishopsgate*, where he spent his Pains with good Acceptance for three or four Years, till the Coming forth of the *Bartholomew-Act* in 1662, by which he was ejected and silenc'd, not being able to come up to the Terms which the Law prescrib'd in order to the holding of his Living. He was often admonish'd by his Learned and Pious Tutor, (who himself conform'd immediately upon the Restoration) to come into the Establish'd Church; but he thought it his Duty in this Case to see with his own Eyes, and made it his Choice to act in a narrower Sphere. He was *Congregational* in his Judgment, but so eminent for his Catholick Spiritedness and extensive Charity, that some who themselves were warm and rigid would not allow him to be an Independent, tho' he was a Minister of an Independent Congregation, among whom he officiated many Years together at *Newington-Green*. In his Retirement, he wrote a Piece of *Contemplations upon Mortality*, which he dedicated to his Ancient Father, who in a few Years after died. After which he wrote his *Triumph of Mercy*, and other Works which were well accepted in the World.

He was a considerable General Scholar, understood the Learned Languages well, spoke *Latin* fluently and elegantly, was well vers'd in all the Liberal Arts and Sciences, was a great Master in Physick and Alchymy, and no Stranger to any Part of Polite and Useful Learning. He had an open Hand of Charity to relieve the Necessities of the Poor, and was highly bountiful to the *Hungarian* Ministers when they were in *England* some Years before he left it. For the Times proving dangerous, and he being but of a timorous Temper, left a Good Estate behind him about the Year. 1670. for the sake of Peace and a quiet Mind, and remov'd to *New England*, where he was receiv'd with Respect, and chosen Pastor of a Congregation at *Bristol*. He did not continue there much: Three Years: For hearing of the Glorious

tion in 1688, he was willing to taste the Fruits of it in his Native Country, and soon determin'd to return back thither. Nay he grew so impatient of any longer Stay in *America*, that he with great Hazard travell'd to *Boston* to take Ship with his Wife and Family, and in the Midst of Winter set sail for *Old England*. There happen'd an Occurrence upon this Occasion that deserves a Remark. A few Nights before his going on board the Ship he was to sail in, he told his Wife he had view'd a Star, which according to the Rules of Astrology presag'd Captivity; wishing a few Days might pass before the Sailing of the Ship, for which he prevail'd with the Captain, though without acquainting him with the Reasons of his Request. He had studied the *Astrological Art*, and when he became acquainted with it durst not approve it, and burnt near an Hundred Books, the Design of which was to give an Insight into it, and he would freely inveigh against it, therein treading in the Steps of his wise and pious Tutor the Bishop, who in some of his Works reflects pretty severely on such Speculations. Mr. Lee at length, notwithstanding the Presage, pursued his Voyage, and in his Passage met with such Opposition from the Winds, that the Captain observ'd and declar'd he had never known the like before for thirty Years together. The Ship was driven upon the Coast of *Ireland*, where being met and attack'd by a *French Privateer*, they fought for some Hours. Their Ship was set on fire several times, and in no small Danger of sinking, and at length intirely disabled, and so they were forc'd to surrender themselves Prisoners. They were continued cruising for some Weeks after, expos'd to all Extremities of Wind and Weather, and about *Christmas* the Ship was carried as a Prize into *St. Maloe's* in *France*, and he and his Wife and Daughter and two Servants were kept there for some time: But the rest of them unknown to him, were shipp'd off for *England*, while he by the King's Order was kept behind. Hereupon, through Grief to have his Wife and Child taken from him, and to be left alone in a Country where he was a perfect Stranger, he pre-

sently fell into a Fever, of which he died in a Days, in the Possession of those very Enemies w he all his Days had the most dreaded, but in Arms of the Compassionate JESUS, in the sixty-f Year of his Age. No Notice is taken of him by court in his *Repert. Eccles.* Vol. I. p. 313.

Among his Works, let this be added; *Ecc Gemens*: Or two Discourses on the mournful of the Church, with a Prospect of her Daw Glory, 1677. He left also a Manuscript Tre on Rev. xi, written (as some apprehend) with Learning and Judgment. He thought the one t sand two hundred and sixty Years, (which is the riod in the Apocalypse that is so much celebra would be at an End between 1716 and 17 reckoning them to have begun at the Abdicatio *Augustulus*, A. D. 476, by which Time the Wo was fully come into the Wilderness, having l carried thither by the two Wings of the great Ea the *Eastern* and *Western* Empire.

In his *Israel Redux*, he printed a small Tre drawn up by Dr. Giles Fletcher, who was A for Queen *Elizabeth* in *Moscovy* many Years. Scope of that Treatise is to shew, that the Na of the *Tartars* are the Posterity of the Ten Tri of *Israel*; which he does by such Argument these: They are ten Hoords; marry only w their own Hoords; are circumcised; have sev Names of Towns that have an Affinity to t we read of in *Israel's* Case; as *Samarchan*, the of *Tamerlain*, *Tabor* a Mount and Town, *Jerich* the River *Ardoce*, *Corazen* the greater and less, They say they came from *Israel*: *Tamerlain* boa he came of *Dan*, &c.

He wrote also a large Preface to a Treati Mr. John Rowe, intituld *Inmanuel*, with Mr. Life and Character.

Pag. 37. lin. 2. After Mr. Nig add, M. A. Mr. Wood says, *Somersetshire*, and was some Oxen. He succeeded Mr. J vostship of *Eaton-College*

self succeeded by Dr. *Nicholas Monk*, Brother to the famous General, the Duke of *Albemarle* in 1660. His Works speak him to be one that was very zealous and affectionate, earnestly bent upon the Conversion of Souls.

Pag. 37. From *St. Stephen's Walbrook*: Mr. THOMAS WATSON. Add, M. A. of *Emanuel-College in Cambridge*; for so I find he was, by *Wood's Athen. Oxon.* Vol. II. p. 491. No Notice is taken of him among the Rectors of this Parish, in *Newcourt's Rep. Eccl.* Vol. I. p. 541.

To his Works may be added, A Fast-Sermon before the Commons, in 1649, on *Heb. iv. 14.* The Christian's Character: A Funeral Sermon for Esquire *Hedges*; and another for Mr. *Jacob Stock*. Some publick Sermons before the Lord Mayors, &c. Funeral Sermons for Mr. *Wells*, and Mr. *Stubbs*. Among the *Farewel Sermons* of the City Ministers two are his. He has also four Sermons in the Volumes of the Morning-Exercise: The twenty-third in that at *Cripplegate*; the twenty-fifth in that at *St. Giles's*; the eighth Sermon in the *Supplement* to the Morning-Exercise at *Cripplegate*; and the third in the *Continuation* of the Morning-Exercise.

*Ibid.* From St. Margaret's Westminster: Mr. EDWARD PEARSE. He died An. 1673. *Æt.* 40.

Pag. 38. From *Allhallow's Honey-lane* : Mr. JOHN  
 AFTER. No Notice is taken of him in *Newcourt*,  
 Vol. I. p. 252.

*Ibid.* From St. Katharine's Coleman: Mr. JOSEPH  
MURCH. Among the Rectors of this Parish in  
McCour's Rep. Eccl. is Nat. Walker, Cl. 3 Off.  
per inconf. ultimi Rectoris: But who that last  
one was that did not confer is not said. Mr.  
his Lady were friends to Mr.

• Piece  
• Perfor-

**Pag. 38.** From *St. Swithin's* : Mr. JOHN SHEPFIELD. Add, *M. A.* No Notice is taken of him in *Newcourt's Rep. Eccl.* Vol. I. p. 544. Besides the Works before mention'd, he printed, *the Hypocrite's Ladder* ; or a Discourse of the dangerous destructive Nature of *Hypocrisy*, 8vo. 1658. He was also the Author of a *Catechism*. He wrote a Poem on the Death of Mr. *Jeremy Whitaker* ; another on the Death of Mr. *Ralph Robinson* ; and a third, upon the Death of the Lady *Mary Armine*.

**Pag. 39.** Mr. JOHN SYMPSON. He died in *June* 1662, and so should not have been mention'd here among the Silenc'd or Ejected.

*Ibid.* From *St. Stephen's Colemanstreet* : Mr. WILLIAM TAYLOR. I have been inform'd that this Mr. Taylor died in 1661 ; and am assur'd by one that has seen and read it, that his Funeral Sermon by Dr. *Spurstowe* preach'd on *Sept. 12.* 1661, is in Print. He could not therefore be ejected or silenc'd by the *Act for Uniformity*, and so ought to be dropped. But then his Son Mr. WILLIAM TAYLOR, who was for many Years Domestick Chaplain to Philip Lord *Wharton*, and died at *Newbury* in *Berks*, whom I have no where mention'd in my Account, may be allow'd to come in somewhere in this List, in his Room, as one that was silenc'd by this Act.

*Ibid.* From *St. Olave's Fury* : Mr. JOHN WELLS. Add, *M. A.* sometime Fellow of *St. John's-College* in *Oxon.* He is not mention'd by *Newcourt*, Vol. I. p. 515 : But *Henry Hibbert*, A. M. is said to have come to this Living, *Sept. 22.* 1662, which leaves Room for the Nonconformity of his immediate Predecessor, though that is not express'd. Mr. *Watson* in his Funeral Sermon for him, says that his Preaching was plain and profitable, suitable to the Capacity of his Auditory. He was of an affable Disposition ; of that Candour and Ingenuity as to oblige and win the Affections of many to him.


Grace

Grace and Good-nature met in him; and he was of a forgiving Spirit. Kindnesses made a lasting Impression upon him: But Injuries he forgot. He was very charitable; and the Backs and Bellies of the Poor felt the Effects of his Liberality, &c. Not long before his Death, he said, he had brought this to an Issue that he lov'd God, &c. Besides what was mention'd before, he wrote a *Latin Poem*, on the Death of Mr. *Jeremy Whitaker*: And another in *English*, on the Death of Mr. *Ralph Robinson*.

Pag. 39. *St. Leonard's Eastcheap*: Mr. *SERN WOOD*. Add; He had before been Minister of *Levington* or *Lenton* in *Lincolnshire*, where he was in great Esteem for his Ministerial Abilities, and the Holiness of his Life. He was an Eloquent Preacher. There was printed, a Sermon of his intit. *The Saints Entrance into Peace and Rest by Death*: At the Funeral of Sir *William Armyne*, May 10. 1651.

*Ibid.* Mr. *JOHN ROWE*, M. A. Add, He was born in 1626. He was a Good Scholar, well read in the Fathers; and had so considerable a Knowledge of the *Greek*, that he began very young to keep a Diary in that Language, which he held on constantly, till his Death. In his last Illness, he burnt as many of those Papers as he could find, which were the greatest Part of them.

The Life of his Father was written entirely by him. In 1675 he publish'd some Sermons on the *Saints Temptations*, 8vo. And after his Death in 1680, thirty Sermons of his were publish'd on the Love of *CHRIST* in his Incarnation, being made under the Law, and his Satisfaction. They were put forth by his Successor Mr. *Lee*, who has prefix'd to them a Preface, in which he has given some Account of Mr. *Rowe*, 8vo.

It appears by the Inscription on his Tomb-stone, in the Burying-Place near *Bunhill Fields*, that he died, . 12. *Ætat.* 52. *Anno* 1677. And under the same Stone lies Mr. *Thomas Rowe* his Eldest Son, who was also



also a Minister in <sup>2</sup>London, who departed this Life Aug. 18. A. D. 1705. *Ætat.* 48.

*Pag.* 41. *St. Matthew's Friday Street*: Mr. HENRY HURST. Add, M. A. He was Fellow of Merton-College. He is mention'd among the Rectors of this Parish in *Newcourt's Rep. Eccl.* Vol. I. p. 476, but he came not to it, till March 11. 1660, and quitted it in 1662. Dr. *Walker* says that after the Restoration he accepted of the Bishop's Collation to this Living, though he was possess'd of it before. *Attempt*, Part II. p. 166. He was diligent and unwearied in his Ministerial Labours, till on the *Lords Day*, April 13. 1690, God was pleas'd to give him his *Quietus*, taking him the next Morning from his Work to receive his Wages. His Funeral Sermon was preach'd by Mr. *Richard Adams*.

Among his Works should be added, *A Funeral Sermon for Mr. Cawton*; and a Treatise intituled *'Ανδροῦσις Εὐχαριστική*; or Sacramental Reflections on the Death of CHRIST, a Sacrifice, a Testator, and bearing a Curse for us, 8vo.  *Lond.* 1678. He drew up also the Annotations upon *Ezekiel*, and the Twelve Minor Prophets, in the Continuation of Mr. *Poole*. He has a Son in the Ministry among the Dissenters, at *Nayland* in *Suffolk*.

*Pag.* 41. *Covent-Garden*: THOMAS MANTON, D.D. Add; He is mention'd in *Newcourt's Repert. Eccl.* Vol. I. p. 707, as well as in *Wood's Athenæ Oxonienses*. Both those Authors speak of his taking Holy Orders in 1660, from *Thomas* Bishop of *Galloway*. And that the Bishop of *Galloway*, did at that Time ordain such of the *English* Clergy as came to him, and that without demanding either Oaths or Subscriptions of them, we are inform'd by *Bishopnet*, in the *History of his Times*, Vol. I. p. 170, whether Dr. *Manton* was one of them, I say. If those Writers suppos'd, (as they have done) that the Doctor who had <sup>been</sup> a celebrated Preacher for many Years, & unordain'd, they were much mistaken in ordain'd by Bishop *Hall*, befor-

And Mr. *Joseph Hill* of *Rotterdam* was positive, that he never took any other than Deacons Orders, and never would submit to any other Ordination. For it was his Judgment that he was properly ordain'd in the Ministerial Office, and that no Powers on Earth had any Right to divide and parcel that out at their Pleasure.

I shall only add a Passage, relating to the Affair of *Wallingford-House*, and the Meeting there, in Consequence of which *Richard Cromwel* was depos'd from his Protectorship. Dr. *Manton*, as he told several Persons, had a Summons to this Meeting, but no Signification for what Purpose they were to meet, though he fear'd the worst. He went accordingly, and being in a dark Entry which led to the Room in which they that had been summon'd were met together, he heard one within crying out with a loud Voice, and several times repeating it with great Vehemence, *He must down, and he shall down: He must down, and he shall down.* He distinctly knew the Voice to be Dr. *Owen's*, and was so frighted with it, that he immediately drew back, and did not appear. And next Day, found this sufficiently explain'd, by the Dissolution of the Parliament, in order to the deposing of *Richard*. This Passage Worthy Mr. *Stretton* the Minister, assur'd me and several others (whom I could name if there was Need) he had from Dr. *Manton's* own Mouth. And the same Passage others had from Mr. *William Taylor* of *Newbery*, whose Intimacy with Dr. *Manton* was well known. And I have lately heard of a Worthy Brother, a Person of good Credit, that was told by old Mr. *Matthew Barker*, that he knew this Passage to be true.

Besides his other Works, there was also printed after the Doctors Death, a Practical Exposition of his upon the *third Chapter* of *Matthew*.

*Pag. 44. St. Bride's: Mr. HERRING.* No Notice is taken of him by *Newcourt*, Vol. I. p. 317. His Name I am inform'd was JOHN. He was one of those that sign'd the *seasonable Exhortation* of sundry Ministers in *London*, to the People of their respective Congregations; warning them of the *Danger of Popery*, and the *Prevalency of Atheism, Enthusiasm, and mad Sectarianism, &c.* 1660.

*Ibid. The Chapel in the Tower: Mr. HODGINS.* *Newcourt* mentions none of the Preachers in this Chapel.

*Ibid. St. John Baptist: Mr. PETER WITHAM.* No Notice is taken of him in *Newcourt's Rep. Eccl.* Vol. I. p. 372.

*Ibid. St. Andrew Undershaft: Mr. WOODCOCK.* His Name was THOMAS. Add; He was born in *Rutlandshire*, of a Genteel Family. He was first of *Katharine-Hall*, and then Fellow of *Jesus-College* in *Cambridge*, and thence presented Proctor, which Place he manag'd with great Applause, both as to his Exercises, and Prudent Government. He set up a Lecture at *Allhallow's Church* in *Cambridge*, which he preach'd constantly himself upon the *Lord's Day*, at four a-Clock in the Afternoon; and it was well frequented both by Scholars and Town's People. This he did *gratis* for some considerable Time before he left the University.

In the Account before given of him *Gentlemen Commoners* should be turn'd into *Fellow Commoners*. None of the Incumbents of this Parish are mentioned by *Newcourt*, Vol. I. p. 265, 266.

*Ibid. Abchurch: Mr. KITCHIN, M.A.* His other Name was JOHN. He was one of the Ministers that sign'd the *Seasonable Exhortation* in 1660, with Mr. *Herring* above mention'd, and several others. He has a Sermon in the Morning-Exercise at *Cripplegate*, upon this Question; How may we reprove, that we may not partake of other Mens Sins? He publish'd

h'd also a Funeral Sermon for Mr. *John Cope*, preach'd May 11. 1660, from *Heb. ix. 27.*

Pag. 44. *St. Mildred's Breadstreet*: Mr. RICHARD ADAMS. Add, M. A, for he is own'd to have taken his Degrees in 1651 in *Newcourt's Rep. Eccl. Vol. I. p. 499*, where he is mention'd among the Rectors of this Parish. There is also some Account of him in the last Edition of *Wood's Athenæ Oxonienses*, Vol. II. p. 1023. He publish'd two Books of his Brother Mr. *Thomas Adams*, viz. *Protestant Union*, &c. And *the main Principles of the Christian Religion, in 107 Articles*, 8vo. 1675. This last, he by an Epistle, dedicates to the Inhabitants of *Woodchurch* in *Wirral* Hundred, in *Cheshire*, where he says, that "his Grandfather, *Richard Adams* was Rector, and then by his Purchase, Patron of the perpetual Advowson: And that six of his Line and Name, were all devoted to the Ministry, viz. *Charles* his Father, his Uncle *Randal*, himself (*Richard Adams*;) and three Brothers, *Peter*, *Thomas*, and *Charles*, who were born in the Parsonage-House. His Father and Uncle did some short Part of their Time, exercise their Ministry among them: And all of them had preach'd an Occasional Sermon or more at the Place."

He and Mr. *Veal* wrote a Prefatory Epistle before Mr. *Charnock* of *Providence*; and another before his Volume on the *Attributes*; and a third before the other Volume of that Great Man's Works.

Pag. 45. From *St. Leonard's Eastcheap*: Mr. MATTHEW BARKER. Add, M. A. When he was between sixty-three and sixty-four Years of Age, he drew up an Account of himself, and the disposing Hand of Divine Providence towards him, which I have perus'd, and from thence I extracted the following Hints.

He was born at *Cransbury* in *Northamptonshire*, a little Village near *Broughton* which was famous for that Eminent Minister Mr. *Robert Bolton's* preaching there many Years. From his Youth he was design'd for the Ministry. He was of *Trinity-College* in *Cambridge*;

*Cambridge* ; under the Tuition of Mr. *Sherman*, who was a famous *Grecian*, and Philosopher, and a Pious Man. He staid at the University till he took two Degrees, and then went to *Banbury*, where he taught School : But was forc'd to remove to *London*, by the breaking out of the Civil War in 1641. There he was chosen Minister of the Parish of *St. James's Garlick-hill*, where he continu'd about five Years. From thence he remov'd to be Lecturer at *Mortlack* in *Surrey*, being invited thither by the Citizens that were there in the Summer. But Mr. *Robrough* the Minister of *St. Leonard's Eastcheap* dying, the Parish call'd him to be their Minister ; and he continu'd so, from 1650 to 1662 \*, and then left them, because (as he says himself) he was not able to satisfy himself in some Things requir'd of him about Conformity. However, he kept afterwards in the Work of the Ministry, though with many Hazards and Difficulties : And having been devoted to it, and not otherwise so well able to serve God and the End of his Being, he durst not cast off that Employment. There follows in his Manuscript an Account of the Dealings of God with his Soul, and the inward Workings of his Heart, and Frame of his Spirit : And among other Evidences there given of great Sincerity, and remarkable Humility, I shall transcribe the following Declarations.

*I have* (says he) *denied myself in my Profit, much rather than I would hinder the Success of my Ministry. It is Matter of Sorrow to my Heart, to see the little Good I do thereby, and how little many People regard the Gospel. I pray continually for the Success of my Labours in my private Retirements. I oftentimes am ready to charge it upon some Defect and Failing in myself, when I see true Godliness thrive more under my Ministry. I am commonly more troubled and troubled in my Mind on a Lord's Day than any other Day of the Week, through the Failings in the Work of it to get a Frame of He*

\* The Account here p  
may I think be allow'd



there he took his Degree, both of Bachelor and Master of Arts at the usual Times. He was ordain'd in the Year 1644, that he might, with the Authority of a Minister, act the Part of a Chaplain, in the Ship call'd the *Globe*, under the Earl of *Warwick*, at that Time Lord High-Admiral: And this is taken notice of, in the Certificate of his Ordination, which runs thus :

“ **W** H E R E A S Mr. *Samuel Annesley*, Master of  
 “ Arts, aged above twenty-four Years, hath  
 “ addressed himself unto us, authoriz’d by an Or-  
 “ dinance of both Houses of Parliament, of the  
 “ second Day of *October*, *Anno Dom.* 1644, for the  
 “ Ordination of Ministers, desiring to be ordain’d  
 “ a Presbyter, for that he is chosen and appointed  
 “ for the Work of the Ministry, in the Ship call’d  
 “ *the Globe* under the Lord High-Admiral, as by the  
 “ Certificate now remaining with us touching that  
 “ his Election and Appointment appeareth; and he  
 “ having exhibited likewise a sufficient Testimonial  
 “ of his taking the National Covenant, his Dilig-  
 “ gence and Proficiency in his Studies, and Un-  
 “ blameableness of Life and Conversation; he hath  
 “ been examin’d according to the Rules for Exa-  
 “ mination in the said Ordinance expressed, and  
 “ thereupon approved; and there having been no  
 “ just Exception made against his Ordination and  
 “ Admission: These may testify to all whom it  
 “ may concern, that upon the eighteenth Day of  
 “ this Month of *December* we have proceeded so-  
 “ lemnly to set him apart to the Office of a Pres-  
 “ byter, and Work of the Ministry of the Gospel,  
 “ by laying on of our Hands with Fasting and  
 “ Prayer; by Vertue whereof we do declare him  
 “ to be a lawful and sufficiently authoriz’d Mini-  
 “ ster of JESUS CHRIST. And having Good Evi-  
 “ dence of his lawful and fair Calling, not only  
 “ to the Work of the Ministry, but to the Execut-  
 “ cise thereof in the Ship aforesaid, we do hereby  
 “ send him thither, and actually admit him to the  
 “ said Charge, to perform all the Offices and Duties

of a faithful Minister there ; exhorting them  
the Name of JESUS CHRIST, willingly to  
give and acknowledge him as the Minister of  
CHRIST, and to maintain and encourage him  
the Execution of his Office, that he may be  
able to give up such an Account to CHRIST  
their Obedience to his Ministry, as may be  
his Joy, and their Everlasting Comfort. In  
testimony whereof we have set our Hands, this  
10th Day of December, Anno Dom. 1644.

✱

*W. Gouge.*

*Arth. Jackson.*

*Sta. Gower.*

*Ric. Lee.*

*Henry Robrough.*

*Fran. Roberts.*

*Leonard Cooke.*

being thus ordain'd, and made Chaplain to the  
Earl of *Warwick*, the Earl who had other Chaplains  
were Doctors, was willing that Mr. *Annesley*  
should be a Doctor too ; and accordingly he was  
made Doctor in the Civil Law, which was the  
occasion of that ill-natur'd Jest, which *Wood* had  
of the Royalists, and Dr. *Walker* from him ; of  
which presently.

The Doctor spent some time in the Fleet, and  
went to Sea with them, and kept a Diary of their  
proceedings, which I have seen and read. It has  
for title : *A Diary of my Sea Voyage*. It begins Au-  
gust 5. 1648, and ends on December 10 : And is  
very particular, as to what pass'd at the Time of  
the Earl of *Warwick's* crossing the Sea to *Holland*,  
the result of the Ships that had gone over to the  
King. But the Doctor having no great liking to  
a faring Life, soon settled on Shore, where he  
was in the Exercise of his Ministry, with more  
success, and with considerable Success. In 1657  
was settled Lecturer at *St. Paul's*, as appears by  
the following Certificate.



“ **K** NOW all Men by these Presents, that the  
 “ eighth Day of *July* in the Year One  
 “ thousand six hundred fifty and seven, there was  
 “ exhibited to the Commissioners for Approbation  
 “ of Publick Preachers a Nomination of *Dr. Sa-*  
 “ *muel Annesley*, to preach the Divinity-Lecture at  
 “ five of the Clock on the *Lord's Days* in the Af-  
 “ ternoon at *Paul's London*, in the Room of *Dr.*  
 “ *Cornelius Burges*, made to him by *his Highness*  
 “ *Oliver Lord Protector* of the Commonwealth of  
 “ *England*, &c. under his Seal Manual, together  
 “ with a Testimony in the Behalf of the said *Sam-*  
 “ *uel Annesley*, of his Holy and Good Conversa-  
 “ tion; upon Perusal, and due Consideration of  
 “ the Premises, and finding him to be a Person  
 “ qualified as in and by the Ordinance for such  
 “ Approbation is required, the Commissioners  
 “ above mentioned have adjudged and approved  
 “ the same *Samuel Annesley*, to be a fit Person to  
 “ preach the Gospel, and have granted him Ad-  
 “ mission, and do admit the said *Samuel Annesley*  
 “ to the Lecture at *Paul's* aforesaid, and do here-  
 “ by signify and declare to all Persons concern'd  
 “ therein, that the said *Samuel Annesley* is hereby  
 “ enabled and authorized to receive, possess and  
 “ enjoy all or any Stipend or Stipends, Rents,  
 “ Dues and Profits whatsoever, which are or shall  
 “ be due to him, according to the Establishment  
 “ of the said Lecture. In witness whereof they  
 “ have caused the Common-Seal to be hereunto af-  
 “ fixed, and the same to be attested by the Hand  
 “ of the Register in that Behalf appointed. Dated  
 “ at *Whitehall* the eighth Day of *July*, One thousand  
 “ six hundred fifty and seven.

*Jo. Nye, Register.*

He

He was afterwards fix'd in the Vicaridge of *St. Giles's Cripplegate*; as appears from the following Certificate.

**K** NOW all Men by these Presents, that the  
"twentieth Day of *October*, in the Year  
"One thousand six hundred fifty and eight, there  
"was exhibited to the Commissioners for Appro-  
"bation of Publick Preachers, a Presentation of  
"Dr. *Samuel Annesley* to the Vicaridge of *St. Giles's*  
"Cripplegate in the City of *London*, made to him  
"by his Highness *Richard* Lord Protector of the  
"Commonwealth of *England*, &c. the Parron there-  
"of, under his Seal Manual, together with a  
"Testimony in the Behalf of the said *Samuel An-*  
"nesley, of his Holy and Good Conversation; upon  
"Perusal and due Consideration of the Premises,  
"and finding him to be a Person qualified as in  
"and by the Ordinance for such Approbation is  
"required, the Commissioners above mentioned,  
"have adjudged and approved the said *Samuel An-*  
"nesley to be a fit Person to preach the Gospel,  
"and have granted him Admission, and do admit  
"the said *Samuel Annesley* to the Vicaridge of  
"Giles's Cripplegate aforesaid, to be full and per-  
"fect Possessor and Incumbent thereof; and do  
"hereby signify to all Persons concerned therein,  
"that he is hereby intituled to the Profits and Per-  
"quisites and all Rights and Dues incident and  
"belonging to the said Vicaridge, as fully and ef-  
"fectually as if he had been instituted and induct-  
"ed according to any such Laws and Customs as  
"have in this Case been formerly made, had or  
"were, in this Realm. In witness whereof they  
"have caused the Common-Seal to be hereunto af-  
"fixed, and the same to be attested by the Hand  
"of the Register by his Highness in that Behalf  
"appointed. Dated at *Whitehall*, the twentieth  
"Day of *October*, 1658.

*To. Nye, Register.*

*Richard* the Son of *Oliver Cromwel* being for  
 ter laid aside, and publick Affairs running i  
 ther Channel, the Doctor was forc'd to lo  
 for farther Confirmation in this Living, and  
 by a Writing which I have seen, and for the  
 liarity of it, have thought it proper here to  
 It ran thus :

“ **T**O all to whom these Presents shall  
 “ We the Commissioners in and by c  
 “ of the late Parliament intituled, An Act  
 “ probation and Admission of Ministers of  
 “ spel to Benefices and Publick Lectures, r  
 “ ted, constituted and appointed Commissio  
 “ the Purpose aforesaid send Greeting. W  
 “ the seven and twentieth Day of *April* in th  
 “ of our LORR, One thousand six hundred an  
 “ there was exhibited unto us the said Con  
 “ ners a Presentation of *Samuel Annesley* Min  
 “ the Word, to the Vicaridge of *Giles's Cri*  
 “ in the City of *London*, made to him by t  
 “ nourable Sir *John Thorowgood* of *Kensington*  
 “ *George Cowper*, *William Skynner*, *John Pocol*  
 “ *chard Yong* Trustees for the Maintenance  
 “ nisters, the Parsons thereof, together with  
 “ stimonial or Certificate on the Behalf of t  
 “ *Samuel Annesley* according to the Tenour  
 “ said Act: Now know ye, that we the said  
 “ missioners having perus'd and duly confide  
 “ Premises, and taken and received due  
 “ ledge and Satisfaction of the Ability and  
 “ of the said *Samuel Annesley* for the Work  
 “ Ministry whereunto we find he is likewise  
 “ ordained; have adjudged and approved,  
 “ these Presents do adjudge and approve t  
 “ said *Samuel Annesley* to be a Person quali  
 “ in and by the said Act is required, and fi  
 “ admitted to the said Benefice: And the  
 “ we the said Commissioners have granted h  
 “ mission, and according to the Authority to  
 “ that Behalf given, in and by the said Act,  
 “ these Presents admit him the said *Samuel* /

the Vicaridge of *Giles's Cripplegate* aforesaid, the Rights, Members and Appurtenances of, to be Possessor and Perfect Incumbent of the Intents and Purposes of the same: And hereby signify to all Persons concerned thereat that he is hereby and by Verrue of the said Statute entitled to all the Profits, Perquisites, Rights and Dues incident, belonging or in any wise appertaining to the said Vicaridge. In witness whereof we have caused our Common-Seal to be hereunto affixed, and the same to be attested in the Hand of the Register by us in that Behalf nominated and appointed. Dated at Westminster the seven and twentieth Day of *April*, in the said Year of our Lord One thousand six hundred and sixty.

*John Beek*, Register to  
the said Commissioners.

Days after the Date of this, *K. Charles II* returned Home by the Parliament, and upon the occasion, Things put on a quite different Face. We have seen a Presentation to the same Livelihood of *Giles's Cripplegate*, granted to the Doctor King bearing Date, *Aug. 28. 1660.* But that would not protect him against the Act of Aridity. However no Notice is taken of *Newcourt's Rep. Eccl. Vol. I. p. 358*: But much and more than enough, is said of him in *Dr. Aylmer's Part I. p. 142.* He says indeed that *Man of an unblameable Life*, (and 'tis well to be acknowledg'd) but then he adds, that *one of so little Learning, that it was with difficulty he at first got his Batchelor of Arts* the Person who presented him being hardly of Perjury; and so grossly ignorant of any thing relating to the Faculty in which he was made. That some of the Lawyers who abhor'd it, promised to support him, but did not tell the Court of the Word Pandect had from the *Oxonian*, upon whom the

there can be no Dependence where a Nonconformist is concern'd ; for he would not do them common Justice. As to the Improvement this Good Man had made in Learning, when he took his Degree of Batchelour of Arts, I cannot say anything ; and know not how to get Information : But the Doctor cannot be insensible that some who have then made no great Advance, may make considerable Improvements afterwards. And what Skill he might have in the *Civil Law*, at the Time when he took his Degree in that Faculty, is not possible for me to judge. It most certainly must run very low if what he asserts from *Wood* was literally true. But whatever he was for a Civilian, his *Wood* will witness for him that he was a Good Divine and a considerable Casuist. And if *Solomon's* Maxim that *he that winneth Souls is wise*, may be allowed to stand good, Dr. *Annesley* must be own'd to have been one of more than common Wisdom. The egregious Stupidity which Dr. *Walker* speaks of, Part II. p. 39, will I doubt be found to lie on their Side who reflect and pour Contempt upon him. I am far from thinking the Doctor shew'd his Wisdom in repeating an ill-natur'd Piece of Banter from such a Man as Mr. *Wood* ; and am of Opinion the Time will come when half the Usefulness of Dr. *Annesley* to the Souls of Men, would in the Review of it yield him a thousandfold more Comfort, than any Accomplishments as to Learning he may think himself Master of.

I had laid in my *Abridgment*, that the Sequestred Minister of *Cliff* in *Kent* whom Dr. *Annesley* succeeded, was one whose Life and Conversation was notoriously scandalous, taking it from the Account given by Dr. *Williams* in the Sermon he preach'd and publish'd upon Occasion of this Good Man's Funeral. Dr. *Walker* says that if it was Dr. *Griffyth Higgin*, whom he takes to have been the Person sequestred from this Rectory, this Story is a vile and detestable Calumny, Part II. p. 39. For my Part I am unable to say who the Person was that went before the Doctor at that Living ; but have Reason to believe Dr. *Williams* had that Account from Dr. *Annesley*

myself; whose Testimony would to me (and I believe to most others) be fully satisfactory: And yet after all his Bluster, our Doctor seems not to know but he was mistaken in his Man, and it might be some other Person that was Dr. *Annesley's* Predecessor in the Living mention'd, *Pag.* 267. And so, he was most certainly much too hasty in his Charge. For it but ill becomes one who was aware how wicked a thing it is to take up a Reproach against a Neighbour, to bring a Charge of *spreading a vile and detestable Calumny*, when for any thing he knows, he himself may be mistaken, and what is declar'd may be strictly true. As mean a Person however as the Doctor was, the Earl of *Anglesey* who was related to him offer'd to help him to considerable Preferment in the Church, if he would have conform'd: But that was no Temptation to him.

A Copy of Dr. *Annesley's* Last Will and Testament may be met with, in *Turner's Compleat History of the most Remarkable Providences*, *Chap.* 143:

And some farther Account of the Doctor may be also met with, in *Wood's Athenæ Oxonienses*, the Second Edit. Vol. II. p. 966. But the same Ill-nature is continu'd, as was shewn before, which will be far from recommending it to Persons of any Candour.

*Pag.* 48. Among Dr. *Annesley's* Works, let there be added; His Funeral Sermon for Mr. *William Whitaker*: And the Life of Mr. *Thomas Brand*, with his Funeral Sermon. He wrote also a Preface to Mr. *Richard Allein's* Instructions about Heart-work: And join'd with Dr. *Owen* in a Preface to Mr. *Elisha Cole's* Practical Discourse of God's Sovereignty.

*Pag.* 49. St. *Dunstan's* in the *West*: *WILLIAM BATES, D. D.* Add; he was born in Nov. 1625, and died July 14. 1699. *Æt.* 74.

No Notice is taken of him in *Newcourt's Rep. Eccl.* Vol. I. p. 337.

The Doctor in Conjunction with Mr. *Howe*, wrote a Prefatory Epistle to Mr. *Chaffy's* ingenious Treatise of the Sabbath, upon its being reprinted; another before my Lord *Stairs's* Vindication of the Divine Attributes.

Pag. 51. *Charter-House, &c.* Mr. GEORGE GRUTHER. Add, M. A. which Degree he took in 1626; as I find in *Wood's Fasti Oxonienses*, p. 852.

*Ibid.* *Allhallows the Great*: Mr. ROBERT BRAGG *Newcourt's Repert. Eccles.* takes no Notice of him.

To his Funeral Sermon for Mr. *Venning*, let another be added for Mr. *Wadsworth*, on Nov. 12. 1676 4to. from *Psal.* xxxvii. 37. He and Mr. *Warham* and Mr. *Tutty*, and Mr. *Wadsworth*, wrote an Epistle before a Tract of Mr. *Faldo's* intit. *Quakerism no Christianity*.

He departed this Life, April 14. 1704. Aged 7 Years; as appears by the Inscription upon his Tombstone in the Burying-Place near *Bunhill Field*. He has a Son in the Ministry among the Dissenters, that bears both his Names, who succeeds Mr. *Nathanael Mather*.

*Ibid.* *St. Michael's Cornhill*: Mr. PETER VINKE, B.L. He wrote his Name *Vinke*. He is not mentioned among the Rectors here, in *Newcourt's Rep. Eccles.* Vol. I. p. 483: But Notice is taken of him as Curate at *St. Katharine's Cree Church*, p. 913.

Whereas I had said, His Funeral Sermon was preach'd by Mr. *Howe*, let it be added, where his Character may be seen at large.

There is a Latin Poem of his, *Ad Tumulum viri quam Clarissimi Richardi Vines, Aula, &c.* at the End of Mr. *Vines's* Funeral Sermon, by Dr. *combe*.

Pag. 52. Mr. ONESIMUS, Chaplain to the King, &c.

upon the Anvil, he was far from being so vehement and positive in discoursing against the Terms of Conformity as Dr. Meriton and some others who afterwards conform'd. After his Ejection from the *New Chapel*, where he succeeded Mr. *Herbert Palmer* in 1648, he liv'd sometime at *Hackney*, and assisted Dr. *Bates*. Afterwards, in the Time of King *William*, he preach'd frequently at *Clapham*; but left that Place also, some Years before his Death. He was a very healthy strong Man, of a firm Constitution, and liv'd to a good Old-age, being (as I have been inform'd) upwards of ninety when he died. He is mention'd in *Newcourt's Rep. Eccl. Vol. I. p. 923*; who says, that in 1648, Mr. *And* was approv'd Minister of this Chapel, by a Committee of the Lords and Commons, and was also appointed by Sir *Robert Pye* in his Deed of Settlement.

Page 52. From St. *Alphage*: Mr. THOMAS DOOLITTLE, M. A. Add, He was a Native of *Kidderminster* in *Worcestershire*; and of *Pembroke Hall* in *Cambridge*, where he had his Education under the Tuition of Mr. *William Moses*. He was well beloved by his Parishioners at St. *Alphage*, who built him an House to dwell in, which after his Ejection was divided into two Tenements, without going to his Successors. He for some time taught University-Learning, and had several Persons under his Care that have since been very useful in the Church of CHRIST. He was a warm Practical Preacher, and his Caretaking was profitable to many. His Son Mr. *Samuel Doolittle*, died some Years since, Pastor of a Dissenting Congregation, at *Reading*, in the County of *Berks*.

*Newcourt's Rep. Eccl. Vol. I. p. 261*, among the Ministers of this Parish, there is this inserted; *Mr. S. T. P. per inconform. Doolit.*

Works may be added, *A Complete Body of Divinity, being a New Improvement of the wherein the Truths and Duties to to the Conscience, in a new: Written with a Design*



*Design to revive dying Religion, in the Family and Closet, the Church and the World.* This Work is recommended by a Number of Ministers: And there are prefix'd to it, some Memoirs of the Author's Life, with his solemn Form of Covenanting with God.

He did not die as was before said, on *June 1*, but *May 24. 1707. Ætat. 77.*

*Pag. 53. lin. 4.* Mr. BRUCE. He was ejected from *Marbury* in *Cheshire*, upon the Borders of *Shropshire*. He was a lively affectionate Preacher and of an unblameable Conversation. He took Abundance of Pains in Catechizing publicly, and in repeating Sermons at his own House every *Lord's Day* in the Evening, and was much lamented when he was ejected. His Parishioners were kind to him upon his Removal, and there was sufficient Occasion for it: For he had a Wife, and several small Children, and but little to subsist on. Upon his leaving *Marbury*, he retir'd to *London*, and preach'd to a pretty numerous Auditory at his own House in *George-Yard* near *Smithfield*: And afterwards he preach'd frequently at *Islington*. He was for some time Chaplain to *Sir Anthony Irbys*, but at length went into *Scotland*, which was his native Country, and I know not what became of him afterwards.

*Ibid.* Mr. DISNEY. This is the Person that is mentioned, *P. 88*, in *Trinity-College* in *Cambridge*.

*Ibid. lin. 5.* Mr. MAY. His Name was SAMUEL. He was of *Wadham-College* in *Oxon*, where he had *Mr. Martin Moreland* for his Tutor. He went from the University to live with *Sir Charles Wolfely* at *Istleworth*, but left that Gentleman, when he went down with his Family into *Staffordshire*. He was afterwards Chaplain to *Sir W. Waller* and to *Sir John Langham*. He was led aside by Temptations in his younger Years in the University, which he heartily lamented and bewailed, in an Account of himself which he afterwards drew

all Sticks laid together, kindle one anothers Lusts  
corruptions, and inflame them into a dreadful

If there was Cause for a Complaint of this  
: then, I doubt there has not been less since.  
at M. A. in 1658, and preach'd his first  
soon after at *High Wycombe* in the County  
of Bucks: But I cannot find he was in Possession of  
any living before the Act of Uniformity. How-  
ever after that took Place, he continu'd to preach  
publicly in and about the City of London, and  
a valuable Man. I have seen and read some  
of his Sermons, that argu'd him to have been  
a man of good Worth. He at length turn'd  
out for the better Support of his Family. He  
settled in the Burroughs near *London*.  
; and from the Information of his Correspondents  
it appears he died, *Decem. 22. 1692.*

1693 Jan. 3. Mr. M. A. The same day  
of the year 1693, he was buried in  
the Church of St. Martin.

1694 M. A. 1694 The same day  
of the year 1694, he was buried in  
the Church of St. Martin.

Lord Grey. He was against *Infant Baptism*. He was depriv'd of his Liberty of Preaching, and forced to hide and skulk, tho' he was always peaceably minded, and never gave any Disturbance to the Government. He had a great Zeal against *Socinianism*, making it much his Business to expose the Opinions of such as were that way given, and to keep his People from that Infection. He was much respected by his Flock. He is interr'd in the Burying-Ground near *Bunhil Fields*, where there is this Inscription upon his Tomb-stone :

*Here lieth the Body of Mr. John Gosnold, a faithful Minister of the Gospel, who departed this Life, October the third, 1678; and in the 53d Year of his Age.*

Pag. 53. lin. 7. Mr. JOB ROYSE. He was of *Pembroke-College Oxon*, where he took the Degree of *B. A.* He was afterwards a Preacher about *London*, which was the Place of his Nativity : And there he died in 1663. He wrote and publish'd a Tract intit. *The Spirit's Touchstone, or the Teaching of Christ's Spirit on the Hearts of Believers; being a clear Discovery how a Man may certainly know, whether he be really taught by the Spirit of God, &c.* 8vo. 1657.

*Ibid.* lin. 8. Mr. JOHN GOODWIN. Add, *M.A.* He came to the Living of *Colemanstreet, Dec. 1633*, as appears from *Newcourt's Rep. Eccl. Vol. I. p. 537.* He was of *Queen's-College in Cambridge*, and died *An. 1665. Aetat. 72.*

To his Works may be added, *OEOMAXIA* : Or the grand Imprudence of running the Hazard of fighting against God. Two Sermons on *Act. v. 38.* 4to. 1644. *Carabaptism, &c.* ready to publish : A Treatise for *Infant-Baptism*, 4to. 1659. And besides these, and those mention'd before, he wrote such a Number of Controversial Pieces, that it would be no easy Thing to reckon them up with any Exactness.

Pag. 55. lin. 6. for explain'd, read examin'd.

Page. 53, 54, 55. To the Account of Dr. JOHN OWEN, Add; *Wood* the *Oxonian* could hardly have fasten'd upon one of whom it could with less Truth be said, that he did *unwillingly lay down his Head and die*, than the Doctor. For but two Days before his Death, he dictated a Letter to his particular Friend *Charles Fleetwood*, Esq; in which he expresses himself in such a Manner, as plainly shews he was got beyond the terrifying Fears of Death: And the very inserting that Letter, sufficiently obviates that Calumny. It ran thus:

*Dear Sir,*

“ **A**LTHOUGH I am not able to write one word  
 “ myself, yet I am very desirous to speak  
 “ one word more to you in this World, and I do  
 “ it by the Hand of my Wife. The Continuance  
 “ of your intire Kindness, knowing what it is ac-  
 “ companied withal, is not only greatly valu'd by  
 “ me, but will be a Refreshment to me, as it is  
 “ even in my dying Hour. I am going to him  
 “ whom my Soul has lov'd, or rather who has  
 “ lov'd me with an Everlasting Love, which is the  
 “ whole Ground of all my Consolation. The Pas-  
 “ sage is very irksome and wearisome, thro' strong  
 “ Pains of various Sorts, which are all issu'd in an  
 “ intermitting Fever. All Things were provided to  
 “ carry me to *London* to Day, according to the  
 “ Advice of my Physicians; but we are all disap-  
 “ pointed, by my utter Disability to undertake the  
 “ Journey. I am leaving the Ship of the Church in  
 “ a Storm; but whilst the great Pilot is in it, the  
 “ Loss of a poor Under-rower will be inconsidera-  
 “ ble. Live, and pray, and hope, and wait pa-  
 “ tiently, and do not despond; the Promise stands  
 “ invincible, that he will never leave us, nor for-  
 “ get us.”

There are some Memoirs of the Doctor's Life, prefix'd to a Complete Collection of his Sermons, together with some Tracts and Manuscripts printed, in Folio, 1721: But that Account of the Doctor's Life would have wanted none of its Beauties, had there been less Acrimony discover'd in it against Mr. Baxter: And he that considers what is printed by Mr. Sylvester in the Preface to Mr. Baxter's Life in Folio, as to the Offer made to the Doctor's Widow, and her Refusal to accept it, while Vouchers were living, that are since dead, will hardly find any Occasion for Severity, or Room for Insulting.

Pag. 56. At the End of the Account of Dr. John Owen, let this be also added: He lies interred in the Burying-Ground near *Bunhil Fields*, where upon his Tomb-stone there is this Inscription.

## JOHANNES OWEN, S.T.P.

*Agro Oxoniensi oriundus ;  
 Patre insigni Theologo Theologus insignior ;  
 Et seculi hujus insignissimis annumerandus :  
 Communibus humaniorum literarum suppetiis,  
 Mensura parum communi, instructus ;  
 Omnibus quasi bene ordinata ancillarum serie,  
 Suae jussis famulari Theologiae, [casuum ;  
 Theologiae, Polemicae, Practicae, & quam vocant  
 Harum enim omnium, quae magis habenda erat  
 [ambigitur  
 In illâ viribus plusquam Herculeis, serpentibus  
 [Tribus  
 Arminio, Socino, Cano, venenosa strinxit guttura  
 In istâ, suo prior ad verbi amussim expertus pector  
 Universam Sp. Sancti Oeconomiam aliis tradidit,  
 Et missis cæteris coluit ipse sensitque  
 Beatam, quam scripsit, cum Deo communionem  
 In terris viator comprehensori in cælo proximus.  
 In Casuum Theologiae singulis oraculi instar habuit  
 Quis*

*Quibus opus erat & copia consulendi :  
 Scriba ad Regnum celorum usq; quaq; institutus ;  
 Multis privatos inter parietes, à suggesto pluribus,  
 A praelo omnibus, ad eundem scopum collineantibus,  
 Per Doctrinæ Evangelicæ Lampas præluxit.  
 Et sensim, non sine aliorum, suoque sensu,  
 Sic prælucendo periit.  
 Assiduis infirmitatibus obfiti,  
 Morbis creberrimis impetiti,  
 Durisque laboribus potissimum attriti, corporis  
 (Fabricæ, donec ita quassatæ spectabilis) ruinas  
 Deo ultra serviendo inhabiles, sancta anima  
 Deo ultra fruendi cupida deseruit ;  
 Die à terrenis potestatibus plurimis factò fatali  
 Illo à caelesti Numine fælici reddito.*

Mensis sc. Augusti xxiv. Anno  
 a Partu Virgineo MDCLXXXIII.  
 Ætat. LXVII.

Pag. 56. Mr. STEPHEN CHARNOCK, B. D.  
 Mr. Johnson's Funeral Sermon for him was on Mar.  
 xiii. 43. He (who had been acquainted with him  
 thirty-six Years) gave him an excellent Character;  
 and among other Things said; that he never knew  
 a Man in all his Life, that had attain'd near unto  
 that Skill that Mr. Charnock had, in the Originals of  
 the Old and New Testament, except Mr. Thomas  
 Canton.

His Library was burnt in the Fire of London. It  
 was only in his latter Years, when his Memory be-  
 gan to fail him, that he penn'd and read his Ser-  
 mons *verbatim* : But in his younger Days, he us'd  
 no Notes in the Pulpit.

Pag. 57. Mr. EDWARD VEAL, M. A; and Se-  
 nior Fellow of Trinity-College, Dublin, and after-  
 wards, B. D. He was ordain'd at Winwick in  
 Vol. I. G Lancashire

*Nath. Hoyle*, late Minister at *Donsbreck*,  
and late Fellow of *Trinity-College*,  
*Dublin*.

*Robert Chambres*, late Minister of *St*  
*Patrick's Church*, *Dublin*.

*Samuel Coxe*, late Minister at *Katharine's*, *Dublin*.

*William Leclaw*, late Minister of *Dun*  
*born*.

*Josiah Marsden*, late Fellow of the above  
said *Trin. College*, *Dublin*.

And here follows a Testimonial of his having taken the Degree of *B. D.*

“ **N**OS Præpositus & Socii seniores Collegii S.  
“ Sanctæ & individuae Trinitatis Regine Eli-  
“ zabethæ, juxta Dublin. Testamur Edwardum  
“ Veal Virum omni genere melioris Literarum or-  
“ natum, quamdiu apud nos commoratus fuit, ad  
“ modum honestè fuisse versatum; necnon eon-  
“ dem Edwardum in Pleno Senatu Academico ha-  
“ bito in Sacello Predicti Collegii tertio die Julii  
“ Anno Domini Millesimo sexcentesimo sexagesimo  
“ primo, plenum ac perfectum Gradum Baccala-  
“ reatus in S. Theologia obtinuisse: Quod nostrum  
“ de Predicto Edvardo Testimonium, ut omnibus  
“ quorum intererit plenius innotescat, Publico Col-  
“ legii Nostri Sigillo, & Subscriptis Singulorum N-  
“ minibus Confirmandum curavimus.

Datum Januarii 27. An. Dom. 1661.

THO. SE

*Guil. Vincent,*  
*Jos. Wilkins.*

“ and to maintain and encourage him in the Exe-  
 “ cution of his Office, that he may be able to  
 “ give up such an Account to CHRIST of their  
 “ Obedience to his Ministry, as may be to his Joy  
 “ and their everlasting Comfort. In witness whereof  
 “ we have hereunto put our Hands the fourteenth  
 “ Day of *August*, in the Year of our LORD, 1657.

Given at  
*Winwick,*  
*Aug. 14. 1657.*

*J. Battersby*, Reg.

*Rob. Yates*, Mod. pro temp.

*Charles Herle.*

*Bradley Hayhurst.*

*Samuel Boden,*

*John Wright.*

When he left *Ireland*, he brought with him the following Testimonial as to his Behaviour.

“ **T**HESSE are to certify all whom it may con-  
 “ cern, that Mr. *Edward Veal*, Batchelor of  
 “ Divinity, and late Fellow of *Trinity-College* near  
 “ *Dublin*, is a Learned, Orthodox, and Ordained  
 “ Minister, of a Sober, Pious and Peaceable Con-  
 “ versation ; who during his Abode in the College,  
 “ was eminently useful for the Instruction of Youth,  
 “ and whose Ministry hath been often exercis’d, in  
 “ and about this City, with great Satisfaction to  
 “ the Godly, until he was depriv’d of his Fellow-  
 “ ship for Nonconformity to the Ceremonies now  
 “ impos’d in the Church, and joining with other  
 “ Ministers in their Endeavours for a Reformation.  
 “ All which we testify from our certain Knowledge,  
 “ and Fellowship with him in the Ministry, and Suf-  
 “ ferings of the Gospel of JESUS CHRIST. Dated  
 “ at *Dublin*, Dec. 31. 1661.

*Steph. Charnock*, formerly Minister at  
*Warbrourghs*, and late Lecturer at  
*Christ-church. Dublin.*

*Edward Baines*, late Minister of *St. John’s*  
*Parish, Dublin.*



*Nath. Hoyle*, late Minister at *Donobrock*  
and late Fellow of *Trinity-College*  
*Dublin*.

*Robert Chambres*, late Minister of *St*  
*Patrick's Church, Dublin*.

*Samuel Coxe*, late Minister at *Katharine's, Dublin*.

*William Leclew*, late Minister of *Dun-*  
*born*.

*Josiah Marsden*, late Fellow of the above  
said *Trin. College, Dublin*.

And here follows a Testimonial of his having taken the Degree of *B. D.*

“ **N**OS Præpositus & Socii seniores Collegii S  
“ Sanctæ & individuae Trinitatis Reginae Eli  
“ zabethæ, juxta Dublin. Testamur Edvardum  
“ Veal Virum omni genere melioris Literaturæ or  
“ natum, quamdiu apud nos commoratus fuit, ad  
“ modum honestè fuisse versatum; necnon eun  
“ dem Edvardum in Pleno Senatu Academico ha  
“ bito in Sacello Predicti Collegii tertio die Juli  
“ Anno Domini Millesimo sexcentesimo sexagesimo  
“ primo, plenum ac perfectum Gradum Baccalau  
“ reatûs in S. Theologia obtinuisse: Quod nostrum  
“ de Predicto Edvardo Testimonium, ut omnibu  
“ quorum intererit plenius innotescat, Publico Col  
“ legii Nostri Sigillo, & Subscriptis Singulorum No  
“ minibus Confirmandum curavimus.

Datum Januarii 17. An. Dom. 1661.

*Johannes Stearne*

**THO. SEELE**, Pr. p.

*Guil. Vincent.*

*Jos. Wilkins.*

*Ri. Lingard*  
*Eben Phippes*

He had several Pupils to whom he read University Learning, who were afterwards very useful Persons; one of which was Mr. Nathanael Taylor.

Besides what was mention'd before, he printed *Concio ad Clerum*; and two Volumes of Sermons: And a Funeral Sermon for Dr. Jeremy Butt, one of the Physicians appointed for their Majesties Fleet.

Mr. Veal died June 6. 1708. *Ætat.* 76: And his Funeral Sermon was preach'd by Mr. Thomas Symons, who succeeded him in the Care of his Congregation.

Pag. 57. Mr. JEREMIAH WHITE. Add, M. A. He had with a great deal of Pains and Charge, made a Collection of the Sufferings of the Dissenters by the Penal Laws, after the Restoration in 1660, which contain'd an Account of the Ruin of many Thousands of Families in the several Parts of the Kingdom, by the Severities of those Times. When King James II. came to the Crown, and gave the Dissenters Liberty, he was very much importun'd by several to print this Account. Some Agents of King James were with him, and made him very considerable Offers, if he would publish it: But as Circumstances then stood, he was not to be prevail'd with, for Fear of serving and strengthening the Popish Interest, which I mention in Honour to his Memory.

A Book of his has been publish'd since his Death, intit. *The Restoration of all Things*: Or a Vindication of the Goodness and Grace of God, to be manifested at last, in the Recovery of his whole Creation out of their Fall, 8vo. 1712. But this is perfect *Originism*, which is too unscriptural, too venturesome an Hypothesis, to be depended on with Safety.

Pag. 58. Mr. WAVEL: It should be Mr. RICHARD WAVEL. He may be as well mention'd here at London as any where, because tho' he was not properly any where *Ejected* by the Act for Uniformity, yet it was here that he was best known, after the Act *Silenc'd* him. I have this farther Account to add of him.

He was the youngest Son of Major *Wavel* of *Lamston* in the Isle of *Wight*, born *April 3. 1633*. His Father was a strong Cavalier, but bred his Son up to Learning, to which he was most inclined. After having made a good Proficiency at a Grammar-School, he was sent to *Magdalen-College* in *Oxon*, where he continu'd till he was Bachelor of Arts, and then was sent to live with Mr. *William Reyner* of *Eggham* in *Surrey*; and he studied Divinity under his Direction. When he was duly qualified for the Pulpit, Mr. *Reyner* employ'd him to preach for him one Part of the *Lord's Day*; and marrying his Wife's Daughter, he went on to assist him constantly, as long as he continu'd to officiate in his Church at *Eggham*.

When the Act took Place, he was wholly to seek for a Livelihood. He was offer'd some good Livings, (particularly one of 200 *l. per An.* in the *Vale of Whitehorse*) if he would have conform'd. But not being able to satisfy his Conscience to do that, he cast himself upon the Providence of God. Being ask'd by a Friend about that Time, whether he could live upon a Good Conscience; his Answer was, *that a little with a good Conscience would well content him*. He therefore fix'd in a Grammar-School, and for a while had good Encouragement, but was so molested with Citations that he was forc'd to throw it up: Tho' he continu'd still preaching privately at *Eggham* in his own House, where he had a small Auditory that hep'd to support him: But herein he was narrowly watch'd, and Intimation was given from some above, that it was not well taken of *Equipe Tynne*, (who carried it very civilly to Mr. *Wavel*,) to suffer a Conventicle under his Nose. Whereupon a Warrant was issu'd out against his Body and Goods, and he was forc'd to desist from Preaching. But some time after, he upon the Decease of Mr. *Palmer* became Pastor to his People at *Pinnors-Hall*. The Laws being executed with great Rigour against the poor Dissenters, he told his People he would venture his Person if they would venture their Purses, which they did, and it was no small Expence they were put to. For Mr.

*Wavel*

laid, he knew not why he would be call'd  
man. Sir Harry said that he was a Gentle-  
and his Kinsman too, and that he had co-  
his Acquaintance, tho' he never could contain  
spectfully blaming Mr. *Waver* for his Refere-  
i. Sir Harry so wisely order'd Matters, that  
Mr. *Waver*'s Trial, the Gentleman that was  
l to bear the hardest upon him, was kept  
l in Company and Drinking, not expecting  
at Trial would have come on so soon: And  
ear'd not a little displeas'd, when he heard  
over. He was one of a pious Conver-  
and much given to Charity. He would often  
*I cast my Breed upon the Waters, I am sure*  
*it again after many Days.* When any touch'd  
ain him, by minding him of the Number  
Children; he would reply, *Mine will never*  
*Their Heavenly Father will provide what is ne-*  
*and more is but hurtful.* For the Fortnight  
was ill before his Death, he enjoy'd a con-  
Serenity of Mind, expressing to those about  
i Desire to depart, and rejoicing that his  
was finish'd. A Minister that visited him,  
him that he had suffer'd much for his Master  
his Answer was, *He over me en* d.  
in his Chair, he liv'd not long  
his Children.

to exalt **C H R I S T**, and the Grace of **G O D** in him: And yet it was his dying Advice to the Church he had the Care of, that he would choose one to succeed him, of whom they should have some Ground to hope, that he would preach **C H R I S T** crucify'd more than he had done. He excell'd in Prayer: More especially upon particular Occasions, to which he would apply Scripture Expressions, with a great deal of Propriety. His Income was never very considerable: And yet by the Blessing of **G O D** upon his Discreet Management, he bred up a numerous Family, to which he shew'd a great Tenderness to his dying Day. It was his Principle and constant Practice, to receive all whom **C H R I S T** had receiv'd, without Quarrels and Controversies about doubtful Disputables. It was a most frequent Petition in his Prayer, *Father glorify thy Name, Father glorify thy Son.* Often would he express those Words, with a Warmth of Desire, and a Relish of Delight, that was very remarkable.

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*The* EJECTED, &c.

I N T H E

*University of* OXFORD.

Pag. 59. **H**ENRY LANGLEY, D. D. Add; He was made Master of *Pembroke* College by an Ordinance of Lords and Commons in 1647. See *Rushworth's Col.* Part iv. Vol. II.

Mr. *Jessey* in the *Lord's Loud Call to England*, p. 2. gives an Account of a Scholar of *Pembroke* College, who said he went to *Oxford*, on purpose to see *Dr. Langley* outed, and declar'd that then he would give a Plate to the College: He was invited to Dinner by a Scholar, and was a Re more, but died.

Pag. 59. Mr. **THANKFUL OWEN, B. D.** Add; He was born in the City of *London*. He was remarkably preserv'd in his youthful Days, when he was swimming near *Oxford*, after he had sunk under Water once and again. He was much respected for the peculiar Purity of his *Latin* Style. He perform'd Exercises for the Doctor's Degree, but did not take it. He never repented his *Non-conformity*. He wrote an Epistle to a Volume of *Dr. Goodwin's Works*, and soon after the finishing of it, he suddenly left this lower World, in the sixty-third Year of his Age. He was just chosen by *Dr. Goodwin's* Congregation after his Decease, and died himself about a Fortnight after. When *Dr. Owen* gave Notice of his Funeral, he said, that he had not left his Fellow behind him, for Learning, Religion, and good Humour.

He lies interr'd, at the East-End of the Burying-Ground in *Bunbil Fields*, near *Dr. Thomas Goodwin*, and has this Inscription upon him.

*Sanctos cum Goodwino cineres charissimus illi commiscuit* **THANKFUL OWEN, S. T. B.** *elapsa vix horula post absolutum proloquium ad magnum illud Goodwini in Epist. ad Ephes. Opus, cujus Editionem curaverat, eadem quâ vixerat Æquanimitate, absque ullo, præterquam cordis ad Christum, suspirio, animam expiravit, die April.— An. Sal. M.D.C.LXXXI. Ætate, &c.*

*Ibid.* Mr. **FRANCIS JOHNSON.** Mr. *Lloyd* in his Account of him, says, that he was a Learned Man, and well read in Controversies, but modest to a Fault. His Life was made up of a Variety of Trills. He was formerly follow'd with an Affluence of the good Things of this World, but brought afterwards to a Condition next to poor and indigent. He was encompass'd with *Job's* Afflictions, and afflicted with the Dins of a foolish Woman; he bore all, with a Mind unmov'd, as in Prosperity, &c.

Pag. 60. Mr. RALPH BUTTON, B. D. He was of Merton-College. He was turn'd out of *Christ-Church*, and his Place of Orator, by the Visiting Commissioners at the Restoration, and was (sometime after) succeeded by Dr. South. Mr. But-  
ton has an *Hebrew* and *Latin* Poem, upon Occasion of King Charles's Restoration, in *Britannia rediviva*, printed at Oxford in 1660.

Pag. 61. Mr. THOMAS COLE. He has also printed, *A Discourse of the Christian Religion*, in sundry Points, 8vo. *The Incomprehensibleness of imputed Righteousness for Justification*, by Human Reason, till enlighten'd by the SPIRIT of GOD, 12mo. 1692.

*Ibid.* At the End of the Account of Dr. THOMAS GOODWIN, let this be added: His Son Mr. THOMAS GOODWIN, a Person of great and universal Literature, and of a most genteel and obliging Temper, who besides some Theological Tracts, has publish'd the Life of King Henry V, was Pastor of a Congregation of Dissenters at Pinnor in Middlesex, and there kept a private Academy, and liv'd usefully upon his Estate for many Years.

As to the Doctor, he lies interr'd in the New Burying-Ground, in *Bunhil Fields*, where upon a low Altar Tombstone, at the East-end, there is the following Inscription:

## THOMAS GOODWIN, S.T.P.

*Agro Norfolciensi oriundus ;  
Re antiquaria, præsertim Ecclesiasticæ  
Nec angustæ Læctionis, neque inexpeditæ,  
Sacris si quis alius scripturis præpotens,  
Inventione admodum feraci,  
Nec solido minus subactoque judicio,  
Variis inter se locis accurate collatis  
Reconditos Spiritus Sancti sensus*

*Mira.*

ira cum felicitate cunctis.  
 perierat Evangelium nemo mortalium  
 in peritiam illo intrespexit,  
 et aliis clarius exposuit.  
 Materiam, Formam, Regimen, Omnis,  
 Ecclesiarum à Christo institutarum,  
 tertiam parum vulgari, indagavit;  
 Si non & invenit.]  
 inologia quam vocant Casuum versatissimam  
 inscientiis turbatis pacem conciliavit,  
 errorum tenebris involutas  
 veritatis luce irradiavit:  
 hypeditisque scrupulos exemit.]  
 cognitione, Prudentia, dicendi Facultate  
 Ecclesiae Pastor omnimodo Evangelicus.  
 saltem tam privato quam publico Ministerio  
 Christo lucrifectos porro edificavit,  
 nec qua agendo, qua patiendo,  
 hominibus exantlatis pro Christo laboribus  
 facidam affecutus est in Christo quietem  
 ab Edendis, Edendisque Operibus,  
 Viri maximi optima Monumento)  
 Novum reportaturus, augendo pretiosum,  
 ipsaque cui inscribitur marmore perennans.

Anno Ære Christianæ MDCCLXX.  
 ÆRI. LXX. DIE FEBR. —

The Line: between Comets, thus [ ] now  
 not, after it is the way to it in the line.

Pag. 62. Henry W. Watson, Jan 1 1 1841  
 He was an Englishman in the 18th century, born  
 in 1700, and died in 1760. He was a member of the  
 Society of Friends, and was a very good man.  
 He was a very good man, and was a very good man.  
 He was a very good man, and was a very good man.  
 He was a very good man, and was a very good man.



be printed. There was a remarkable Speech upon this Matter, on *Dec. 18* that Year, made by Sir *Edward Deering*, who was chosen Chairman of the Committee of the House, that was order'd to enquire into this Affair. He upon this Occasion express'd himself after this Manner.

“ **M***r. White*; the grand Committee for Religion, did authorize a Sub-Committee (among other Things) to take into Consideration the unjust Sufferings of good Ministers, oppress'd by the cruel Authority of Hierarchical Rulers, &c. The present Report I am to make to you, is concerning *Mr. Wilkinson*, a Bachelor in Divinity, and a Man in whose Character do concur, Learning, Piety, Industry, and Modesty. Two Hardships have been put upon him: One when he presented himself to receive Orders, that The Bishop of *Oxford's* Chaplain (*Mr. Fulham*) being the Examiner, (for Bishops now scorn to do Bishops Work) he propoundeth four Questions to *Mr. Wilkinson*, not taken out of the Depth of Divinity, but fitly chosen to discover how Affections do stand to be noveliz'd, by the Mutability of the present Times. The Questions were these:

- “ 1. *Whether hath the Church Authority in Faith?*
- “ 2. *May the King's Book of Sports, (to some impious Bishops have abus'd our pious King, to call their Contrivance his Majesty's Book) may this be read in the Church without Offence?*
- “ 3. *Is bowing to or before the Altar lawful?*
- “ 4. *Is bowing at the Name of Jesus lawful?*

And because *Mr. Wilkinson* could not make a peremptory Answer to these captious Interrogatories, *Mr. Fulham* would not present your Petitioner to the Bishop for Ordination. Thus you see *Mr. White*, a new Way of Simony. Imposition of Hands is to be sold, if not for Money, yet to make a Side, a Party, a Faction. They will not confer Orders, but upon such as will come in, and make Party with them in their new Practises, as is evident by these Questions.

proceed to his second Suffering, which was he Vice-chancellor of Oxford, for a Sermon sh'd in his Course at St. Mary's. He preached better than they were willing to hear. The sermon fell into the Ears of a captious Auditory. His Sermon he stands now suspended by the Chancellor, from all the Spiritual Promotion he had, which was only the Reading a Divinity-Lecture in Magdalen-Hall. The Committee ir'd the Vice-chancellor to send us the Sermon, with his Exceptions in writing. They were brought and read: Three in Number; great weighty in the Accusation; none at all in Proof. Nay (Mr. White) there is nothing presented to us, wherein to find a Colour or Shadow whereby to make the Accusation seemable, and consequently the Suspension just. The Particulars pick'd and chosen out of the Sermon by the Chancellor are three; every one an heinous crime, and the first sounding little less than treason. Give me leave to read them, as Mr. Vice-chancellor hath sent them in writing.

*Our Religious Sovereign and his pious Government as seditiously defam'd, as if his Majesty were better than the old Pagan Persecutors, or than St. Mary.* 2. *The Government of the Church and University is unjustly traduc'd.* 3. *Men of Learning and Piety, conformable to the Publick Interest, are uncharitably slander'd.*

The last of these being duly prov'd, will make Mr. Wilkinson worthy of Suspension. But if Mr. Wilkinson be guilty of the first, he is not worthy to live. Truth is, the Vice-chancellor hath learn'd better crimine, and failing in Proof, hath foul'd himself. Your Sub-Committee upon

Consideration of the Cause and Circumstances, have hereupon unanimously voted, that Mr. Wilkinson is free from all and every of the Exceptions made against his Sermon by the Vice-chancellor. We are all of Opinion that there is nothing therein that deserves *notam Censuris, notam auctoritatis, nec auctoritatis*.

“ If (Mr. *White*) there be in a Sermon, (as there  
 “ ought to be) *aliquid mordacis veritatis*, shall the  
 “ Preacher be for this suspended? and his Mouth  
 “ shut up for Preaching boldly? It is contrary to  
 “ their Commission. For Sir, they have a great  
 “ Charter to speak freely. It is warranted unto  
 “ them *Jure divino*. I charge thee before God, and  
 “ the Lord Jesus Christ, preach the Word, be instant  
 “ in Season, out of Season; reprove, rebuke, exhort  
 “ for the Time will come when they will not endure  
 “ sound Doctrine. Here is our Case exactly. Here  
 “ was Reproof; here was Exhortation; here was  
 “ Preaching out of Season, to unwilling or to un-  
 “ prepared Hearers; and yet in Season: The  
 “ Theme was necessary and fitted to their Want  
 “ of Zeal; but the only Fault was, *the Time is*  
 “ *come when sound Doctrine will not be endur'd*.  
 “ Thus the Committee found it; thus have I faith-  
 “ fully but imperfectly reported it; and do now  
 “ subjoin the Opinion and Request of your Trustees  
 “ to this Grand Committee: Mr. *Wilkinson* is in-  
 “ nocent and free from this Accusation. He had  
 “ just Cause to petition. The Vice-chancellor hath  
 “ been without Cause, nay against Cause, rigid and  
 “ oppressive. The Sermon deserv'd Thanks. The  
 “ Preacher receiv'd Injuries. His Suspension must  
 “ be taken off: The Retracting or Dissolving  
 “ whereof ought to be as Publick as was the In-  
 “ flicting thereof.

“ One Word more I ask leave to add: This  
 “ Business Mr. *White*, is spread into a wide and  
 “ ample Notice. Two great Primates have ap-  
 “ peared in it, and that with different, perhaps  
 “ contrariant Senses; Senses as distant as *Lambeth*  
 “ and *Armagh*. The Vice-chancellor saith that the  
 “ Preacher was censur'd by the Most Reverend  
 “ Lord Primate of *Ireland* who heard him, to be  
 “ a bold or rash Fellow for it. Hereupon I at-  
 “ tended that Learned, Pious and painful Primate,  
 “ and did read these Words of the Vice-chancellor  
 “ unto him. His Answer was, that he takes it as  
 “ an Aspersion upon him. He remembers the Ser-  
 “ mon and commends it. This is Additional to  
 “ the



In the Account given of the Doctor formerly *Great Connard*, should be *Great Cornberth*.

And to the List of the Doctor's Works may be added, *Counsels and Comforts for troubled Consciences, contain'd in a Letter to a Friend*, 8vo. 1679.

*Pag. 63.* CHRISTOPHER ROGERS, D. D. He was turn'd out from *New-Inn-Hall* in 1643, for flying to the Parliament, and was then succeeded by Dr. Prior; who was forc'd again to give way to him at the Coming of the Visitors from the Parliament. *Dr. Walker's Attempt*, Part II. p. 68.

He was Canon of *Christ-Church*, Nov. 7. 1648, and as such, join'd with Dr. *Edward Reynolds*, Mr. *Jo. Wall*, Mr. *Jo. Mylles*, Mr. *Henry Cornish*, and Mr. *Ralph Button*, in writing a Letter to *John Selden*, Esq; who was Member for the University in Parliament\*. The Letter ran thus:

“ **W**HEN we consider the Relation you bear in  
 “ the Honourable House of Commons unto  
 “ this University, and the singular Eminency of  
 “ your own Learning, whereof therefore you cannot but be a Patron and Protector; we have  
 “ taken the Boldness to put this ample Foundation  
 “ of *Christ-Church* under your Wing for Shelter,  
 “ beseeching you to improve your Interest for the  
 “ preserving thereof (in regard to the wide Difference between it and other Cathedrals) from the  
 “ Danger which general Words, without some effectual and full Exception, may expose it unto.  
 “ We have to that Purpose sent up the Charters, and  
 “ given Instructions to some of our Members to wait upon you with them. Sir, the Favour you  
 “ shall herein do to Learning, and to one of the  
 “ most famous Houses thereof in Christendom, we  
 “ shall record in our Hearts, and transmit the Memory thereof unto Posterity, unto whom this will  
 “ add

\* See the Life of Mr. *Selden*, prefix'd to the Late Edition of his Works, *Pag. xxxix.*

\* add one eminent Degree of Obligation to all  
\* those others, which your incomparable Labours  
\* have laid on this, and on future Ages. So fear-  
\* ing to give you any farther Trouble, we re-  
\* main

SIR,

Your humble Servants, &c.

Pag. 63. EDMUND STANTON, D.D. His Name  
was STAUNTON.

There is a *Latin Poem* of his in *Britannia redi-  
tione*, printed in 4<sup>to</sup>, 1660, upon King Charles's  
Return.

Pag. 64. MR. THEOPHILUS GALE, M. A. Add;  
He was born in 1628, and sent to the University  
in 1647, and unanimously chosen a Fellow of Mag-  
dalen-College in 1650, when several of his Seniors  
were past by. While he continu'd there he was a  
considerable Tutor; among others, to the Famous  
Bishop Hopkins, who always paid him the greatest  
Respect imaginable.

In the latter End of 1657 he receiv'd a Call to  
settle at the Cathedral at Winchester, which he soon  
after accepted. He was there at the Time of the  
Restoration, and might perhaps have been more  
properly mention'd as ejected from thence.

In September 1662 he went over into France with  
two Sons of the late Lord Wharton, viz. him that  
was afterwards Marquis of Wharton, and Mr. Good-  
win Wharton; and settled with them at Caen. He  
staid in the Town two Years, and had an intimate  
Acquaintance with the Great Bochart, who was at  
that Time Pastor and Professor there. He left my  
Lord Wharton's Sons in France, and return'd into  
England in 1665: And after his Return, kept a Pri-  
vate Academy at Newington. Upon Mr. John Rowe's  
Death, he was chosen joint Pastor of his Congrega-  
tion with Mr. Samuel Lee.

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And

And to the Account given of his Works, pag. 65, this Addition may be made: He wrote also the Life of Mr. Thomas Tregosse; and left several Manuscripts, which he had design'd for the Press, if he had liv'd. The most considerable of them was a *Lexicon* of the Greek Testament, which would have been much completer than any then extant. It was finish'd no further than the Letter *Iota*; but he had already gone through several of the most considerable Words, under all other Letters. He printed Prose his for publishing it, but a very little before his Death, wherein he gave a large Account of his Design. The Title he has given it in his MS, is only, *Lexicon Græci Testamenti Etymologicum Synonymum, sive Glossarium & Homonymum*. It was to have made a large Folio. He did not write the *Acta Synod.*

He lies interr'd in the Burying-Ground near *Ban-bill Fields*.

A further Account of him may be met with in Mr. John Prynne's *Worthies of Devon*, p. 349, &c.

Pag. 66. Mr. JOHN MILWAAR. He died in 1653 or 1654.

1662. Mr. THOMAS RISTERT, M. A. Add; In 1716 he went down to the Grave full of Years. His Funeral Sermon was preach'd, (and is since printed,) by Mr. Charles Owen of *Warrington*. There is added to it some short Memoirs of his Life, from whence it appears he was born, Aug. 27. 1630; and descended from a respectable and religious Family near *Warrington*. He was first bred up under Mr. *Asquith*, Master of the School at *Warrington*, and went to *Oxford* in 1649, and enter'd in *Pembroke-College*, where being of four Years standing he was elected Fellow, and obtain'd by his Council general Appointm<sup>t</sup>. When upon the Restoration, in 1660, Royal Visitors were sent down to the University, he was confirm'd in his Fellowship, and then drew up the following Instrument in his Favour, &c.





Education. Upon *November 10. 1662*, he was ordained Deacon and Presbyter the same Day, by the then Bishop of *Normich*, who in his Certificate gave him a very Honourable Character. But upon mature Deliberation he could not for any Place, be satisfied to come up to the Conditions prescrib'd by the Act. He retir'd therefore to his Estate in the Country, where during the Storm of Persecution, he employ'd himself in preaching privately to such of his Neighbours as scrupled Conformity to the Established Church, and in visiting such of them as were sick, for whose Sake he applied himself to the Study of Physick, on Purpose that he might be serviceable to their Bodies as well as their Souls; and by the Practice of it, he more effectually engag'd their Attention, when he administer'd to them spiritual Advice. When he had been in the Country about four Years, the Vice-chancellor of *Oxford* sent him a pressing Invitation to return thither, promising him Preferment to encourage his Conformity: He had also good Offers made him by Dr. *Hall*, and Dr. *Sherlock* of *Winwick*; but a Regard to Conscience, hinder'd his Acceptance. He made a tolerable Shift in the latter End of the Reign of King *Charles*, and that of King *James* who succeeded; and when Liberty of Conscience was granted, after the Revolution in 1688, his Neighbours who had been his private Auditors before, resolv'd themselves into a Regular Society, and committed themselves to his Pastoral Conduct, and he was very useful among them by his Ministerial Performances, and Exemplary Life and Conversation; and was entirely satisfied in his Nonconformity to the last. He had however, a truly Charitable and Catholick Spirit; was much respected by many of the Established Church, and corresponded with some of his old Fellow Collegians to the last; and particularly with Dr. *Hall*, late Bishop of *Bristol*. He died in the 86th Year of his Age, and left behind him a Son who succeeds him in the Ministry.

Bishop *Hall* of *Bristol* concluded one of his Letters to him in 1709, in these Words. *I am very glad*

Had you have so much Strength and Ability to do so much Work for God. I wish your Labours may have a great deal of Success, and that you may have a great deal of Comfort in them, and an abundant Reward for them. I take a great deal of Pleasure in conversing thus, with such an Old Acquaintance, whom I have not seen so many Years; and am never likely to see again in this World. It is some Comfort to think of another World, where if we live we shall live together for ever and ever. The Lord prepare us for our Removal thither. The Presence of such a Spirit among us, is a great Blessing, which have kept us in our Differences for many Things to Extremity, which would have been a very happy Consequence.

Page 67. Mr. Joseph ... Notice is taken of him in Mr. ...  
 ... in his Old-age with a ...  
 ... by his ...  
 ... great Congregation. He was a ...  
 ... Holy Man. His ...  
 ... was an ...  
 ... of his ...  
 ... be ...  
 ... a ...  
 ... according to the ...  
 ... Or ...  
 ... judicious ...

ibid. line 31. for ...

Page 69. To the ...  
 ... Add: The ...  
 ... Believers and ...  
 ... to a Religion ...

Page ... Mr. ...  
 ... the Year of ...  
 ... in the ...

died suddenly at *Wandsworth* in *Surrey*, as he was upon a Journey out of the Country, towards the City.

Among this *Mr. Hickman's Works*, there is one Treatise ascrib'd to him, viz. *The Nonconformist vindicated from the Abuses put upon them by Devel, and Scrivener*, of which I am inform'd that it was not he, but *Mr. Barret* of *Nottingham* that was the Author.

At the same time an Addition may be made to his Works, viz. *The Danger of the House of Feasting, and the Benefit of the House of Mourning*: In a short Discourse on *Eccles. vii. 2.* 12mo. 1666: And, *Conciliæ Hæresium Origine, Latine habita ad Academicos Oxonienses*, 12 Aprilis 1659, 8vo. *Adjicitur brevis refutatio Tileni.*

*Pag. 70.* *Mr. JOHN POINTER.* Add; He was born after his Mother had discontinu'd Child-bearing fifteen Years, and was advanc'd to about fifty Years of Age. He was in the Purpose of his Mother, devoted to the Work of the Ministry from the Womb; for she promis'd to bring him up to be a Preacher of God's Word, if he prov'd fit for it, and inclin'd to it: But she died when he was about eight Years old. About a Year before her Death, he was carried by *Mr. William Hancock* his Brother in Law, a Mercer in *Coventry*, to be taught in the great School there. After her Decease he continued with *Mr. Hancock* to be educated in *Coventry* aforesaid, a very considerable Estate being left, to enable his Guardian to give him a Liberal Education. At about eighteen Years of Age, he was sent to the University, and enter'd into *Brazen Nose-College*, as the Eldest Son of an Esquire; and within two Years and a half proceeded *B. A.* and *Com-pounder*: A Year after, he left *Oxford*, and boarded with old *Mr. Dod* at *Ashby*, where he had *Mr. Timothy Dod* (old *Mr. Dod's* Son) a Pious and Learned Man, for his Companion. Here he studied about three Quarters of a Year, after which *Mr. Tim Dod* going to *Leyden* to live with *Dr. Ames*, *Pointer* accompanied him; and continu'd at *Leyden* almost

almost an Year, till an Ague seiz'd him and caus'd him to return Home to England. Some time after, he undertook a Lecture in London, at St. Mildred's Breadstreet, where he preach'd twice every Lord's Day. After two Years Labour there, he was forc'd by the Incumbent to quit, and return'd to Hanwell; from whence, after an Year and half, he was call'd to be Lecturer at Wootton waven, in Warwickshire: but he was forc'd to depart from thence, by the Threats and Opposition of the Papists, and went to Norton near Hanwell, which Place he also left in a Year's Time, because of a Pestilential Fever, and went to Warwick with his Wife and three Children. Having spent a Year and half there, his Father Dr. Harris advis'd him to apply himself to the Company of Mercers in London, from whom he obtained a Lecturer's Place in Huntingdon, notwithstanding there were at that Time Eleven Competitors. He preach'd the Lecture there on Saturday, (the Market-Day) for the Benefit of the Country People, and gave the Town a Sermon every Lord's Day in the Great Church gratis. Some Years afterwards, the Lecture being supplied by neighbouring Ministers, he preach'd twice every Lord's Day. In this Place he continu'd eleven Years, till the Troubles of the War forc'd him to London, from whence after a Year and half, he was call'd to Baers in Essex, where he continu'd full six Years; till a Fever which return'd every Spring and Fall, put him under a Necessity of removing with his Family to Oxford. There he continu'd three Years without any stated Employment, being unwilling to accept any Sequestered Living; having refus'd the Offer of about twenty of that Sort. At length he preach'd for Dr. French in his Turn at Whitehall, and while he was there the Doctor died, and without any seeking for it, Council gave him the Canon's Place that was vacant by the Doctor's Death, but not without making him promise that he would take as much time in the Ministry, as he had done at Huntingdon; which Promise he fulfill'd, by Preaching once in six Weeks in the College, and every Lord's Day at St. Thomas's Church gratis. He kept his Turn at

so at St. Mary's, and in four Towns in the Country. After the Restoration, July 27. 1660, he was cast out of *Christ-Church*. He never preach'd after he was ejected; but visited the Sick, whom he was officious to serve. He was very studious; and (as I am inform'd by one of his Descendants) died in his 84th or 85th Year. *Wood* says it was, Jan. 1683.

Pag. 70. Mr. WILLIAM WOODWARD. I do not know but he may be the same that was mention'd Pag. 353, in the County of *Hereford*.

*Ibid.* Mr. GEORGE PORTER. There are three Letters of his in Mr. *Timothy Rogers's* Discourse of Trouble of Mind.

*Ibid.* Mr. COOPER, M. A. It should be Mr. GEORGE COWPER.

Pag. 71. Mr. JAMES ASHHURST, M. A. Add: He was a Gentleman of a Good Family, had a Learned Education, and was a close Student all his Days. He was esteem'd a very Judicious Divine, and a Methodical Profitable Preacher. He was exceedingly valu'd by his Neighbour Mr. *Charles Morton*, who has often said, that he thought him as well vers'd in *Ecclesiastical History* as most he knew. He had much Leisure for Study by living privately, and was very constant and diligent in it. He had some Estate of his own, and liv'd handsomely and reputably, being much belov'd and respected. He was Pastor to a small Congregation that was chiefly made up of such as had been of Dr. *Manton's* Church while he was Minister of the Parish of *Stoke Newington*, and could not fall in with the Publick Establishment. He was a considerable Man; though not so much known as some others, by Reason of his Fondness of Retirement.

Pag. 72. Mr. ST  
was WILLIAM.

Ag. 72. Mr. CONWAY and Mr. SPRINT of *Wadalen-Hall*. Add; This Mr. Conway I find several times mention'd in Mr. Birch's Manuscripts, joining with him in keeping Days of Prayer and Fasting in private, after the passing of the Act of Uniformity.

He liv'd at *Witney*, tho' when or where he died I cannot learn.

vid. Mr. JOHN SINGLETON, M. A. He was a Scholar to Dr. Owen. He has an *English Poem* in *Annua rediviva*, printed in *Oxon*, 1660. When he was turn'd out of his Place in *Christ-Church*, Oxon, he went into *Holland* and studied Physick; tho' I am not certain whether or no he took a Degree in that Faculty, yet he was always afterwards call'd Dr. Singleton: But he did not practise farther than to give his Advice when desir'd, to a particular Friend upon Occasion. After his Return from abroad, he liv'd with the Lady Scot in *Hertfordshire*, and preach'd at *Hertford* to some converts there, before Mr. Haworth fix'd in that town. He was afterwards Pastor to a Congregation in *London*: And when the Meetings there were generally suppress'd, and there was a Breach among People, he went down into *Warwickshire*, and liv'd with his Wife's Brother Dr. Tim. Gibbons a Physician, a Pious Man, who had been educated in *Christ-Church* in *Oxford*. Upon King James's giving Liberty to the Dissenters, he preach'd at *Ston* a small Hamlet about a Mile distant from *Cottingham* to a Congregation that came from divers Places in the Neighbourhood. From thence he remov'd to *Ston* to be Pastor to the Independent Congregation there, who had been first under Mr. Basnet, afterwards under Mr. Boon a Pious Gentleman, who had been educated in *Emanuel-College* in *Cambridge*, and follow'd the Law, but being chosen Pastor to the People, he gave himself wholly to the Ministry, was an excellent Practitioner, expos'd himself to much Danger: that came with a Design

sign to inform against him, were affected and awed with his Preaching, and would not offer to do him any harm. Mr. Boon was descended from some that were Martyrs in Queen Mary's Days, had a good Estate, and was Learned and Pious. His Principles were Congregational, but his Zeal was for the great Things of Religion, Fairh and Holiness. Mr. Tong in his Preface to Mr. Warren's Funeral Sermon for Mr. Joshua Merrel speaking of this Gentleman, expresses himself thus: Mr. Boon you have often heard was bred up a Lawyer, you know he was a Gentleman of a good Estate and Family, and I am perswaded it was out of a real Zeal for the Honour of Christ, and the Good of Souls, that he gave up himself to the Ministry of the Word: He was excellently qualified for it, and very useful in it, till bodily Distempers and Weakness took him off from his constant Attendance upon it. He had a noble Geni<sup>us</sup>, a wise, grave and serious Spirit. I had the Favour of much Friendship from him, and was a Witness of the End of his Conversation.

From Coventry Dr. Singleton was call'd again to London, to be Pastor to a Congregation there, in the Room of Mr. Thomas Cole.

Pag. 73. Mr. THOMAS CAWTON. He has an *Hebrew Poem in Britannia rediviva*, printed in Oxon, 1660.

Pag. 75. Mr. JONATHAN GODARD, M. D. Fellow of the College of Physicians, and of the Royal Society, and Professor of Physick in Gresham-College. He has several Things in Print. A Discourse setting forth the unhappy Constitution of the Practice of Physick in London, 4to. 1670, &c. And there is a Comical Dedication of Antony Wood's to him, before his Brother's Sermons, Printed in 1656.

*Ibid.* At the End of the Account of Mr. HITCHCOCK, let it be added that out of the same ~~Lincoln~~ College was cast Mr. ROBERT SPEERE, M. A. who went afterwards to Jamaica, and exercis'd 1  
ministry there at Port Royal.

Pag. 75. Mr. PANTON of *All-Souls*. The same is mention'd in the County of *Sussex*, pag. 695. His Christian Name was JOHN.

Pag. 76. After Mr. RICHARD INGLET. I may add,

Mr. RICHARD DYER, M. A, who was before altogether omitted. He was the Son of Mr. Gower Dyer of *Aldermanbury*, and Elder Brother to Mr. Samuel Dyer, who was of *Allhallow's on the Wall*, London. He was of *Magdalen Hall* in *Oxon*, and afterwards Student of *Christ Church*, whence he was ejected in 1660 for his Nonconformity; having before been Chaplain to Three Lord Mayors, *Frederick Viner*, and *Kendrick*. He never preach'd after he was silenc'd; but was sometime Chaplain to Esquire Conyers of *Walthamstow*, and Tutor to his Son. He afterwards liv'd in *St. Katharine's* by the Tower, and kept a Grammar-School for about seven Years. He was a very Pious but Melancholy Man. He had written out for the Press, several of his Sermons preach'd at the University, and at *St. Paul's*, with other Theological Discourses, which he design'd should be publish'd after his Death. Their being consum'd in the Fire at *St. Katharine's*, much griev'd and troubled him. He laid it rather more to Heart than his Loss in the Great Fire of *London*; tho' that was not inconsiderable: For he, and his Brother, and Sister, then lost above a thousand Pounds in Value, in City Rents. He died in 1695. *Ætat.* 70.

*Ibid.* I here also add, Mr. JOSEPH MAISTERS, who was of *Magdalen-College* in this University, under Dr. Goodwin. He was born at *Kingsdown* near *Ilchester* in the County of *Somerset*, Nov. 13. 1640. He went to *Magdalen-College*, the latter End of February 1656, and there he continu'd till upon the Restoration of King Charles, Commissioners were sent down, as Wood expresses it, to rectify all Things in the University \*. Among other Rectifications, they

\* see p. Oxon. Vol. p. 424 and

in the Ceremonies of the Church of England



into that as well as other Colleges ; and Mr. *Maisters* thereupon remov'd to *Magdalen-Hall*, and at that Time standing for his Degree of Batchelor of Arts, it was deny'd him purely because of his refusing Conformity : And in this Respect he was one of the first Sufferers. Having seen some Certificates of this, I shall here subjoin them, and leave my Reader to his own Remarks.

Feb. 5. 1662.

**T**HESSE are to certify whom it may concern, that *Joseph Maisters* Student of *Magdalen-Hall*, (lately of *Magdalen-College*) in *Oxon*, during his Abode in the said University, did behave himself piously and studiously ; and was forc'd to leave his Place in the said College, as also was denied his Degree of Batchelor in Arts (having compleated his Time, and perform'd all Exercises thereto requir'd by the Statutes,) only upon this Reason, *viz.* for his Nonconformity to the Ecclesiastical Discipline lately introduced into the said College. In Testimony whereof we subscribe our Names

*Henry Wilkinson, D. D.*

**I**AM persuaded that Mr. *Maisters* in Respect of his Life and Learning is without Exception, and I have attested it before by my own Hand in the Register of the Congregation, that his Presentation was unduely denied, after his Grace was by me pronounced granted, meerly upon the Pretence of Nonconformity : So that the said Mr. *Maisters* (in my Opinion) hath a good Right to challenge a Presentation to his Degree, if it please the Vice-chancellor accordingly to admit him thereunto. *Ita testor*

*Tho. Tanner, Acad. Proc.*



He was bless'd with a peculiar native Modesty and Mildness of Temper, which were improv'd by Care, and heighten'd by Religion. He was so happy as to pass a Life of almost seventy-seven Years without a Blemish ; and few have ever been known to behave themselves more inoffensively.

He has left some Manuscripts behind him, no design'd for the Press, but for private Use ; and chiefly for Young Men. He had drawn up a Discourse upon *the Communion of Saints* ; but burnt it a few Days before his Death : saying, that though he believ'd it might please many, yet it would offend some ; and as he gave no Offence in his Life time, so he would leave nothing behind him, that he thought might give any, by being made public afterwards. But some that knew and valu'd him, think of this Loss with Regret.

I here also think it proper to add,

Mr. SAMUEL ANGLIER, who was born at *Dedham* in *Essex*, Aug. 28. 1639, and bred up in *Westminster-School*, from whence he remov'd to *Christ-Church* in *Oxon*, where he was matriculated, Dec. 8. 1659, as appears by his Certificate in these Words :

Dec. 8. 1658.

“ Q uo die, coram me comparuit Sam. Angier,  
“ ex Aide Christi, Generosi Filius, & fideliter promissu, se observaturum Statuta, Privilegia, & Consuetudines, hujus Universitatis Onus  
“ nientis.

Jo. Conant, Vicecan.

He continu'd Stud was cast out by the quested by a near count of his Eject his Answer was,

died in September 1677. He was ordained, 29. 1672, by Mr. John Angier, Mr. Henry ne, Mr. Robert Eaton, Mr. Henry Finch, and Oliver Heywood. His Preaching afterwards exposed him to many Troubles and Difficulties. War were often out against him. And in 1680 he was excommunicated at Stockport Church. He lived for several Years in an Out-building near the same place: But on Aug. 19. 1708, he began to preach in a Commodious Place which his Congregation erected for him, where he continued his Labours till the Sabbath before his Death, Nov. 4. 1708. He was 75th Year of his Age. His Funeral was preach'd by Mr. Aldred, from 2 Cor.

He was an Excellent Scholar, and retain'd much of his Learning, and had it very ready. He was a zealous and lively Preacher, and his Sermons of the Doctrine of Free Grace, were fully sanctified with his Nonconformity. He was an earnest Christian, and a great Worker: Much in Prayer, and particular in praying for his Friends and Neighbours, especially in affliction. When his Sight fail'd he frequently entertain'd himself with the reading of the Holy Scriptures, and the History of the Church, and the Lives of the Saints.

*Hic requiescit in Domino*  
*Samuel Angier*  
*Jesu Christi Minister*  
*Vir primævæ pietatis, & omni virtute præclarus,*  
*Dedhamiæ in Comitatu Essexiæ*  
*Piis & honestis parentibus*  
*Natus Aug. 28. 1639.*  
*Westmonasteriensis Scholæ, deinde Ædis Christi*  
*Alumnus Regius*  
*Concionator egregius & assiduus*  
*Continuis Evangelii Laboribus & Morbis*  
*Fere obrutus*  
*Lumine etiam ingravescente ætate orbatus*  
*Tandem animam placide*  
*Deo reddidit*  
*8vo Novembris, Anno salutis*  
*MDCXCIII.*  
*Ætatis LXXV.*

*Pag. 76.* To what is said concerning Dr. JOHN CONANT, let it be added, that he was a Member of the *Assembly of Divines*:

A farther Account of this Excellent Person may be met with in Mr. Prince's *Worthies of Devon*, *Pag. 223, &c.* from whence I think it not amiss to transcribe one Thing, upon the Account of the Peculiarity of it; and that is, this Dr. Conant's Declaration, before the Commissioners, when he took the *Engagement*.

The Words of the Engagement were these :

**Y**OU shall promise to be true and faithful to the Commonwealth, as it is now established, without King or House of Lords.

And

And the Doctor's Declaration, when he appeared before the Commissioners, was in these Words :

**B**EING requir'd to subscribe, I humbly promise :

1. That I be not hereby understood to approve of what hath been done, in order unto, or under this present Government, or the Government itself; nor will I be thought hereby to condemn it: They being Things above my Reach, and I not knowing the Grounds of the Proceedings.

2. That I do not bind myself to do any Thing, contrary to the Word of God.

3. That I do not hereby so bind myself, but that if God shall remarkably call me to submit to any other Power, I may be at Liberty to obey the Call, notwithstanding the present Engagement.

In this Sense, and in this Sense only, I do promise to be true and faithful to the present Government, as it is now establish'd, without King or House of Lords.

*John Comens.*

A Serch Volume of the Doctor's Sermons was publish'd in 1722, wherein the last Sermon is contain'd.

\* \* \* \* \*

## *The* EJECTED, &c.

I N T H E

## *University of* CAMBRIDGE.

*Pag. 77.* **T**O the Account of Dr. ANTHONY TUCKNEY's Works there given, it may be added, that in 1654 he publish'd a Sermon on *Acts* iv. 12, preach'd at St. Mary's in Cambridge, on the Commencement-Sabbath, July 4, 1652 : To which is annex'd an Enquiry after what Hope may be had of the Salvation of Heathens, Jews, Infants, Ideots, &c.

*Ibid. lin. 4.* of this Page, 1659 should be 1599.

*Pag. 78. lin. 9.* After the Word *Vicechancellor*, Add ; the first Publick Commencement after the Purging the University was in 1659 ; at which Time Dr. Tuckney, and Mr. (after Dr.) William Dillingham kept the two Divinity-Acts : And the next Year they were kept by Dr. Cudworth and Mr. Cradock, who were all Emanuel-College-Men. This was particularly taken Notice of by Mr. Stephen Marshal, in his Sermon preach'd after the latter of these two Commencements, in Emanuel Chapel. For it was good Dr. Tuckney's Custom to have a Sermon preach'd in the Chapel of Emanuel, and St. John's, the Morning after every Publick Commencement, by one that had been of the College. And this was kept up for many Years : But *tempora mutantur*.

*Ibid. lin. 24.* After the Restoration of King Charles the Second : Add ; Provision was made by the Act of Parliament for confirming and restoring of Ministers, that Dr. Tuckney should be restor'd to the Rectory

Rectory of *Somersham* in the County of *Huntingdon*:  
But he did not enjoy it long.

Pag. 80. the last Line but 4: *Francis Pierrepont*,  
should be *Robert*.

Pag. 81. At the End of the Account of Dr. *Tuck-  
ney*, let this be added: He had a considerable  
Hand in the *Westminster Assembly's* Confession, and  
Catechism. Many of the Answers in the Larger  
Catechism, and particularly the Exquisite Expo-  
sition of the Commandments, I am inform'd were  
his, and were continu'd for the most Part in the very  
Words that he brought in.

Pag. 83. Mr. WILLIAM MOSES, M. A. He was  
a very quick and ready Man, and upon that Account  
Mr. Baxter was very desirous to have had him been  
one of the Commissioners at the *Screy*, after the Re-  
storation, but he could not prevail. When he was  
Master of *Pembroke-Hall*, he upon a certain Occasion,  
unwitted *Oliver Cromwel*. There was a certain Va-  
cancy that was to be fill'd up by the Master and Fel-  
lows of that House; and an Order was sent down  
to them from *Cromwel*, to elect a certain Person whom  
he nam'd, without any Delay, into that vacant Place.  
Mr. Moses had private Intelligence, that such an  
Order was given out, and that the Messenger that  
brought it was upon the Way, and when the News  
came, could easily judge by Calculation, that he  
must be pretty near at Hand. This being contrary  
to their Statutes and Privileges, Mr. Moses imme-  
diately shuts up the Hall-Gates, interrupts the Fel-  
lows and proceeds to an Election before the Mes-  
senger arriv'd, and then takes Horse for London,  
and waits on the Protector, and informs him that  
they had chosen another, before his Order arriv'd:  
At which he was not a little disturb'd. And after  
his Ejection, he sav'd the Hall some Hundreds of  
Pounds in a Law Affair, for which they acknow-  
ledged themselves greatly oblig'd to him. He had  
very good Practice as a Counsellor, and died a rich  
Bachelior. There is a short Latin Poem of his, in  
the University of Cambridge's Congratulation of King  
*Charles II.* upon his Return.



Pag. 83. Mr. JOHN SADLER. Add, M. A. Dr. *Walker, Attempt*, Part II. p. 151, says, he has been inform'd that Mr. Sadler was a *very insignificant Man* : But I had the Character I have given of him from Mr. *Stancliff* (since dead) who knew him well. And another who knew him in the University, (and he a Clergyman of the *Church of England* too) tells me in so many Words, " We accounted him, not only a General Scholar, and an Accomplish'd Gentleman, but also a Person of great Piety, which he discover'd when he resided in the College, which was at some certain times of the Year. Tho' it must be own'd he was not always right in his Head, especially towards the latter End of his being Master of the College."

He was depriv'd of the Mastership of *Magdalen College*, at the Restoration in 1660, to make way for Dr. *Rainbow*, afterwards Bishop of *Carlisle*, who was cast out from it in 1650, for not taking the *Engagement*. He was Town-Clerk of *London* all the Time of his being Master of *Magdalen*, and before ; but not long after.

A Remarkable Story is told of him, in Dr. *Cotton Mather's Magnalia Christi Americana*, Book VII pag. 102.

*Ibid. lin. 27.* to be expung'd ; because Mr. JOHN FIDO, the Fellow of *Trinity College*, is here mentioned in the County of *Northampton*, where he was properly ejected.

*Ibid.* In the Article of Mr. THOMAS MORE, *lin. 4.* instead of *Bachelors Act*, it should be *Bachelors School*, which is more proper.

Pag. 84. Mr. JAMES ILLINGWORTH, B. D. Fellow of *Emanuel College*, an excellent Scholar, and eminent Divine. Add ; He was a little Man, but of great Worth, for Learning and Piety, and Usefulness in the College as a Tutor. After his Ejection, he was Chaplain to *Philip Foley, Esq;* at *Prestwood-Hall* in *Staffordshire*, where he continu'd several

several Years. He wrote and publish'd a Narrative of the Case of *John Duncalf*, whose Hands and Legs rotted off at *Kings Swinford*, in that Neighbourhood, after he had often visited and taken great Pains with him, in order to bring him to a Sense of his Sins, and to true Conversion. It is annex'd to Dr. *Simon Ford's* Discourse of God's Judgments, in 8vo. 1678. He had also made very considerable Collections, of the Memoirs of noted Authors, especially those of *Lancashire*, his Countrymen; but printed nothing besides the Narrative foremention'd. He died Domestick Chaplain to Dame *Elizabeth Wilbraham*, and was buried at *Weston*, under *Lyziard*, in *Staffordshire*, Aug. 30. 1693. There is an ingenious Elegy and Epitaph of his, on the Death of Mr. *Edward Bright*, Minister of *Christ-Church* in *London*, 1656.

Pag. 84. Mr. GEORGE DUNCOMBE, M. A, Fellow of *King's*. Add; His Name was WILLIAM: Which I gather from his Subscription to his Copy of Verses, in the *Σύσρα Cantabrigiensia ad Carolum II. reducem*, where he writes himself thus: *Gulielmus Duncombe Coll. Regal. Soc.* And it is suppos'd he was also the Author of a Tract intit. *Forgetfulness of God the great Plague of Man's Heart*: Compos'd for the Use of a private Family on Occasion of the great Plague in 1665; by W. D. M. A; once a Fellow of *King's College*, *Cambridge*, 8vo. 1683.

*Ibid.* Mr. JOHN REYNER, of *Emanuel*: Add; M. A: Whereas I had said *he was taken off by an untimely Death*, I would be understood as meaning, that being seiz'd with the Small-Pox, he was carried off after a Fortnight's Illness, tho' according to Appearance, he might otherwise have liv'd, and been useful many Years. There is also an Elegy of his for Mr. *Bright*, at the End of Mr. *S. Fa-cumb's* Funeral Sermon for him.

Pag. 85. Mr. BUTLER from *Magdalen-College*; some say Mr. BATLOE, M. A.

Pag. 86. At the End of the Account of Dr. HENRY SAMPSON, let it be added, That upon Occasion of his Death, Mr. *John Howe* first preach'd and afterwards publish'd, a Discourse relating to the Expectation of future Blessedness, on *Heb. : 36*: And at the End of it there is some Character of the Doctor, of Mr. *Howe's* drawing up, and also an Account of him, by Dr. *Grew*.

*Ibid.* FRANCIS HOLCROFT. In the Account of him, *lin. 9*, *University Act*, should be *Uniformity Act*.

And to the Account of him, let there be the Addition:

He was (I am inform'd) for some time a Communicant with Mr. *Jephcot* at *Swaffham*, as some other Scholars were, who were desirous of Christian Discipline: But afterwards being acquainted with some that were *Congregational*, he fell in with the Way, and was zealous for it. He gather'd Church in *Cambridgeshire*, but many Members of liv'd in other Counties. He and Mr. *Oddy* his Assistant or Fellow Pastor, went about preaching in Abundance of Places, and commonly administer'd the Sacrament every *Lord's Day*, at different and distant Places, and those Members of the Church that were near came to it; and some would go very far, rather than they would hear Mr. *Scaddret*, or other Ministers. He was much against holding any Kind of Communion with the Parish Churches; fell in with the *Old Brownists*, and was angry with his Dissenting Brethren that were more Catholic-spirited. Thus those Ceremonies and Innovations, that had their Original from *Rome*, have been the unhappy Occasions of dividing Christians among themselves, so that some are in the National Church, and others out of it, and both Sides divided among themselves. They that are for imposing humane Inventions, and persecuting such as fall not in with them, often represent those as false Brethren, that are only for submitting to them and letting those, that dare not, be quiet. On the  
othe

other Side some are against tolerating in their Societies, or having Communion with their Dissenting Brethren, who like them as little as themselves, but have more Charity for those that use them, and will upon Occasion have Communion with them. Take away what is humane Invention, and establish only such Things as are of divine Institution, and probably in less than half an Age, our Divisions and the Animositities that arise from them will die of themselves. But no doubt but Satan will use all his Power and Interest to keep up such Things as so much serve his Design to cause Divisions and Contentions, with all the sad Fruits of them, and to hinder Love among Christians as long as he can.

Mr. *Holcroft* us'd little Method in Preaching, and but little Premeditation, not confining himself to his Text or Subject: But he preach'd often and fervently, and was instrumental in turning many from Darkness to Light, and from the Power of Satan unto God. But then he did hurt too, in bringing many to lay too much Stress on the Things in which they differ'd from their Brethren, and to refuse Communion with them, when they might have had it without Sin, and much to their Edification.

However, he fell into great Trouble of Spirit, about the Time that King *James II*, gave Liberty to the Dissenters, and continu'd under it till his Death, which was about *December 1690*. He told some at the Beginning of his Affliction, that the Headiness of some of his People, who were for turning Preachers, or encouraging such as did so, was a great Grief to him: But having a Load upon his Spirit, he could not do any thing to set them right, but he sunk the more. He was worn out with his Grief, which made his Body languish, and hasten'd his Death. He express'd some Hope of Salvation, a little before he died; which was at *Triplow* in *Cambridgeshire*, *Jan. 6. 1691*. *Ætat. 63*: And his Funeral Sermon was preach'd by Mr. *Milway*, then of *Bury* in *Suffolk*, on *Zach. i. 5, 6*: And it was afterwards publish'd, and prefac'd, by

Mr. Thomas Taylor, and Mr. Hufsey of Cambridge. Mr. Holcroft publish'd a Sheet intit. *A Word to the Saints from the Watch-Tower*, 12mo. 1668, written when he was Prisoner in Cambridge-Castle.

Pag. 86. Mr. WILLIAM GREEN, M. A. He spent many, I am inform'd fourteen, Years in the University. In the latter Part of his Time, he liv'd at *Ffenny Stanton* near *St. Ives* in *Huntingdonshire*, about which Place, many were edified by his Preaching and Holy Conversation. Besides that Piece of his already mention'd, he publish'd also, *A needful Preparative to the Lord's Supper*; by way of Question and Answer.

Pag. 87. Mr. JOHN RAY, M. A. Fellow of *Trinity*: Add; He was born at *Black Notley*, in *Essex*, An. 1628. He had his Grammar-Learning at a School in *Brintree-Church*, was first enter'd at *Katharine-Hall*, Anno 1644, whence in 1646 he remov'd himself to *Trinity*, and in 1649 he was elected Fellow, and was Tutor to many Gentlemen and Clergymen. After the Restoration; viz. in December 1660, he was ordain'd by Dr. *Sanderfon*, Bishop of *Lincoln*; and yet quitted his Fellowship in 1662, because he could not comply with the Act of Uniformity. It has been often said by Mr. *Stephen Scaudret*, who was of the same College with him, that the College were peculiarly desirous to keep him in, but he could not comply with all that was necessary to full Conformity. In his Preface before his *Wisdom of God in the Works of the Creation*, he says that *because he could not serve the Church by his Voice, he thought himself the more bound to do it by writing*. In the Account given of him in the *Complete History of Europe*, for 1706, we are told that upon Aug. 24. 1662, he quitted his Fellowship: But the Reason of his doing it is express'd so very darkly, that it is no easy thing to make Sense of it. Whereas I have it from one, that knew him well, and that I think I can confide in, that the true Reason of it was, that he could not by any Means satisfy himself to declare, that none were bound by  
the

the *Solemn League and Covenant*, that had taken it, tho' he himself never took it. A Declaration of this Kind being requir'd by the Act of Uniformity at that Time, and he questioning the Lawfulness of such a Declaration, was therefore as necessarily cast out by the Act, as if he had scrupled several of the other Parts of Conformity. And it is observable, that tho' he liv'd many Years after the Obligation to sign such a Declaration ceas'd, and was wholly at an End, he yet was not to be prevail'd with to return to the Work of the Ministry, for which he was design'd, and upon which he had made an Entrance.

After quitting his Fellowship, he liv'd sometimes at *Chester*, with Bishop *Wilkins*, and sometimes at other Places. But after his Return from his Travels in 1665, he for the most part liv'd at *Middleton*, with his Dear Friend *Francis Willoughby*, Esq; who dying in 1672, he was made one of the Executors to his Will, and Guardian to his Children: And tho' the next Year after married, yet he continu'd for the most part in *Warwickshire*, until 1677, when he return'd into *Essex*; and in 1679 remov'd into an Estate he had purchas'd in the Parish of his Nativity, in which he continu'd till the Day of his Death, which was *Jan. 17. 1705.*

Although he was a Lay-Conformist, and frequented the Publick Prayers and Sacraments as long as his Health and Strength would permit, yet was he a considerable Sufferer by the Act of Uniformity, and he was never to be perswaded to a Ministerial Conformity. After the Revolution, when Dr. *Tillotson* (who was his intimate Acquaintance) was advanc'd to the See of *Canterbury*, some of his Friends at *London* were earnest with him to move that Prelate for some Preferment in the Church, but he always declin'd it; giving this Reason to an Acquaintance in the Country, that urg'd him upon that Head, that though he made Use of the Book of Common Prayer, and approv'd of it as a Form, yet he could not declare his *unfeigned Assent and Consent*, to all and every thing contain'd in it. To another Person he said, he thought the

Parents

Parents the fittest Persons to be intrusted to promise for their own Children ; and accounted it an Error to have Sponsors ; and condemn'd the Practice of bringing scandalous and unfit Persons under such a solemn Vow and Promise, in the Office for the Baptizing of Children. These were his declared Sentiments, when in his Health, and his Parts were good : But how far they agree with the Account given by Mr. Pyke, of his Dying Words and Behaviour in his Funeral Sermon, and since publish'd by Mr. Derham, at the End of his Philosophical Letters \*, must be left to the Reader's Candour.

To his Works already mention'd, may be added *Miscellaneous Discourses concerning the Dissolution and Changes of the World*, 1692 ; which have been since reprinted with Additions : And his *Letters*.

*Appendix ad Catalogum Plantarum circa Cantabrigiam nascentium*, 1662.

*Stirpium Europæarum extra Britannias nascentium Sylloge*, 1694.

*Methodus Insectorum*, 1705.

*Historia Insectorum : Opus Postumum*, 1710.

*Synopsis Methodica Avium & Piscium : Opus Postumum*, 1713.

There is a pretty long Congratulation of his, among other *Cantabrigians*, to King Charles II, upon his Return.

Pag. 88. Mr. THOMAS SENIOR, B. D. Add, He always had a great many Pupils under him. As to the Tract mention'd, intit. *God, the King, and the Church*, it was not his ; but came from one of quite another Spirit.

*Ibid.* Mr. JOSEPH ODDY. Add, M. A. He was born in the Parish of *Leeds* in *Yorkshire*, and was sent from the School there to *Trinity-College* in *Cambridge* of which he was Fellow. He lost both his Fellowship, and the Living of *Meldreth* in *Cambridge*.

\* Phil. Lec. between the late Learned Mr. Ray, and several of his ingenious Correspondents, Natives and Foreigners, pag. 374.

do more Justice to these Sufferers : Though  
Circumstances being consider'd, I must confess  
it happy that I have been able to do so  
towards it. However I am this Way able  
: this farther Account of Dr. *Hutchinson*.

was born in *London*, *April 15. 1638* : And  
Grammar-Learning, bred partly at *Mer-*  
*taylor's* School, and partly at *Eaton-College*.  
Ten Years of Age he went to *Cambridge*, and  
was not only Bachelor but Master of Arts.  
is chosen Fellow at about twenty or twenty-  
At the Time of his Election, there were but  
Fellowships vacant, and no fewer than twenty-  
at far as Candidates, and he was the youngest  
: among them : However he had that Re-  
heav'd him, that as he gave up Verses  
they were read first : And he so well an-  
the Questions that were put to him, and so  
perform'd all the Exercises that were requi-  
at that Occasion, that he was chosen, *un-*  
*contradictente*. And not long after he had  
making an Interest for him, to be Orator  
University. But the Scene, that open'd upon  
oration in 1660, soon dash'd his Hopes.  
indeed an Hand in the *Restoration*.



his Chaplain, and he continu'd in his Family, much respected, till his Marriage. He at that Time got some Knowledge in the Law, which was of Use to him afterwards, when he liv'd at *East Sheen* near *Mortlack* in *Surrey*, where he dwelt several Years, and preach'd as he had Opportunity, among those who some Years before sat under the Ministry of *Mr. Clarkson*. Here he met with some Trouble. He was excommunicated, though by a false Name. His Goods were seiz'd, and carried off to be sold: But he bid the People buy them at their Peril: for being illegally seiz'd, they were stolen Goods. When they that seiz'd them had kept them some time in Possession, they restor'd them to him again. He was one of Exemplary Piety, and great Sincerity, and very serene and calm in his last Hours. He died in *May*, 1689.

He had good Skill in Musick, and play'd well on the Base Viol.

*Ibid.* Mr. JOHN HUTCHINSON, B. A. He was commonly call'd Dr. HUTCHINSON. My Account of the Ejected Sufferers for Nonconformity happening to fall into his Hands, he complain'd I had not done him Justice, which he was sensible was only occasion'd by my not knowing the Particulars of his Case: And thereupon he drew up a Paper in the following Words, which I transcrib'd from the Original.

“ **W**HEN King *Charles* return'd into *England*,  
 “ there was a great Revolution and Change  
 “ of Affairs. I was then newly chosen Fellow of  
 “ *Trinity-College* in *Cambridge*, by Dr. *Wilkins*.  
 “ But he being soon after turn'd out, and Dr. *Fenn*  
 “ put in, all that did not conform to the Forms  
 “ and Ceremonies of the Publick Worship, were  
 “ cast out of their Preferments, in which Number  
 “ of Nonconformists was I; who lost for Conscience  
 “ sake my Fellowship to the Value of an 100 l. a  
 “ Year, which was a great Oppression to me,

*John Hutchinson.*

And he order'd his Son, who kindly transmitted me this Paper, to give me particular Information concerning him. And could but others who were affected about the same Time, and who suffer'd in the same Cause, who were living when my Account was first publish'd; could but they or their surviving Relations have been prevail'd with to have taken the same Method, I might have been able to have done more Justice to these Sufferers: Though all Circumstances being consider'd, I must confess I think it happy that I have been able to do so much towards it. However I am this Way able to give this farther Account of Dr. Huchinson.

He was born in London, April 15. 1638: And for his Grammar-Learning, bred partly at Merchant-Taylors School, and partly at Eaton-College. At fifteen Years of Age he went to Cambridge, and there was not only Batchelor but Master of Arts. He was chosen Fellow at about twenty or twenty-one. At the Time of his Election, there were but four Fellowships vacant, and no fewer than twenty-four that sat as Candidates, and he was the youngest but one among them: However he had that Respect shew'd him, that as he gave up Verses first, so they were read first: And he so well answered the Questions that were put to him, and so well perform'd all the Exercises that were requisite upon that Occasion, that he was chosen, *namine contradicente*. And not long after he had Friends making an Interest for him, to be Orator of the University. But the Scene, that open'd upon the Restoration in 1660, soon dash'd his Hopes. He had indeed an Hand in the Congratulatory Verses which were presented by that University to King Charles upon his Return; but soon after, (as been hinted) lost his Fellowship for his conformity, and then went to London. From that Time to Mr. Joseph Hill, he spent his Time in correcting Schrevelius's Lexicon, and Mr. Huchinson to take Part with William and he complied. Mr. Hill call'd, Grace-Latinus, and Mr. Huchinson

*Latino-Græcum*, as appears by the Preface to that Lexicon.

Afterwards, Mr. *Hutchinson* travell'd into *France* and *Italy*; and in order to his Improvement he among other Things attended the *Anatomical Dissections* in *France* very diligently. At his Return home, he was invited to become a Fellow of the College of Physicians in *London*, but wav'd it; and was contented with submitting to an Examination, when Dr. *Micklethwait* was Censor, upon which he was approv'd, and had a Licence to practise as a Physician *per totam Angliam*. Some time after, he settled at *Hitchin*, in the County of *Hertford*, where he continu'd practising Physick for near thirty Years. There he was particularly acquainted with Dr. *Eales*, who was the celebrated Physician of those Parts; who often us'd to say of Dr. *Hutchinson*, he is a modest Man, but knows more than all of us. He preach'd sometimes at *Bendish*, and occasionally at *Hertford*, *Ware*, and *Bedford*, but always gratis; and would not though press'd, take upon him the Charge of a Congregation.

He was Congregational in his Judgment, but very candid to those of different Sentiments. One of so genteel a Spirit, that he often refus'd handsome Fees when offer'd him. He had good Skill in *Musick*, was an excellent *Grecian*, spoke *French* very fluently, and was reckon'd no contemptible Poet. He was of an humble, meek and peaceable Temper, and a great Enemy to rash Anger; and very patient and submissive, under any Trouble or Disappointment.

After leaving *Hitchin*, he liv'd two Years at *Chap-bam*, where he practis'd Physick with a great deal of Reputation and Success.

His last Remove was to *Hackney*, where he kept a Boarding-School, and taught *Latin* and *Greek* nine Years: And being at length burthen'd with Age, and longing for his Departure, he changed this for a better Life, February 9. *Ætat. 77.*

Pag. 88. Mr. JOHN DAVIS, M. A. and Fellow. He was Senior Fellow of the College; usually call'd Rabbi DAVIS. He was a very Learned Man.

Ibid. Mr. SAMUEL PONDER, B. A. He was a Northamptonshire Man, eminent for his Piety and Humility.

Ibid. Mr. THOMAS LOCK, Scholar; a very sober, pious young Man.

Ibid. JOHN PRATT, M. D. I find a Copy of Verses with his Name in the *Sæce Cantabrigiense, ad Carolum II. reducem*. He there writes himself Fellow of Trinity-College.

Ibid. Mr. WILLIAM DISNEY, M. A. He was Senior Fellow. A very sober solid Man, and mighty studious, but had a fickle Countenance and Constitution, and was inclin'd to Melancholy. I find also a Copy of his Latin Verses, in the Collection of Poems presented by the University to King Charles II, after his Restoration.

Ibid. Mr. ROBERT EXTON. I have seen a great many pleasing and curious Letters from him, but I shall here transcribe a short Extract of one of them only:

I have (says he) strange Thoughts of late, wonderful proceeding from the suggestions of the Power of the Malice and Violence of our Enemies: but I have had great Comfort in my Christian Hope, and seen something of the Fruit of my Ministry. And for ever blessed be God. I have good Hope of doing as well hereafter to all Enemies, as my dear, good Prelate, that ever was a Minister.

Pag. 90. Mr. JONATHAN TUCKNEY, M. A. Add, When a School-Boy, he was accounted a Prodigy for the Proficiency of his Natural Parts, and Proficiency in School-Learning. And in

was much admir'd by those that were his Acquaintance in the University. Tho' he was a Man of Good Learning, yet he was render'd useless by Melancholy. He wrote a Latin Poem on the Death of Dr. Edmund Staunton.

Pag. 90. Mr. FOWLER, B. A. I suppose the same as is mention'd, pag. 494, in *Northamptonshire*.

*Ibid.* Mr. DAY, Scholar of *Emanuel-College*. He afterwards settled Pastor to some Part of Mr. *Holcroft's* People near *Saffron Walden* in *Essex*. He was settled there in Mr. *Holcroft's* Time and with his Consent; and died there some Years since. He was a worthy pious Man.

*Ibid.* Mr. ABRAHAM CLIFFORD, B. D. See *Newcourt's Rep: Eccl.* Vol. II. p. 477. *Wood* in his *Athen. Oxon.* Vol. II, p. 858, says, that this Mr. *Abraham Clifford* took the Degree of Doctor of Physick in that University, when the Prince of Orange made a Visit there in 1670. This Dr. *Clifford* died in the Parish of *St. Sepulchres* in *London*, in the Beginning of the Year 1675.

Pag. 91. Mr. ROBERT WHITAKER. Add; He was often much overcome with Melancholy. He has a Son in the Ministry among the Dissenters.

*Ibid.* Mr. EDMUND HOUGH of *Jesus-College*, of whom it is said, that he conform'd, and died Vicar of *Halifax* in *Yorkshire*: And let it be added; But though he conform'd, he was one of great Moderation, and frequent in Private Fasts. He constantly preach'd on *Fridays* before the Sacrament, and carried it in a very friendly Manner to the Dissenters. He was sadly persecuted by some hot Men, who were the Occasion of his taking a great many wearisome Journies in his Old-age, to the Court at *York*. Archbishop *Lampugh* no way favour'd him, but was rather against him: So that he died (as

am inform'd) Heart broken with Grief, *April 1.*  
1689. *Ætat.* 59.

*Pag.* 91. I may here also mention Mr. DANIEL EVANS, who was born at *Monk Moor* a little Village near *Shrewsbury*, and brought up in the Free-School there. When he was fit for the University, he was sent to *Jesuw College*, where he continu'd till the Uniformity Act took Place in 1662, after which he could not remain there any longer without conforming. Some time after, he was recommended as Chaplain to Chancellor *Smith* at *Norwich*, with whom he continu'd about three Years: Then coming for *London*, he was kindly entertain'd in the same Capacity, by Mr. *Honeywood* of *Hampstead*. At the latter End of King *Charles's* Indulgence, he settled with a small Dissenting Congregation at *Woolwich*, amongst whom he labour'd sixteen Years, and then remov'd to *Bethnal Green*, where he continu'd eight Years. There he died, in the Month of *July* 1698, Aged 58.

## *The* EJECTED, &c.

IN THE

## County of BEDFORD.

*Pag.* 91. **H**OUGHTON Conquest: Mr. SAMUEL FAIRCLOUGH of *Ketton* in *Suffolk*; it should be thus: Mr. SAMUEL FAIRCLOUGH, Son of Mr. *Samuel Fairclough* of *Ketton* in *Suffolk*.

He has seven Pages before Mr. *John Shower's* Funeral Sermon for Mrs. *Anne Bernardiston*, relating to that young Gentlewoman's Piety, and happy Exit, 1681. He also publish'd and wrote an Epistle before his Brother in Law, Mr. *Richard Shute's* Funeral Sermon, in 1689.

*Pag. 92. Deane:* Mr. ROBERT PERROT. Add; He was born at *St. Ives* in *Huntingdonshire*, which was also the Birth-place of *Dr. Robert Wild*. He was a serious lively useful Preacher. He took great Pains in visiting his Flock; and was remarkable for starting and prudently managing, spiritual Discourse in common Conversation: And indeed his whole Carriage was exemplary, and so was his Exit. In his last Sickness, he was very compos'd and resign'd: Neither fond of Life, nor afraid of Death; and quietly slept in JESUS, at the Age of eighty-seven. His Funeral Sermon was preached by Mr. *John Durrant*, who succeeded him in his Congregation at *Maidstone*. He publish'd, *The sole and sovereign Way of England's being bless'd and sav'd*, in 8vo. And some Account of the Life of Mrs. *Lucy Perrot*, his Wife, and Sister to Mrs. *Elizabeth Moor*: And it is the Opinion of many that a Number of such Instances publish'd to the World, would do more to convince Men that Assurance of Salvation is a Thing attainable in this Life, than contentious Debates upon that Subject.

*Pag. 93. Pertenhal:* Mr. JOHN DONNE. He was bred in *Cambridge* in *King's College*, when Mr. *Dell* to whom he was Kinsman, was Master. His Living of *Pertenhall* was of good Value. He would not trouble any of the Parish for his Tithes; and at the same time was very charitable to the Poor. After his Ejection, he liv'd (as I think I have been inform'd) at *Keston*, in the Neighbourhood; where he had a Congregation among whom he took a great deal of Pains: Preaching constantly at his Meeting every *Lord's Day*, and sometimes also on Week-days. Being disturb'd, he did not desist, but preach'd in the Wood, and other obscure Places. At length he was imprison'd at *Bedford*, and continu'd there some Years, which occasioned an ill Habit of Body, and hasten'd his End. He was one of great Courage, and an hearty Lover of all Good People. He left a Widow and five Children, with but little to support them; but the Pro-  
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vidence of God kept them from Want. He was a Man of great Faith, and yet would say, that *were it not for Christ, the shaking of a Leaf would affright him.*

*Pag. 93. In the Character of Mr. ASHURST, I have this Expression. He took for his small Tithes just what his Parishioners were pleas'd to give him. Upon which, Mr. Lewis in his Observations, makes this Remark. I suppose, says he, Dr. Calamy intended this for a Commendation: But sure it was a notorious Act of Injustice to his Successors. As to which I have only this to say, that I was not singular in my Sentiment; but a Worthy Clergyman of the Church of England, from whom I had the Account, was of the same Opinion with me.*

*Pag. 94. Rokkesden, read Roxden: Mr. MAISON.*

*Ibid. Mr. WILLOWS. I am told he was much applauded for his Piety, Ministerial Abilities and Usefulness.*

*Pag. 95: After the Account of Mr. JOHN THORNTON, Add this:*

*Mr. SHEPHERD also, (WILLIAM I think) Rector of Tilbrook, in this County of Bedford, conform'd at first, and continu'd for some Years in his Living as a Conformist, and was a great Blessing to that Town, and the neighbouring Parishes. He had the true Spirit of his Office. His Preaching was very awful and affecting, and his Life very holy. He was much follow'd from all Places round, for which the Clergy greatly malign'd him, and us'd to reflect upon him at their Visitations, and continually had an evil Eye upon him. At length he quitted his Living, and became Pastor to a Dissenting Congregation at Oundle in Northamptonshire, and afterwards succeeded Mr. Maidwell at Kettering, where he died some Years ago.*



He had also a Son Mr. THOMAS SHEPHERD, who follow'd his Steps. He was first Minister at *St. Neots* in *Huntingdonshire*, where he met with much Opposition from some, and Encouragement from others, as he hath given a Particular Account in Print, in a Book against Mr. Benner of *Colchester*, printed in 1703. He afterwards had a Living in *Buckinghamshire*, and then relinquish'd the Establish'd Church, and became Pastor of a numerous Congregation of Dissenters at *Braintree* in *Essex*, where he is still living, and very useful.

## *The EJECTED, &c.*

### IN THE

## County of BERKS.

Pag. 96. **I**N the Account of Mr. BENJAMIN WOODBRIDGE, after the Words *true and real Worth*, let this be added; When the *Five Mile Act* took Place, he remov'd from *Newbury*. But his Successor Mr. Sawyer thinking him too near where he was, got some by Night to measure the Ground, but fail'd in his Design, because he prov'd to be out of Reach.

He publish'd Mr. James Noyes of *Newbury* in *New England*, his *Moses and Aaron*, or the Rights of Church and State, in two Disputations, 4to. 1661, which has a Dedication before it to K. Charles II, by Mr. Thomas Parker of *New England*.

Pag. 97. Mr. HENRY BACKALLER. Add; He was at *Woodland* in *Devon*, about the Year 1655; and was afterwards Assistant to Mr. Woodbridge at *Newbury*, and ejected with him. He

terwards return'd into *Devenshire* again; and there being no Minister settied at *Woodland* and very little Maintenance, he again preach'd there by Connivance, for some time. But about the Time of the Revolution, he took upon him the Pastoral Care of a small Congregation at *Shobrook* in *Devon*, and continued there till his Death, *Febr. 20. 1704*. And therefore whereas, p. 256, I have at *Woodland* in *Devon* mention'd one *Blackabler*, in my Second Edition, there not only is a Mistake in the Name, but some say it ought to be wholly expung'd.

Pag. 97. line the 9th from the Bottom, *Thomas Smith*, should be *Thomas Speed*, the Quaker at *Bristol*.

Pag. 98. lin. 10: 1678, should be 1676.

Pag. 99. falsely pag'd 90; *Cholfey*: Mr. RICHARD COMYNS. Add, M. A; for I am assur'd he was so by his Widow. He died Oct. 4. 1705. I don't know whether he can justly be said to have been Pastor to a Congregation at *Wallingford*, as my former Account represented him. For tho' its true he alternated the *Lord's Days* Work there, with one Mr. Stennet a Lay-Preacher, (Father to the Excellent Mr. *Joseph Stennet*,) and after his Death preached there almost constantly, yet I am inform'd he never administer'd the *Lord's Supper* at *Wallingford*, but at *Cholfey*, to some of his *Ante Bartholomew* Hearers; a few of *Wallingford* People communicating with him.

*Ibid. Bray*: Mr. THOMAS WOODWARD. Dr. *Walker's Attempt*, Part II. p. 240, says, that he succeeded in this Living (which was worth 120 l. a Year) Mr. *Anthony Farrington*: And adds, that he was a violent Independent, and Chaplain to *Oliver*. And yet it does not follow but he might be very hardly used upon the taking Place of the Act for Uniformity. He has a very ill Character also given of him by *Wood* the *Oxonian*, who gives him the Name of *Hexekiah Woodward*. And if half what he says of him be true, I should not have a Word to say in his Fa-

your. He preach'd in private after the Restoration at *Uxbridge*, where he died, *March 29. 1675.*

*Pag. 100. Little Witnham: Mr. EDWARD WEST. Add, M. A; for I find he had taken that Degree, by the Account given of him in Wood's Athenæ Oxonienses. He lies interr'd in the Burial-Ground near Bunhil Fields, and there is this Inscription over his Grave.*

*EDWARD WEST, the Son of Mr. Thomas West, of Northampton, M. A. sometime of Christ's Church in Oxon, and Minister of the Gospel: Who having preach'd twice to his Congregation on the Lord's Day being the Thirtieth of January, and finished his Work, departed this Life in the Night, and went to his Rest, in the forty first Year of his Age, and of our Lord, 1675.*

*Ibid. West Ilsey: Mr. JOHN JAMES. Add; M. A, of Alban Hall in Oxon. He was born at Bicester in Oxfordshire, An. 1620. He was episcopally ordain'd, and first exercis'd his Ministry at Brighthelmston in Suffex: And after continuing there about seven Years, came to this Living, worth (as I am inform'd) between 3 and 400 l. per Annum, and preach'd there about six Years. Dr. Walker who in his Attempt, Part II. p. 32, represents this as the Sequestred Living of Bishop Godfrey Goodman; and afterwards, pag. 240, as the Sequestred Living of Dr. Fulham, (which is what he himself seems to be in Pain about) tells us in the Place last cited, that the Bishop of Worcester, in some short Manuscript Notes of his on my Abridgment, says, that he thinks Dr. Fulham was restor'd to this Living: Whereas I have it from the Son of this Mr. James, that his Father was much envied by a neighbouring conforming Clergyman, who did what he could to get his Living from him, but it pleased God to preserve him in it, continu'd preaching there, two Years after he came in.*

Mr *William Harris* in his *Memoirs of the Life of Dr. Thomas Manson* printed in 1723, has fully cleared this Matter. For he there tells us, \* That this \* *Mr. James*, who was commonly call'd *Black James*,  
 was just at the Point of being cast out of this Living, which was a Sequestration, and came to London to make Friends to the Lord Chancellor *Hyde*, and applied to Dr. *Manson*. He came to him late in the Evening, and when he was in Bed. He told his Case to Mrs. *Manson*, who advis'd him to come again in the Morning, and did not doubt but the Doctor would go with him. He answer'd with great Concern, that it would then be too late: And that if he could not put a Stop to the Matter that Night, he and his Family must be ruin'd. Whereupon the Doctor rose, and because it rain'd, went with him in a Coach to the Lord Chancellor at *Tork House*; who spying the Doctor among the Croud, where many Persons were attending, call'd to him to know what Business he had there at that Time of Night. When he acquainted him with his Errand, my Lord call'd to the Person who stamp'd the Orders upon such Occasions, and ask'd him what he was doing? He answer'd, that he was just going to put the Stamp to an Order for the passing away Mr. *James's* Living: Upon which he bid him stop; and upon hearing farther of the Matter, bid the Doctor not trouble himself, his Friend should not be molested: And he enjoy'd the Living to the Time of his Ejection in 1662, which was a great Help to his numerous Family.

Mr. *James* was afterwards offer'd several Preferments, by Dr. *James* then Warden of *All-Souls* in *Oxon* (and particularly a Canonry of *Windsor*) if he would have come into the Church: But he could not be satisfied to conform. He had six Children when he quitted his Living, and was harass'd by the *Five Mile Act* in three or four Places, before he could settle to his Ministry at *Stanes* in *Middlesex*, where he continu'd nine Years. He came from hence to *London*, where he died, in July 1694, leaving behind him a good Reputation both for Piety and Learning.

*Pag. 100. Inkpen:* Mr. WILLIAM GOUGH I have this to add concerning him, that he was one of those that would not accept of any of the Sequestred Livings in the Parliament Times; and that at his first setting out in the Ministry, he upon that Account the more readily accepted of the Living near *Warmister*, because it was not of that Number.

Mr. *Strickland Gough* who died Pastor of a Congregation of Dissenters in the City of *Bristol*, was his Son.

*Pag. 103. Mr. THOMAS CHEESMAN, M. A.* Add; he hath one Piece in Print, intit. *Death compar'd to a Sleep*, in a Sermon preach'd upon Occasion of the Funeral of Mrs. *Mary Allen*, in 4to. 1695.

*Ibid.* Among those I mention'd as conforming afterwards in this County, is Mr. *John Francis* of *East Ilsley*, of whom Dr. *Walker* in his *Attempt*, Part I. p. 104, tells an unhappy Story; and he (according to a Custom that is very common with him) repeats it again, Part II. P. 190, that it might make the more Impression. He says, that Mr. *Barnes* the Sequestred Rector obtain'd from the Commissioners, a Grant of the Fifth of the Profits of the Living, for the Maintenance of his Wife and seven Children. His Wife supplicated to this Mr. *John Francis* for what had been granted him, but was denied it. Then He sent his little Daughter, hoping her Innocence might move him; but was denied again. The Child said, *We must all starve, if not reliev'd*. Mr. *Francis's* Answer was, *Starving is as near a Way to Heaven as any*. This to be sure as the Doctor intimates, argu'd great *Inhumanity*, and was worse too; but he should have remember'd, that tho' he left this County at the Restoration, yet he was taken into the Church elsewhere: So that if he had mention'd the Matter twenty times over, instead of twice, it could not be charg'd upon Nonconformity. That and much greater Crimes could be easily overlook'd if Persons would

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## The EJECTED, &c.

IN THE

## County of BUCKS.

*Page 104.* **M**R. GEORGE SWINNOCKS. He also publish'd the *Life of Mr. Thomas Wilson of Maidstone in Kent: And several Occasional Sermons.*

*Ibid. Langley Marsh:* Mr. NATHANIEL VINCENT, M. A. Add; he came to the City soon after the Fire in 1666, and preach'd to large Multitudes. Sometimes he would have Thousands to hear him, as he was preaching in the Ruins. This was censur'd by some as Rashness; but God was pleas'd to own his Zeal, by the Conversion of a great Number of Souls under his Ministry. His Popularity drew upon him the Anger of the higher Powers, and he met with much Disturbance. Having a Meeting place in *Southwark*, the Red-coat Soldiers would come sometimes in the Morning, and take Possession of it, and hinder him from Preaching: And once they rudely pull'd him out of the Pulpit by the Hair of the Head, after they had planted four Muskets at the four Corners of his Pulpit, with which he seem'd not terrify'd. As they were carrying him through the narrow Alley adjoining, the Multitude crowded in between him and the Soldiers, and rescu'd him. But upon a *Lord's Day* quickly after, they again got him into their Hands, and kept him under Guard all Day; and at Night Justice Reading and three others, fin'd him 20 l. Soon after, (and this was in the Year 1670,)

1670,) he was taken again, and was committed to the *Marshalsea* in *Southwark*, where the great Number of People that came to visit him gave Offence. Hereupon, on a sudden, without the least Warning, and without suffering his Family to have the least Notice, he was hurried away, and none of his Friends had known whither, had not one that knew him, been accidentally by the Water-side, when his Guard put him into a Boat. This Acquaintance took a Pair of Oars, and went after them, and saw them lodge him in the *Gatehouse* at *Westminster*, where he was committed close Prisoner during the King's Pleasure. There he was lock'd up in a Room, without Pen, Ink or Paper, and not so much as suffer'd to write to his Wife, to give her Notice where he was: But the Gentlemen who follow'd him to Prison, gave her an Account of it. In a little Time she carried him Linnen, and other Necessaries, but could not be admitted to the Sight of him, without a large Fee; and then only for a few Minutes. This Imprisonment was the harder upon him, because he had a severe Quarran Ague, which had hung upon him a considerable while. One Day the Jailor going with the Criminals to their Trial at the Session-house, took the Key of Mr. *Vincent's* Room along with him, and he happen'd that very Day to have his Ague: And yet he was kept all Day long, without any Refreshment, and without having any one come near him, so that his Fit was very severe: But it pleas'd God to order it so, that it never return'd again. While he was in Prison, some were endeavouring to draw up Articles against him, to touch his Life, but could not bring their Design to bear. Mrs. *Vincent* made all the Friends she could, and took a great deal of Pains to petition the King and Council; and in seven Weeks Time got off the close Imprisonment, tho' he was to remain a Prisoner for half a Year upon the *Five Mile Act*. Under this Confinement he printed a Book, intit. *A Cover from the Storm: Or, the Fearful encourag'd in Times of Suffering*: And when he had got his Liberty, he printed another Book, intit. *Worthy Walk-  
ing*





four or five of the ablest Council attending him, without being able to come to an Hearing. His Wife petition'd the Judges, that Bail might be taken for him, that he might have his Liberty; but had little Encouragement. The Lord Chief Justice *Saunders* dying at that Time, Sir George *Jefries* succeeded him; and then Mr. *Vincent* being in the Hall, when they were just going to enter upon a tedious Cause, Judge *Jones* casting his Eyes upon him, took Notice that he had attended several Days; and ask'd the Court, whether any Reason could be given, why Bail might not be taken for his Appearance, that so he might have his Liberty. This Imprisonment cost him 200 *l.* He preach'd but seldom for a Year after; and when he did, 'twas to a very few at a Time; and he was not disturb'd till he had publick Liberty in common with his Brethren, in the Reign of King *James*.

Afterwards, there was a Division in his Congregation, and sixty of his Communicants broke off from him, and join'd with Mr. *Fincher*, which made a deeper Impression upon his Spirit, than any of the Troubles he had met with for Nonconformity. He is interr'd in the New Burying-Ground near *Bunbil Fields*, where his Tombstone hath this Inscription upon it.

*Here lieth the Body of Mr. NATHANIEL VINCENT, Minister of the Gospel, who departed this Life, June 21. 1697, in the fifty-third Year of his Age: In Hopes of a Blessed and Glorious Resurrection unto Eternal Life.*

There is some Account of him in *Wood's Athenae Oxonienses*, Vol. II. p. 1031: But how he came to represent him as concern'd in *Monmouth's* Rebellion, I can't imagine. However he owns him to have been a considerable Scholar, which Acknowledgment from such a Writer, may well enough t to make Attonement for sever were undeserv'd.



Serve, to mind Ministers what they are to expect from their People: By *Sam. Clarke* M. A. sometime Fellow of *Pembroke-Hall* in *Cambridge*, and now Minister of *Grendon Underwood* in *Bucks*, 420. 1666. And it may be added to his Honour, that his Annotations on the Bible, were so highly valu'd by some of the most Eminent of the Clergy of the Church of England, that one of that Learned Body declar'd them to be so useful, (especially that Part that contain'd Parallel Scriptures) that he could not compose his Sermons without them. Another said they could not be had under 30 l. he would give that Sum rather than not have them. And one of the Highest Rank thought fit to recommend them to Young Divines at their Ordination.

Pag. 106. lin. 9. After the mentioning Mr. *Samuel Cox* of *Elting*, let it be added; who after he had spent a good many Years in teaching School at last took the Charge of a Congregation at *Norington-Green*; from whence he remov'd to *Rushington* in *Wilts*, where he died in July 1719.

Pag. 107. *Farnham Royal*: Mr. *THOMAS GARDNER*. Add; After the taking Place of the Act of Uniformity, he remov'd to *Ockingham* in *Berkshire*, where he boarded eight or nine Youths at a Time, and taught them Grammar-Learning. There lived there at the same time with him, Mr. *Edward Perkins*, Mr. *Benjamin Perkins* his Brother, and Mr. *Hook*, all Nonconformists as well as himself. They all of them kept up a Correspondence with Mr. *Thomas Hedges*, Minister of a Chapel near that Town. He was a man of great Piety. When *Nonconformity* was declining, he us'd to say, he was a *Good* man, and only for Loyalty to *Charles the First* and for the Second Commandment. He was a *Good* man, and Minister of a Chapel near that Town. He was a very good man.

Pag. 107. *Cheyneys*: Mr. BENJAMIN AGAS, or rather AGAS, for so I find his Name printed, in a small Tract of his which I have met with in 24s: 6d. *A Gospel Conversation, with a short Directory thereunto*, (well worthy the Perusal of pious Christians;) where he also writes himself, M. A. He also publish'd, *An Antidote against Dr. E. Scillingfleet's Unreasonableness of Separation*, in 4to. 1681, which is a Vindication of the Sheet he wrote in Defence of Nonconformity. I there meet with this remarkable Passage:

"A little (*says he*) before the *Black Bartholomew*, a certain Noble Lord in Discourse enquir'd of me what my Intentions were, and whether I would conform or not? I answer'd his Lordship that such Things were requir'd and enjoin'd, as I could not swallow, and therefore should be necessitated to march off, and found a Retreat. His Lordship seem'd much concern'd for me, and us'd many Arguments to reconcile me to a Compliance: But perceiving me not mov'd, at last he said with a Sigh, *I wish it had been otherwise; but they were resolv'd either to reproach you, or undo you*. And about a Year after, another Great Peer ordering me to wait on his Lordship, propos'd something with reference to the *Liturgy*, which I was not free to, and therefore crav'd to be excus'd: And speaking about the hard Terms of Conformity, his Lordship reply'd, *I confess, I should scarcely do so much for the Bible, as they require for the Common Prayer*. Which shews (*he says*) how little the Nobility were pleas'd with the high and rigorous Proceedings of the Clergy, and how they were rather the Advocates than the Accusers of the Nonconformists."

Pag. 107. *Waddesdon*: Mr. ROBERT BENNET, Add. B. D; for so he writes himself in his *Theological Concordance of the Synonymous Terms in the Holy Scriptures, wherein the many different Words and Phrases, that concur in Sense and common Signification,*

tion, are referr'd to their distinct Heads and Common Places, in an Alphabetical Order, which I have since met with, in 8vo. 1657.

Pag. 108. *Newport Pagnel*: Mr. JOHN GIBBS. Add; He was many Years Pastor to a Dissenting Congregation in this Town, where he liv'd to be very old, and was much esteem'd.

*Ibid. Dunton*: Mr. SAMUEL ROLLS. Add; He publish'd an Answer to the Friendly Debate, 8vo. 1669: And *London's Resurrection*: And *Justification justified*, against the Errors of Mr. William Sherlock, 8vo. 1674.

Pag. 109. lin. 4. for *John* read *Richard Hampden*, Esq;

And at the End of lin. 6. add; and it was not till after his Death that Mr. *Hampden* presented Mr. *Tates*, to the Living, who died Incumbent of it, in 1719.

*Ibid. High Wickham*: Mr. GEORGE TOWNES; it should have been Mr. GEORGE FOWNES, M. A. He was born in *Shropshire*, bred up in School Learning at *Shrewsbury*, and his Father dying, his Mother sent him to *Cambridge*, where he was reckoned a considerable Scholar, and one of a sharp Wit. He was the publick Minister of this Town several Years; but quitted the Parish Church voluntarily, before the King's Restoration in 1660: However, he continued Preaching, tho' he was for a while unfix'd. Sir *Henry Wrotb* bore very hard upon him. He afterwards assisted Mr. *Anthony Palmer* in *Pinner's-Hall*, and preached a Lecture in *Lothbury*. In 1679, he became Pastor to a Society of *Antepædobaptists* in *Bristol*, in which he succeeded Mr. *Thomas Hardcastle*. About the time of that which was commonly called the *Præbyterian Plot*, Sir *Robert Teemans* took him in the Pulpit, and committed him to *Newgate*. By Virtue of a Flaw in his *Mittimus*, he was in six Weeks time removed by an *Habeas Corpus* to the *King's-Bench*, and acquitted, to the no small Vexation of Mr. Town Clerk *Ramsay*. Meetings being

Gloucester Castle, they declar'd publicly he  
not come out alive. His *Mittimus* was for  
this: In which Time, they endeavour'd to  
Witnesses to swear a Riot against him, tho'  
no Rioter was nam'd in the Bill that was  
up and brought in against him. Upon his  
when the Witness came to swear, he look'd  
at the Justices of the Sessions, and said, Lord!  
then what would you have me do? I cannot  
say any thing against this Person. However they  
call'd a Jury, and proceeded. He pleaded his  
innocence very pleasantly; and told them, that if  
his Horse could not be guilty of a Riot,  
*John, Thomas or William*, or any other  
man, then he could not be judg'd guilty.  
The Jury went out, and returning quick-  
ly, the Foreman gave in the Verdict, not  
guilty. The then Bishop's Chancellor being one of  
the Justices on the Bench, said with an Accent,  
*not guilty?* The Foreman replied a second  
time, *not guilty: for can George and his Horse*  
*be guilty of a Riot, without any other Company?* I say  
however he was return'd back to Prison.  
Six Months were expir'd, he demanded his  
Freedom of the Jailor, who told him he had Orders  
to let him go, what Damage should himself

if he let that Man go, he would draw all the Country after him. And so he was kept in *Gloster Prison* for two Years and a half, till God was pleas'd to release him by Death, in *December 1685*. This Confinement of his was the more grievous, because of his being sadly afflicted with the Stone. Dr. *Peachy* the Physician declar'd to him, before his Wife, that their Confinement of him was his Death; and that it was no less Murder, than if they had run him through, the first Day he came in, tho' it had been less cruel.

*Pag. 109. Humbledon*, it should have been *Hambledon*; Mr. HENRY GOODEN: It should have been Mr. HENRY GOODEARE. Dr. *Walker* in his *Attempt*, Part II. p. 339, says, that this Mr. *Goodeare* was an Independent, and that he never administer'd the Sacrament, during the whole Time of his Abode here. And if that be true, I am not the Person that would attempt to vindicate him. Tho' that was not the Cause of his being ejected and silenc'd, but his Nonconformity.

*Ibid. Winchendon*: Mr. THOMAS GILBERT, B. D. Add; I am credibly inform'd that being in Company at *Oxford* sometime after the Restoration, with some Persons of Eminence in the University, and Dr. *South* being there among the rest, the Doctor and Mr. *Gilbert* engag'd in a Dispute about the *Arminian* Points: And although it was more than suspected that Dr. *South* who intirely fell in with the New Conformity, did also incline to the New Divinity of that Time, yet upon Mr. *Gilbert's* asserting that the Predestination of the Calvinists did necessarily follow upon the Prescience of the *Arminians*, the Doctor presently engag'd, that if Mr. G. would make that out, he would not be an *Arminian* so long as he liv'd. Mr. *Gilbert* immediately undertook it, and made good his Assertion; and the rest of the Company discerned themselves highly pleas'd, with his Management of his Argument and Opponent too, in the Dispute. And the Doctor himself was so fully satisfi

to continue to the last, a very zealous Assertor of the Reformed Doctrine against its various Opposers.

He died July 15. 1694. *Ætat.* 83.

I am told there is an excellent Affize Sermon of his in Print, preach'd at *Bridgnorth* in *Shropshire*, before the Lord Chief Justice *Glyn*, and Mr. Serjeant *Earle*, July 2. 1657, on *Jam. ii. 12.*

*Pag. 110. Cholesbury:* Mr. WILLIAM DYER. He has several Things in Print. As, *A Cabinet of Jewels: Or, A Glimpse of Sion's Glory*; being the Substance of some Sermons, from *Rev. xiv. 4.* 12mo. 1663: Which he dedicates to the Parishioners of *Cholesbury*. And, *Christ's Famous Titles and a Believer's*: In divers Sermons, 8vo. *Christ's Voice to London; and the great Day of God's Wrath*: Being the Substance of two Sermons from *Rev. iii. 20.* and *Rev. vi. 17.* 12mo. 1666. These Sermons he preach'd in the Time of the Plague, in the Parish Church of *St. Anne's Aldersgate*, in *London*, and dedicated to the Inhabitants. But in the latter Part of his Life he inclin'd to the Quakers, and was buried among them in *Southwark*, in April 1696. *Ætat.* 60.

*Ibid.* Mr. JOHN BATCHELOR, or BATCHILER; for so he wrote himself. Add, M. A. of *Emanuel-College* in *Cambridge*. He has several Things in Print. As, *Golden Sands*, or a few short Hints about the Riches of Grace, from *Ephes ii. 7.* Dedicated to Princess *Elizabeth* in 1647. A Translation of a Discourse of *Mons. du Plessis Mornay's* with this Title, *The Soul's own Evidence for its own Immortality*, 1646. 4to. *The Virgin's Pattern*; in the exemplary Life and lamented Death of *Mrs. Isabella Perwich*, 1661. 8vo. *Christian Queries to Quaking Christians*, 1663. *Sick Bed Thoughts*, on *Phil. i. 23.* 1667. 8vo. *London's New Year's Gift*, to the God of its late Deliverances, and of its happily begun Restoration, 1669, 12mo. A Taste of a Catechetical and Preaching Exercise, for the Instruction of Families, &c. 4to. 1668, &c.



*Pag.* 110. Mr. RICHARD PENWARDEN. Dr. *Walker* in his *Attempt*, Part II. p. 94, says, that he was substituted in the Room of the Celebrated Mr. *John Hales* in his Fellowship of *Eaton*: And that being afterwards touch'd in Conscience, for the Wrong he had done so worthy a Person by eating his Bread, he made Mr. *Hales* a voluntary Tender of it again, who refus'd to be restor'd by the Authority of Parliament. This is a Passage would give Scope for several Reflections. I can't see why they that came into the Room of those who without Cause were ejected in 1662, may not be said to wrong those that went before them by eating their Bread, as well as they that were put into the Places of the Ministers who were sequester'd in the Parliament Times. I doubt the Doctor would be hard put to it, to find such an Instance of Generosity, among those that succeeded the Ministers that were ejected in 1662, or to mention one that did by any of them, what Mr. *Penwarden* did by Mr. *Hales*. Who of them made any of those that succeeded them, a voluntary Tender of their Livings again? And yet I see not, why there was not equal Reason for it, where the Possessors at that Time had a Legal Right; which was the Case of a very great Majority of those that were then ejected, whatever may in an Heat have been asserted to the contrary.

*Ibid.* Mr. PAUL HOBSON. Add; It is said by some, that he had had a Place of Command in the Army, and it is not unlikely but it may be true. However, had he conform'd afterwards, that in all Probability might have atton'd for his past Actions. This was the Case of Mr. *George Masterfon*, who was both a Chaplain and Captain under *Cromwel*; of whom Mr. *Zachary Crofton* gives some remarkable Hints, in his Prefatory Epistle before Mr. *Giles Firmin's* Answer to Dr. *Gauden* on the *Liturgy*: But he (honest Man,) turn'd his Buff, into a Canonical Coat, and so became *Rectus in Curia* after the Restoration, being zealous for the Church.

\* \* \* \* \*

# The EJECTED, &c. IN THE County of CAMBRIDGE.

Page 112. *SWAFFTHAM* Prior: Mr. JONATHAN JEFFCOT. Add; He succeeded Mr. Calamy in this Living; and so much may (I think) be gather'd from his own Words, in the Account he drew up of his getting and keeping the Possession of it, &c. which I shall here subjoin:

“ AT last they (that is, the Gentlemen and chief  
“ Inhabitants in the Parish of *Buckington* in  
“ *Warwickshire*) prevail'd upon me, so that I went  
“ to *London*, which was seventy-four Miles from  
“ us, and presented my Petition to my Lord Keeper,  
“ after way had been made by Sir *Christopher*  
“ *Telverton*. But one way or other, the Business  
“ was not determined under seven Weeks time.  
“ The Close was this: Because I had such a general  
“ Concurrence from the Parish, whom they  
“ look'd upon as *Puritans* for the most part, they  
“ were jealous of me what I might prove. But at  
“ last, my Lord Keeper did consent, and bad me  
“ bring a Petition next Morning, and I should have  
“ his *Fiat*. But in the Morning his Mind was alter'd:  
“ For he remember'd another Living in *Cam-*  
“ *bridgeshire*, which had been resign'd by Mr. Calamy,  
“ in favour of some of the Inhabitants, who had  
“ made way to the Keeper for a Man whom they  
“ had pitch'd upon, (one Mr. *Eldred*) to whom he  
“ would

“ would not grant the Living, but let him serve  
 “ by Sequestration, till he should provide for I  
 “ This coming into his Mind, he gave to that I  
 “ the Presentation of the Living which I sued  
 “ And gave me the Presentation to the Living  
 “ he had sued for. By this means I became V  
 “ of *Swaffham Prior St. Mary's* in *Cambridge*  
 “ which I enjoy'd from the Feast of *St. Bartholo*  
 “ 1633, till the said Feast in 1662, within four  
 “ Days or thereabouts, in the which the Bi  
 “ did collate it upon another. Tho' I was in  
 “ session, he had a guess that I would be put  
 “ out at *Bartholomew*, and thereupon advent  
 “ to collate to my Living the sooner, that his C  
 “ might enter upon the Harvest Profits”.

Bishop *Wren*, who was restor'd with King *Cha*  
 was much incens'd against Mr. *Jephcot*, because  
 with other Ministers had Ordain'd several to  
 Ministry in *Oliver's* time: But they were gene  
 Fellows of Colleges, and one of them had I  
 Proctor. The Bishop might also perhaps thin  
 had Power to deprive him, because he did no  
 side upon his Vicaridge, but liv'd at *Boston*: But  
 not the *Act of Uniformity* silenc'd him, he n  
 either have kept that, or obtain'd some  
 Living.

When he liv'd at the Vicaridge, he was ro  
 in the Night by four Men, of which three b  
 into the House, and the other he'd the H  
 When he perceiv'd how it was, which was no  
 they were coming up Stairs, he said, *The Will o*  
*Lord be done*. They took away some Plate and  
 ney, and a Watch or two; but 'tis likely ex  
 ed much more. Mrs. *Jephcot* began to spe  
 them of the Day of Judgment; but they said  
 were Gentlemen, and must live. I shall choo  
 give the Account of it in his own Words:

“ **A**P<sup>R</sup>I<sup>L</sup> 25, 1658, being *Lord's-Day*, in  
 “ Night Thieves brake into mine H  
 “ and robbed me. Their Names were H  
 “ J

M. E. and P. P. who were some of them executed for other Robberies at Tyburn, May 31. I had six silver Spoons restor'd to me by means of my very good Friends Mr. John Clarke of Bury, and Mr. Thomas Blackerby Merchant in London, which Spoons and a Watch were taken upon H. W. who was taken upon Suspicion of being a Thief, in Cheapside, London, the same Day that he and his Fellows had acted this at two o'clock in the Morning. God was wonderfully gracious unto us, in restraining them from offering us any Violence in Word or Deed. They said they were sent to my House by one T. Son to one J. T. late of Cambridge, which J. T. had been Proctor in the Ecclesiastical Courts; which T. the younger stood more on his Trial for a Murder and Robbery which he had committed, and was pressed to Death on the same Day when the others were hang'd. And thus all the Passages of God's Providence in this Thing were remarkable: But the sanctifying them to my Soul, is never to be forgotten."

After his being Glenc'd, and incorporated for publick Service, there were nine or ten Persons who promis'd to raise him among their own per-  
~~son~~ <sup>sons</sup> towards his more comfortable Subsistence. They liv'd in several distant Places, and some were Gentlemen of good Estates; and in some time they continued their Bounty; but in ~~some~~ <sup>short</sup> time some died, and others fell off, and he was supported by a School he taught, and a small Place of about 12 or 13 L. a Year, he liv'd of the year.

I shall add a Copy of Vot'es which he was up, and presented in his Representation which has supported him.

**Acrosticon Eucharisticon J. J. in Festo  
Sancti Bartholomæi anno 1662 ex-  
auctorati.**

**B**artholomæe tuum memorabo Sancte quotannis  
**E**x auctoratus Præco dolendo Diem:  
**A**tque Dolore meo Laudes miscebo quotannis  
**T**errarum Domino, qui mea mæsta levat.  
**I**ngenuos Homines afflatos numine nostrum

**M**ovit in Auxilium munera larga dare.  
**I**ngratus, vecors, malefidus dicar oportet  
**S**i vestras Laudes continuisse velim.  
**E**rgo quousque mihi remanent Spiramina, vesti  
**R**es gestas recolem, vivus ad Ora Dei.  
**I**nsignes posco referant cum fœnore Fructus.

**C**oram cum dederit præmia cuique sua.  
**O**vos felices, O terque quaterque beati,  
**R**egna quibus Christus sanguine promernit!  
**D**ebetur vobis pro tali Munere Merces  
**E**n quid sit Iusti Nomine Frusta dare.  
**S**ic me vester Amor ditat, vos Gratia Christi,

**Q**uando resurgetis, Gloria qualis erit?  
**V**os mihi solvistis Linguam, quem Jura voleb.  
**I**llinguem fieri: Lege vetante loquor.  
**A**urea secula mihi reliquistis, Gratia vobis

**O**mnibus est merito nunc referenda mea.  
**B**landiloquus ne sim, Verax & Gratus abibo.  
**T**alia facta potest nulla abolere dies.  
**I**ngenuum ingenuis ingentes reddere Grates,  
**N**unquam non fas est: perpetuetur Opus.  
**E**n vobis Marmor Sacrum, quod nulla Vetrusta

*Justis impositum demere sera potest.  
 Virtutis remanet merces post Funera, Virtus  
 Equaquam moritur, sola perennis erit.  
 Cum me vobis dedo servum atque Ministrum,*

*Et servum Vestrum dicere Religio est.  
 Interdum fingunt blando Sermone loquentes  
 Sit mibi si fingam, Lingua rescissa precor.  
 Exemplo monitus sanati Samaritani,  
 Eddo Deo Grates, qui mibi tanta dedit.  
 Impatiens sortis ne sim, quam Numinis alicui*

*Confilio iusto constitit esse latam.  
 Benedicte Deus Caeli Compactor, & Orbis  
 Res omnes nutu, qui moderare tuo;  
 Da mibi laudando nomen celebrare perenne  
 Igiter, inque dies nomen amare tuum.  
 Auxiliare bonis longævâ Luce Patronis,  
 Neque tuis Donis amplificato bonis.*

The only Thing I shall farther add of this Mr  
 Episcopus is a Character of such a nature that he  
 were the only true Sons of the Church in England  
 which a Friend sent me a Copy of the Journal  
 which is under Mr. Fenwick's name and  
 may very well be supposed to be a true  
 P.

*Filius Ecclesie Anglicane*

*Non omnis qui vocatur Episcopus Episcopatum  
 Episcopus, Sed esse debet Episcopus  
 Episcopus Regimini Episcopus Episcopus  
 Episcopus Episcopus Episcopus Episcopus*

1. Qui vocatur Episcopus Episcopus Episcopus  
 Episcopus Episcopus Episcopus Episcopus  
 2. Qui vocatur Episcopus Episcopus Episcopus  
 Episcopus Episcopus Episcopus Episcopus  
 Episcopus Episcopus Episcopus Episcopus

3. Qui Animarum Curam sibi commissam per alium viz. Vicarium exequi solet, sibi de Beneficii proventus solum consulens.

4. Qui pro Concione Satyricam aliquam Orationem, sive Phanaticorum opprobrium, corde virum olens perlegit.

5. Qui Pocula salutaria (ut vulgo dicunt) usque ad Ruborem, & nonnunquam titubationem ingurgians haud recusabit, sapius instigabit, & præbites.

6. Qui minora Juramenta (quod aiunt) & imprecationes frequenter usurpat, ne Phanaticus vel Puritanus videatur.

7. Qui in levibus Humano Jure impositis maxime Zelum impendit, in gravioribus à Deo impense præceptis valde tepidus evadit; Episcopum Deo præponens.

8. Qui Ecclesie Legendam omnibus privatorum Predicationibus licet à Spiritu Sancto emanantibus inæquæ æstimat.

9. Qui à Conventu privato cum Sanctis penitus abhorret, n- pro Phanatico habeatur.

10. Qui Alearum, Globorum, Chartarum, &c. summum Ministerii Muneri intermiscet, interdum accipit, ab his ad Pulpita sive Suggestum recta prosiliens.

11. Qui aliam præter Baptismum externum Regenerationem haud agnoscit.

12. Qui omnem Baptizatum infantem procul à Salvatore iri docet & præfiteatur.

13. Qui in velle Hominis apicem salutis ponit qui ipse ad Christum vix velleitatem præ se ferat.

14. Qui raro aut nunquam sese & Statum Spiritalem suum secreto explorat, aut preces apud Deum effundit, id genus Religionis tanquam Phanaticorum proprium prorsus explodens.

15. Qui non audet fœdus Evangelicum pro Cunctis habere, ne Liga solennis jam exanthorata reus scilicet sit.

16. Qui Diei Dominicae sive Sabbati Christianitatem pernegas.

17. Qui Templum materiale ædificium minus Christi Spiritus Templis præfert, & magis veneratur.

18. Qui Papam Antichristum esse negat aut bigit.

19. *Qui Apocalypsin Johannis à Concionibus abigit.*
20. *Qui moriturus Sacram Synaxin omnibus Pœnitentiæ seriis Actionibus longe anteposit.*

Some time after the Death of Mr. *Jephcot*, Mr. *Thomas Cawdwell* had a Meeting in the Parish of *Swaffham*. He was a worthy, learned, pious Man, publish'd several useful Writings, and died here not long since. And I must own myself oblig'd to him for my Account of Mr. *Jephcot*, and several others of the silenc'd Ministers.

Pag. 113, the last Line but 2, over against these Words, *in the time of the Long Parliament*, let this Note be added in the Margin; See Dr. *Walker's Attempt*, Part II. pag. 236.

Pag. 117. *Ely*: Mr. WILLIAM SENGWICKE. Add; After King *Charles's* Restoration, he lived for the most part at *Lewsham* in *Kent*. In 1668, he retir'd to *London*, and there died soon after. He publish'd several Sermons and Discourses; particularly, *Justice upon the Army Remonstrants*; or a Rebuke of that Evil Spirit that leads them in their Councils and Actions, 4to. 1649. And, *Inquisition for the Blood of our late Sovereign*. By which and some others of his Writings, he appears to have been much set against the Army, on the account of their Proceedings.

*Ibid. Sutton*: Mr. WILLIAM HUNT. Add; He was a Native of *Hampshire*, and brought up in *Eaton-School*. He went from thence to *King's-College* in *Cambridge*, where he continued several Years, and at length settled in this Place, where he was very useful till his Ejectment. He at that time was worth about 120*l.* with which he bought him an House, and a few Cows, and by his own Diligence in teaching School, and the Industry of his Wife, who kept a Dairy, and the kind Assistance of Christians, brought up five Children well. Man of a very Catholick Spirit, and a  
 & all that feared and loved God.  
 with all worthy Persons of the  
 Established



Established Church, and among the rest with the Learned Dr. *Lightfoot*, who express'd a high Value for him and his Learning, and was very kind to him. When he had not Liberty or Opportunity to preach himself, he with his Family went to the publick Church, and instead of striving for the uppermost Place, he chose the lowest; sitting commonly in an obscure Place behind a Pillar, near the Poor, when the chief Pew which was very large, belong'd to such as were nearly related to him, with whom he might have sate.

He was a Man of eminent Piety, and valuable ministerial Abilities. He had a more than common Knowledge of *Latin* and *Greek*, and was a good Poet in each of those Languages. His thoughts were much taken up in the Study of *Daniel*, and the *Revelations*, in hopes of finding out the Time of that compleater Reformation which he longed for. He was strict in keeping holy the *Lord's-Day*, and so careful to prepare for it, that there was seldom any Work done in his Family, from *Saturday Noon* till *Monday Morning*: The whole Day was spent in his House, in praying, singing, reading, &c. and not a Child was suffer'd to look out into the Street, unless there was real occasion. He was very severe in reprov'g Sin, where-ever it came in his Way, without sparing any. And had the greatest Man in the Nation, or one that he depended on for Bread, been guilty in his Company, he would have thought it his Duty to have given him a Rebuke, and would not have wanted Courage to do it. He was unwearied in visiting the Sick: And ready to rise at Midnight, and go and pray with the poorest Person in the Parish. He was strictly faithful to his Word, and would never promise but when he knew he could perform.

He was much given to Hospitality, and exceedingly Charitable, and seem'd to take more Pleasure in giving than in receiving. His House was open to poor People, and decent, but his Beds were very hard, and he was very early in the Morning, at

converse with them there, and sent them  
and take them to his Fire in cold Season.  
The latter Part of his Life, he was many Years  
afflicted with the Stone-Click, but was pa-  
tient, and ready to speak well of God: And  
Distemper he died at about seventy Years  
of age, uttering these as some of his last Words:  
*that I am passed from Death to Life, through  
the Brethren.*

He bred up two Sons to the Ministry among the  
others. His eldest Son Mr. WILLIAM HUNT,  
Congregation at Little Baddesley near Maiden  
where he died some Years ago. And his  
Son Mr. JOHN HUNT. was some Time at  
afterwards at Northampton, and Newbury  
in this County, where a Son of his is since  
and is now in the County of Norfolk.

17. Little Suffield, or Suffield Bury-  
ing or Foot; it should be Mr. DAVID FOSTER.  
inform'd that that Place has commonly had  
a fellow of a College who resided at Cambridge  
as Minister. Mr. Foster had the Living for 2  
years, while he continued at Cambridge, and  
and preached there on the Lord's Day. I have  
turn'd out, I am inform'd as to the rest of it  
which is all I can hear of him.

18. Chippingham: Mr. ROBERT FOSTER  
the same as is mentioned elsewhere in the  
of Suffolk. p. 660.

Owre: Mr. ROBERT WILSON. He was only a  
onal Preacher, as a Prophanist and I questi-  
on whether he ever was ordain'd  
at Cambridge, and commu-  
nicated in Cambridge.

dance of Money pass'd to them through his Hands. Among others, the Learned Dr. Henry More, and Dr. Spencer Dean of Ely, made him their Almoner.

Pag. 118. *East Hatley*: Mr. RICHARD KENNEDY. Add; He was turn'd out of his College, for refusing the Engagement.

Pag. 119. *Chevely*, it should be *Cheavely*, or *Stow*: Mr. ABRAHAM WRIGHT. Add, M. A. An Account of him may be gather'd out of the following Paper, sent me by a Kind and Ingenious Friend, which I think (upon several Accounts) it may not be amiss to publish at large, it being of Mr. Wright's own drawing up, who was best able to describe his own Case.

*A true Narrative of the Sufferings of Abraham Wright, of Wimbish, in the County of Essex, M. A. sometime Minister of Cheavely in Cambridgeshire, Humbly sheweth,*

“ **T**HAT in the Year 1646, in the Month of  
 “ July, the said Abraham Wright was plac’d  
 “ in the Rectory of Cheavely, by Authority of Par-  
 “ liament (he being approved of by the Assembly of  
 “ Divines) the said Rectory being a Sequestration  
 “ formerly sequestered from Mr. Robert Lewis,  
 “ which Living the said Abraham Wright did con-  
 “ tinue several Years: And in the Year 1649  
 “ about the latter End of December, the said  
 “ Lewis died; and in the Year following, (being  
 “ the Year of the King’s Restoration) there was  
 “ Act of Parliament made, whereby the King’s  
 “ sent thither, &c.

Deben. committing them Secretly: and the  
Abraham Wright: as to which the Court  
ive any Security to them. For Mr. Wright  
whereupon the Parliament sent the  
s, and after Hatten the Court. And the  
ning of October. Mr. Wright having some  
ness for Sir John. he - - - of the  
ness did procure the Justice of the Peace,  
Sir T. W. Sir J. T. Dr. E. W. L. and Mr. M.  
er at Newmarket. who did summon the  
ham Wright to appear before them. and Mr.  
did likewise procure some of the Justice  
of the People of the Parish of Chertsey. to  
it against the said Abraham Wright, that the  
Justices might have some Pretence for the  
edings against him. though they had no  
Ground he being in a Mort Living. For  
wherein they were concern'd were such  
sters as were in such Livings where the se-  
red Incumbent was then living: Yet the  
Abraham Wright did proffer to yield to  
soever the Act did require, but that would  
be accepted; neither did they suffer him to  
any Friend with him. He did but desire a  
nd of his, a Neighbour of the Town, to go  
with him to see the Carriage of the Bu-  
s and he was order'd by the Justices to be

“ *Wright*, was this, That they were not satisfied  
“ that he was in Orders, notwithstanding that he  
“ had liv’d above fourteen Years at *Cheavely*, in  
“ the Exercise of his Ministerial Office; and they  
“ too never requir’d him to bring his Orders when  
“ they summon’d him. Yea, when they ask’d him  
“ the Question, Whether he was in Orders? He  
“ told them he was, and likewise what Bishop it  
“ was that ordain’d him, and of what Years he  
“ was when ordained, and that he was of full  
“ Years; and if they pleased to give him Leave,  
“ he would fetch his Orders to them; or if they  
“ would appoint any Time and Place, he would  
“ bring his Orders. But that would not satisfy  
“ them; but because he had not his Orders about  
“ him, they caused an Order to be drawn up,  
“ That he, the said *Abraham Wright*, should resign  
“ the Living of *Cheavely*, to Mr. *John Deken*, be-  
“ cause it did not appear to them that he was  
“ in Orders; and gave him some little Time to  
“ consider of it, and if he did not then yield to  
“ it, they told him they would send the Sheriff to  
“ him to turn him out. And about two Days  
“ after, the said *Abraham Wright* understanding  
“ that the Justices were to meet at *Cambridge*,  
“ went and carried his Orders with him, and of-  
“ fered to shew them, but they would not look on  
“ them; but let their Order run still, That it did  
“ not appear to them that he was in Orders. And  
“ the said *Abraham Wright* not yielding to their  
“ Order, to resign the Living, to Mr. *Deken*, the  
“ said Justices caused another Order to be sent  
“ to Mr. *Jenkenson* the Sheriff, to dispossess the said  
“ *Abraham Wright*, which Order the said Mr. *Jen-*  
“ *kenson* did execute on October 28. 1660; he then  
“ coming into the Parsonage-House of *Cheavely*  
“ turn’d the said *Abraham Wright* with three small  
“ Children and the rest of the Family out of  
“ Doors into the open Street. Whereupon the said  
“ *Abraham Wright* upon the Advice of Serjeant  
“ *Brown* who was afterwards made Judge, did  
“ bring his Action against three of the Parishioners  
“ of *Cheavely* for recovering of his Tithes, and  
“ like-

(who was the Lord Chief Justice) ...  
e that the ...  
Living: ...  
elves in the ...  
I'd wish, ...  
a provision ...  
urt, that the ...  
up the Case. ...  
in the ...  
there determine the ...  
to drawn up ...  
her Side to appear, ...  
to proceed to ...  
ho was Counsel for Mr. ...  
: Yes, notwithstanding the ...  
brought a Note ...  
and, to let him know that he was ...  
willing to determine the ...  
persuaded to go: ...  
was forced to wait here ...  
a Month's Time. ...  
as forced to wait ...  
at Adizes, ...  
willing to refer it to a ...  
lge (who was the Lord Chief Justice) ...  
might be referred to a ...  
was ...

“ the Verdict with the Council, and then to lay it  
 “ aside ; telling him that he could not yield to  
 “ such Things as the Act of Uniformity requir'd;  
 “ but the said *Keeling* did hinder the Perfecting of  
 “ it ; he having inserted that which was false,  
 “ and which the Counsel of the said *Abraham*  
 “ *Wright* (who were Serjeant *Earle* and Serjeant  
 “ *Bernard*) would not yield unto : Whereupon the  
 “ said *Abraham Wright* was constrain'd to move  
 “ the Court of Common Pleas by Counsel, to alter  
 “ the same : And then did the said Serjeant *Keeling*  
 “ immediately stand up and mov'd the Court, that  
 “ they would defer it until they might see, whe-  
 “ ther the said *Abraham Wright* would conform or  
 “ not : And he the said *Abraham Wright* not yield-  
 “ ing to what the Act for Uniformity did re-  
 “ quire, there was a Stop put to all Proceedings  
 “ in the Business ; He the said *Abraham Wright*  
 “ having been at great Trouble and Charge in the  
 “ Prosecution of it, for a Year and half's Time,  
 “ having expended the best Part of an Hundred  
 “ Pounds. And afterward when the said *Mr. Deken*  
 “ did understand that the said *Abraham Wright* had  
 “ not conform'd, he did about the Beginning of  
 “ *October* 1662 arrest the said *Abraham Wright*,  
 “ which he the said *Abraham Wright* conceiveth to  
 “ be for that he had taken some Tithes, after the  
 “ Sheriff had dispossest'd him, the Parishioners be-  
 “ ing then willing to set them out, that so he  
 “ might take them that had most Right to them ;  
 “ and the said *Abraham Wright* looking upon him-  
 “ self as having the best Right to them (being set-  
 “ tled by Act of Parliament, whereas the said *Mr.*  
 “ *Deken* had only the Order of the Justices for his  
 “ Settlement) did receive some Tithes. But when  
 “ Sir *J. T.* heard of it, he sent for the said *Abraham*  
 “ *Wright*, and would not suffer him to receive any  
 “ more. Yet the said *Mr. Deken* never went on  
 “ to declare what he had against him : For about  
 “ the same Time that he did arrest the said *Abra-*  
 “ *ham Wright*, it pleas'd God to arrest him with  
 “ Sicknes, so that he could not follow the Prose-  
 “ cution of his Business ; yea he never went to  
 “ Church

14 Church of St. Mary in the Town of St. Mary  
 15 died there. The said Church of St. Mary  
 16 being now in the hands of the said  
 17 did declare that he was the true and lawful  
 18 owner thereof, and was at the time of the  
 19 the Decree of the Court, the true and lawful  
 20 Means of the said Church, and was at the  
 21 High Five Minutes of the said Church, and was at the  
 22 ever since, as the said Abraham Wright  
 23 Wright before the Court, and Charge he has  
 24 been put to, and for his Right, has been  
 25 depriv'd of two Years Profit of the Living, by  
 26 Means of the Justices Order for dispossessing  
 27 him, before the Act of Uniformity took Place;  
 28 the Living being then rated for above an 100 l.  
 29 per Annum in the Town-rate: And likewise ever  
 30 since he has been depriv'd of it, having nothing  
 31 left him to live upon saving some little tempo-  
 32 ral Estate of his own. Mr. Fenkenon the Sheriff  
 33 is since dead, and three of the Justices, there  
 34 being only living Sir T. W. and Mr. M. which he  
 35 the said Abraham Wright knows of. And for the  
 36 further confirming the Truth of this particu-  
 37 lar, the said Abraham Wright did  
 38 set his Hand, the 23d of October 1681.

As witness my Hand

This Mr. Wright did  
 turn'd out of the said  
 the Fifth of the said  
 of the said Church  
 12th of the said  
 being the said  
 next day  
 Brought  
 12th of the said  
 13th of the said  
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## The Ejected or Silenc'd Ministers, &c.

remembers well, and it is easy enough to think how they might come in pertinently: One was *We know not what sad Times we may live to see* another this, *Where we shall sing Hallelujahs with* *ebine Angels and Saints eternally.* In his Preaching he deliver'd plain Truths with much Affection. He was a Man of few Words, but always seem'd to have a chearful Spirit. He liv'd to a good Old age; being near Eighty if not above. He died about 1685. He had a Son a Conforming Minister in Suffolk.

Pag. 119. *Wisbich*: Mr. SHELDRAKE; should be Mr. JOHN SHELDRECK. And it either he or his Brother WILLIAM, that ejected at Repham, and afterwards settled at mouth in Norfolk (I do not certainly know who And that publish'd a Tract, intit. *Popery a great* *to Truth, and no Friend to Peace or Civil* *ment; fully made good by discovering the Methods* *Ways whereby the Papists promote Popery in the* 4to. 1679.

*Ibid.* Foulmire: Mr. EZEKIAH KIN appears from Dr. Walker's *Attempt*, Part II to have been the Sequestred Living of Morden; worth 120 l. a Year.

*Ibid.* Mr. JOHN Nye is mention'd as ing. Dr. Walker, *Att.* Part II. p. 303. affects much upon him, in the Account of Dr. Manby. 'Tis well he is not a conformist; for then he would have had much more.

*Ibid.* Mr. COLE on is formed: But I am Mistake, and positively good Hand" that he was nor did Burwel, in Essex 1662,

against occasionally going to Church. He was  
in Essex, where I had given some Account  
before in my Second Edition, without  
saying him to be the same Mr. Cate as was at  
it and where I now give a farther Account of  
this Work.

The EJECTED, &c.  
IN THE  
COUNTY PALATINE  
OF  
CHESTER

119. IN the eighth Line from the Bottom;  
after Mr. THOMAS UPTON, let  
be added; The Names of two of these four,  
Mr. Glendall and Mr. Upton are to be found  
trib'd to an Attestation of the Ministers of  
the, to the Testimony of the Brethren of the  
side of London in 1648.

g. 120. lin. 16, for made him attempt, read  
an Attempt.

g. 119, 120, 121. Mr. WILLIAM CARR.  
; Mr. Samuel Bell of Daresbury, 'was was  
up under him from his Childhood, & a fine  
Tract, viz. Man's great Duty, &c. Mr. Carr  
he dedicated to the W. of the W. of the W.,  
a noble Character of the Daresbury  
says,

he was the greatest Influence of an extraordinary  
ful Minister, and perfect Scholar. The W.

was ever acquainted with. He was diligent and dustrious to a prodigy. Few could comprehend the Time he spent and the Pains he took in Study; much less the Proficiency he made therein. He had strong natural Parts, a great Memory, and a quick Apprehension: Was very thoughtful, and divid'd very much into whatsoever he apply'd his Mind unto. Yet his Humility and Modesty did exceedingly veil his intellectual Merits. And indeed he so conceal'd himself, that he declares he question'd whether any one could do him Justice. His Skill in the *Oriental* Languages, was such as procured him respect from the famous Bishop *Walsingham*, whose eminent Talent lay in that sort of Study. And after his being ejected, the Bishop would speak civilly to him, tho' he told him unless he was reformed, he could not help him. He was unrivall'd in the Work of the Ministry, in praying, preaching, expounding the Holy Scriptures, catechizing, and personal Converse from House to House. An exact Relation of his Loyalty would make a Volume: And to represent him right on that Account would make him very considerable. Yet he suffer'd with Patience and Meekness, for and under the same Government. He manag'd his Distance from the Established Church with Candour and Christian Temper. His different Judgment about those Matters serv'd him for his own Conduct. He has been known to reprove with Keeness such who did reflect in his Presence on a Conformist, if the Matter might be true. He govern'd his Family with great Prudence, and with much Strictness. No Man ever attended more diligently to the Interest of Religion in a private Family than he. Every Morning and Evening, after he had his Family briefly implor'd Divine Assistance in Prayer and Praise, and a Blessing with thanks of the Holy Scriptures which was then to be read, a Psalm or part of one was sung, then a Chapter of the *Old Testament* in the Morning, and a Chapter of the *New Testament* in the Evening, were expounded. His private Devotion consisted

ance of it in as few Words as the Matter and arts of it would permit: then explain'd the greatest Difficulties that did occur, concluding with useful Instructions that were especially to be taken notice of. Then he spent a quarter of an Hour in Prayer and Praise, usually improving much of the Chapter that was read, into Matter for the one, or the other. He was an extraordinary Person for all the Parts of Prayer: Tho' commonly he abounded in the Confession of Sin, in admiring all the Divine Excellencies, and in praising God, for his Benefits of all sorts. On all Occasions he was importunate for the Church of God, and that the Kingdom of CHRIST might be enlarged. He had no Child of his own, but freely took into his Family three or four Children whom he boarded and clothed, at his own Charge, and instructed in Religion and humane Literature, for their better serving their Generation. These and his Servants he catechized twice a Week, explaining every Thing with a peculiar easiness. When he could no longer attend on his publick Ministry, he did not lie idle, but perform'd most Parts of it in his Family, with the same Care and Diligence he was accusom'd to use in publick, though there was not one Person more than those of his own Family. He was a strict Conscientious Observer of the *Lord's Day*. His Family was constantly to have their Work done by four or five o'Clock in the Afternoon on the *Saturday*. He then spent an Hour and half in explaining Part of the Scriptures, and Prayers. After this, every one retired to their Apartments, to learn their Catechism, or for Devotion. At Eight they supped, and then he dismiss'd his Family according to every Day's Custom. He was always early on the *Lord's Day*. Every one read a Chapter in the Morning, and he spent an Hour and half in Expounding and Prayer. Then he and his Family went to Publick; and upon his Return, after being excused his Publick Ministry, he read and expounded the Sermon, and then preached. After this he went to do in Publick, what he could not do in his Family. After he went to Church,

Church and at his Return perform'd the same he had done betwixt Sermons. After Supper, every one of his Family having given an Account of what they could remember, he concluded the Day with singing a Psalm, and solemn Prayer and Praise. He went through all this Labour and Work with unaccountable Vigour, Chearfulness and Fervour of Spirit. His Visits were usually short, and most of the Time was spent in Pious Discourse and Praying. He was very free in reproving Friends and Relations and all his Acquaintance as Occasion required. His Humility was almost astonishing, and he fortified himself to a strange Degree against every Thing he could suspect might have so much as a Tendency to tempt him to have even a moderate Conceit of himself. He was wont to be mightily concern'd when he heard of the outward Prosperity of his Friends, that they might be provided against the Temptations of their Conditions; and his Prayers were earnest for the Afflicted. His Abstinence, Mortification and Self-denial, his strict Watch over himself, and Regard to Divine Providence in all Instances, would appear wonderful. He every Week us'd to set apart an whole Day for private Fasting and Humiliation. His Charity, considering what he had to live upon, and what has been mention'd above, was as stupenduous as any thing else. His Regard to Righteousness and Justice was so exact and tender, peradventure the like has not been heard of. He was a great Follower of Peace; extraordinary plain in his Habit; civil, courteous and obliging, and yet a Stranger to that Ceremoniousness that is become a Fashion, &c.

His two Books against the *Anabaptists* were these, *A Full Answer to a Treatise intit. the Vanity of Childish Baptism*, 4to. 1644; written when he was Minister at *Wroxhall*. The other was, *The Faults uncover'd for Baptism: Or an Answer to the Challenges of the Anabaptists at Stafford*, 4to. 1652. And in this, he writes himself late Minister of *Abby de la Zouche*. The Epistle to the former, informs us, that Sir *John Burgoyne*, Bart. was his great Friend and Patron, and first help'd him into the

of the Ministry: And that in his Family remarkable Instance of the Truth Mr. 1, of a gracious Covenant made and from Parents to Children for several

. At the End of the Account given of AS HARRISON, let it be added; printed, *Old Jacob's Account cast up* &c. A Funeral Sermon for the Lady Ss, preach'd at *Lawrence Jewry*, Feb. 13. m. xlvii. 7.

PETER LEIGH, it should be LEE; jected from St. John's in *Chester*. It is afterwards a Nonconformist at *Knut-* Mr. Tong in his Life of Mr. *Matthew* 4, speaking of him as living among s in that Town, about the Year 1686, is Mr. Lee was a Gentleman by Birth, upright Person, and a good Scholar; bodily Indisposition not capable of con-

pas: Mr. GEORGE MAINWARING. e of the Subscribers of the Attestation fters of *Cheshire*, to the Testimony of s of *London* in 1648. And Mr. *Philip* f him, that the Silence, and Restraint r in his latter Days from Preaching, at Grief: His Tears when he might re, watering what he had sown be-

arnton of the More: Mr. SAMUEL B, M. A. He has some Things in *Voluntary Submission*: In two Fu- Funeral of Mrs. Hol- of Mrs. Baker, Jan. 30. 1694. in *Wood's* II, p. 1014.

*Pag. 125. lin. 1. and 2: Let these Words, the 40th Year of his Age, be chang'd thus; being above 40 Years of Age.*

*Ibid. West Kirby in Wirral: Mr. JOHN C WRIGHT. Add; He was presented to Living in 1654, after the Deprivation of Mr. Glover for Delinquency: Dr. Walker's At Part II. p. 249. He did not die, but was b Feb. 17. 1687.*

*Ibid. In the Account of Mr. JOHN MAC LIN. 17, over against the Word Astbury, let Marginal Note be added; Dr. Walker in his Part II. p. 261, says, he was presented to Living in 1654.*

And in this and the following Page, let be added; that Mr. Philip Henry represents the Narrative of his Life and Death, printed by itself Duodecimo, as drawn up by Mr. Newcome. is prefix'd to it a Prefatory Epistle by Sir (Wolsey, Bart. who (among other things) says Mr. Machin liv'd not in the Impalement of any: But was a Man of a Catholick Spirit, made Religion his Business, and travelled with Salvation of Mankind.

*Pag. 127. At the End of the Account of Mr. son of Backford, let this be added: His Son bred up to the Ministry, and died Pastor of Congregation of Dissenters at Warwick; and his funeral Sermon was preach'd by Mr. Tong, who gives some Account of him, in his Life of Mr. shew Hen. p. 49.*

*Ibid. 128: Mr. John Corn. H one nine to the Ann of the Church Testimony Ministry Page 128. 1694.*

Pag. 128. *Acton*: Mr. EDWARD BURGAL  
 Add; He was another of the Fifty-nine Subscribers  
 to the *Cheeshire* Attestation, to the Ministers of *London*  
 in 1648. He was a Devout Good Man, a labori-  
 ous and faithful Preacher, generally well spoken of.  
 It has been reported by some, that he was trick'd  
 into Nonconformity by Mr. Kirke his Successor,  
 who encourag'd him to stand out, that he might  
 enjoy his Place; and that he should say thereupon,  
*Never was an Old Man so fool'd by a Young Lad:*  
 But I am inform'd there is nothing of Truth in it:  
 And that he not only bore the mean Condition he  
 was reduc'd to after his Ejectment with great Pa-  
 tience, but justified his Nonconformity in a very  
 solemn Manner on his Death-bed, when many de-  
 vout Passages dropp'd from him. He had, *Rom. viii.*  
*1, &c.* read to him; and when he heard those  
 Words, *There is no Condemnation to them that are*  
*in Christ Jesus*, cried out, then there is none for  
 me. Whilst he was at *Acton* he printed a Discourse  
 intit. *The perfect Way to die in Peace*. He printed  
 also in 1650 a single Sermon preach'd about that  
 time, at the Dedication of the Free-School at *Acton*,  
 which was prefac'd by Mr. Zachary Crofton, then  
 Minister of *Wrenbury*. He hath also left behind  
 him a Manuscript Tract, call'd, *Providence improv'd*.  
 It begins with Remarks taken out of his Diary,  
*An. 1628*, and ends with 1663. He died Dec. 8.  
 1665. I am inform'd by one that was personally  
 with him when his End drew near, that he made a  
 large and comfortable Confession of his Faith in  
 CHRIST, telling Standers by, *That he had made*  
*his Peace with God, and had Abundance of inward*  
*Comfort, and was glad to think his Time here was*  
*but short: Adding, I doubt not but it will go well*  
*with me; the Lord hath dealt very favourably with*  
*me, and suffer'd me to live to a great Age; and now*  
*cheerfully leave this World and die.* When  
 he said, *Lord into thy Hands I commend*  
 He added; *For thou hast redeemed me,*  
*Truth, Amen.* And when another  
 said, *I have fought a good Fight, I*  
 have



*have finish'd my Course, I have kept the Faith ; henceforth is laid up for me a Crown of Righteousness. He said, I do verily believe it is laid up for me ; and I do bless my Gracious God. I do verily believe I shall behold the Face of my God in his glorious Kingdom quickly. He expir'd praying for others.*

*Pag. 128. lin. 34, read Quakers.*

*Pag. 130. Great Neston : Mr. SAMUEL MARSDEN. He was another of the Fifty-nine Subscribers to the Cheshire Attestation, in 1648. He was eldest Son, of Mr. Ralph Marsden, who died June 30. 1648. This Mr. Samuel, went afterwards into Ireland, and died there, in 1677. The second Brother was Jeremy, of whom an Account is given in *Yorkshire*, p. 796. The Third was Gamaliel, of whom also in *Yorkshire*, p. 810. The Fourth and Last Brother was Josiah, and he was Fellow of Trinity-College, Dublin, and in that Capacity sign'd Mr. Veal's Testimonial, that I have produc'd in this Volume ; but what became of him afterwards, I know not.*

*Pag. 130. Hargrave : Mr. SAMUEL SLATER. Having mentioned his being turn'd out before from Cristleton, let this be added ; where he in 1653, succeeded Mr. Morston. Dr. Walker's *Ant.* Part II. p. 300.*

*Ibid. Tarvin : Mr. SABBATH CLARK. This was another of the fifty-nine Subscribers to the Cheshire Attestation, 1648.*

*Pag. 131. Poulton : Mr. GEORGE T. I suppose it should be GEORGE T. as it stands so, in the Cheshire Attestation.*

*Ibid. Woodchurch : Mr. GEORGE T. Dr. Walker in his Name was SAMUEL. presents as the Sequel.*

*lin. 34. read*

Pag. 133. *Warten*: Mr. MARIGOLD. This was another of the Fifty-nine Subscribers to the *Congregational Attestation*, in 1648. His Subscription there is this: John Marigold, Pastor of *Warten*.

Pag. 134. *Mobberley*: Mr. BARLOW. Add; His Name was ROBERT. Dr. *Miller*, *Antiquities* Part II. p. 391, calls him the *Instigator*, *during the Usurpation*. But if he had the Choice of the Parishioners, I don't see how he can be justly charg'd with intruding.

Pag. 135. *Wallasey*: Mr. JOHN HARTIE, M. A. Add; He died Nov. 28, 1699. See Mr. Tong's Life of Mr. Matthew Henry, p. 276. He bred up a Son to the Ministry among the Dissenters, of whom Mr. Tong also gives some Account, in the *Life* of Mr. Matthew Henry, p. 262.

*Ibid. Rosthorn*: Mr. ADAM MARTINDALE. After its being said, that *he was a great Mathematician*, let it be added; and he proved himself to be such, by his Twelve Problems about Interest, which are printed in the *Philosophical Collections*, N. 1; and afterwards added as an Appendix to his *Country Survey Book*, or *Land-Measure*, &c. in 8vo. 1702. He wrote also two *Arithmetic*, called, *Country Almanack*, which were printed, and esteem'd by several Members of the *Royal Society* very useful, especially for Country Affairs. He instructed Youths in Mathematical Learning in *Warrington*, in *Lancashire*; and afterwards boarded young Gentlemen and others at his Hallitation near *Dunham* in *Cheshire*; and instructed them in *Vulgar Artificial Arithmetick*; and in *Geometry*, *Astronomy*, *Navigation*, and *Dialling*, &c. He also wrote *Divinity Knots untied*, &c. 1649.

*Ibid.* The 9th line from the bottom, I apprehend 1660, should be 1669; for in 1660, there was no Law by which he could suffer Imprisonment.

Pag. 136. At the End of the second *line*, which finishes the Account given of Mr. JOHN GARTSIDE, or rather GARSIDE, let it be added He was a good old aged and humble Minister, that lived and died near *Macclesfield* several Years ago and was greatly esteem'd by all that knew him and especially by the good People of *Chester*, to whom he used to preach very privately in the Times of Persecution. He was a Person of uncommon Learning and Judgment, and Gifts in Preaching and Prayer, and of great Simplicity and godly Sincerity. He affected a great plainness in his Garb and Way of Living, beneath what his Friends thought was due to his Station as a Minister: But he was contented and best pleased with it. A Son of his was ordain'd to the Ministry at *Knutsford* in *Cheshire*, May 7, 1707. See Mr. Tong's Life of Mr. Matthew Henry, p. 205.

*Ibid.* Among those that afterwards conform'd in *Cheshire*, I have mention'd Mr. DUNSTAN of *Northerden*, who (I since understand) did not conform. Mr. Melbery was remarkably grateful to him after his Ejectionment.

*Ibid.* I also mention'd Mr. BURROUGHS of *Harthill*, as conforming at *Baddeley*. Dr. Walker in his *Attempt*, Part II. p. 391, speaking of Mr. Burroughs, says, that he was a Man of Learning, bred up in Husbandry; and yet enjoy'd the Benefice of *Harthill* until the Restoration. And he might have added, obtain'd also the Benefice of *Baddeley* afterwards. But I suppose, had he been sensible of his conforming, he would at least have spared this Reflection upon him, if he had not fram'd for him a better Character, which he could have done as easily, as in the Case of some others, whom he has applauded.

\*\*\*\*\*

The REJECTED, &c.

IN THE

County of CORNWALL.

Page 136. **L**ANRAKE: Mr. JASPER HICKES,  
M. A. He wrote his Name GASPAR  
HICKES. Whereas at the end of the short Account  
given of him, 'tis said, He met with much Disturbance,  
let it be added; a Specimen of which is given in the  
*Sad Narrative of the Oppression of many Honest Peo-  
ple in Devon and other Parts, by Informers, and  
Tyrants, out of their pretended Zeal to put the Act  
against Conventicles in Execution: Printed in 1671.*  
We are there told, That continuing to preach in  
his Family, after May 13, 1670, to the Number  
that the Act against Conventicles allow'd of, with  
others under sixteen Years of Age, Mr. Winnel the  
young Parson of Lanrake was so enrag'd, that he  
inform'd against him, that he kept Conventicles,  
and had his House search'd by the Officers of the  
Parish, who found but four Persons there above  
the Age of sixteen, besides his own Family. He  
sode from Justice to Justice to convict him, but  
the Gentlemen in the Neighbourhood would give  
him no Countenance, being sensible the Law was  
not violated. Hereupon he went into Devonshire,  
and found some Justices for his purpose. Before  
them he was convicted, and they taking it for  
granted that he preach'd, tho' there was no proof  
of it, they levied 40 *l*, upon him. Hereupon Mr.  
Hickes appeal'd to the next general Sessions, where  
he was denied a Jury, contrary to the Law, and  
the Justices pass'd Judgment upon him by Vote,  
and

and his Appeal being hereby made unjust, they beside the 40 l, gave treble Cost against him, and at the same time loaded him with foul Revilings and Reproaches. So hard a thing has it sometimes been for poor Dissenters to have so much as common Justice.

This Mr. *Hickes* printed *the Life and Death of David: A Funeral Sermon for William Strode Esq; Sept. 22, 1645. 4to.* And *the Advantage of Afflictions: A Fast Sermon preach'd before the House of Peers, Jan. 28, 1645. 4to.*

*Pag. 144, lin. 8.* At the end of the Account of Mr. THOMAS TREGOSSE, let this be added; A remarkable Instance of the gross Injustice of his Adversaries, may be also seen in Mr. *Hickes's Narrative*, p. 30.

*Ibid, St. Breage or Breock:* Mr. JAMES INNES: Dr. *Walker* in his *Attempt*, Part I. p. 96, tells a scandalous Story of him, which no Man will believe without good Vouchers. As for his *Reflection*, P. II. p. 24, it might very well have been spared: For I do not mention Mr. *Innes* as ejected from thence: It is enough to my purpose that he was here at the Restoration, (when the Doctor informs me Dr. *Peterfon* returned to this Living) tho' afterwards silenced by the Uniformity Act. And had I known where he had been when that Act took place, I had mentioned that also.

This is certain, he was a Scottish Gentleman, of a Good Family; and tho' I am informed it was a Mistake which I was led into, when I represented him as Living with the Duke of *Lauderdale*, yet he not only had a Good interest in him, but also in King *Charles* himself, who sometimes admitted him to some uncommon Freedoms: So that had he not disrelish'd the Terms of Conformity, he might have a fair Prospect of considerable Promotion. I am inform'd the King once spying him on a *Lord's-Day* Morning, said to him, *You Innes, I believe you are going to some Conventicle:* He reply'd, *If I am, I humbly hope, your Majesty will not turn informer.*

With which Freedom, his Majesty did, and  
grant us all assistance.

Page 145. At the End of the Lecture of Mr.  
CHARLES MORTON, M. A. he was be-  
sides :

Being reflected on for teaching University-Learn-  
ing, and restricted as to the Oath which he took when he was admitted in the Univer-  
sity, he drew up a Vindication of himself, and  
his Brethren, from that Accusation, which I shall  
here subjoin, for the Satisfaction of the Curious.

At the Proclamation for Degrees, certain Oaths  
are to be administered by each of the Proctors.

THE Junior Proctor begins, and the Oath he  
administers relating to the Degrees, (be-  
sides that of the Library, has five Clauses. The  
first is in these General Terms. *D. Ductor, Ma-*  
*gister, vel Dominus: Te debui Facere ad observa-*  
*dam Statuta, Privilegia, Consuetudines, & Liber-*  
*tates istius Universitatis. Regis. De.* The second  
and third Clause refer only to the preserving the  
Peace of the University. The fourth and fifth  
about which a Question does arise, are as follow-  
eth: *Jurabis etiam, quod in ista Facultate aut in*  
*Anglia quam hic & Cantabrigia, Lectiones tua*  
*solemniter tanquam in Universitate non regimes.*  
*Nec in aliqua facultate, sicut in Universitate, solem-*  
*niter incipies; nec consenses, ut aliqui alibi in*  
*Anglia incipiens hic pro Magistro habeatur. Item*  
*tu jurabis, quod non leges, aut audies Stanfordiae*  
*tanquam in Universitate, Studio vel Collegio Ge-*  
*nerali.*

After this the Senior Proctor reads certain Sta-  
tures, that concern the particular Degrees, their  
Time and Exercises requir'd, and administers an  
Oath, that all this is observ'd, unless what is  
dispens'd with. After which follow the Oaths of  
Allegiance and Supremacy. And these are all the  
Oaths requir'd of a Graduate in Oxford, as may  
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“ be seen in their Statute Book. And the Oaths  
 “ in *Cambridge* are I think to the same Effect.

“ Now of these two last Clauses there is a quite  
 “ different Interpretation render'd. The one by  
 “ some Prelatical Men to serve a Purpose : The  
 “ other by the Generality of such as understand  
 “ any thing in these Matters.

“ Those singular and angry Persons thus teach;  
 “ that by these Clauses no Man that has taken the  
 “ Degree of Master of Arts in either of our Uni-  
 “ versities, may lawfully instruct so much as pri-  
 “ vately, any where else but there, any Persons in  
 “ any Art or Science profess'd publickly in the Uni-  
 “ versities. This Doctrine they apply to two spe-  
 “ cial Purposes; *viz.* to draw to themselves, and  
 “ derogate from others.

“ 1. This Interpretation is us'd as an Engine to  
 “ draw to, and fix in Conformity to their Question-  
 “ able Modes; and the Hook is baited as of  
 “ Old with the Fruit of the Tree of Knowledge.  
 “ Good Literature (say they) has a laudable Name  
 “ among most Men; and this they cannot honestly  
 “ have for their Children, but by sending them to  
 “ us. Hence only, at our Grind stone is it lawful to  
 “ sharpen the Sheers, Culcers, Axes or Mattocks,  
 “ 1 Sam. xiii. 19, 20. The small Files of Grammar  
 “ Schools for the Goad and Fork, you may have a-  
 “ broad in the Country: But no more; least Swords  
 “ and Spears should be form'd against Conformity.  
 “ You must necessarily therefore send them to us, and  
 “ then we will take Care for the rest. For our Sta-  
 “ tutes shall presently and constantly oblige them to  
 “ attend our Question'd Worship, and to subscribe the  
 “ Articles in the Lump, as well Disciplinary as Doc-  
 “ trinal, before they perhaps read, but to be sure  
 “ before they understand them. Now are they fast  
 “ in the Snare, and let them get out as well as they  
 “ can, by making Enquiry, after Vows. Hereby shall  
 “ they be necessitated for the Ease of their own Minds,  
 “ to drink in that first and material Principle, (that  
 “ Question so often begg'd in our Polemicks) that all  
 “ the Disputed Matters are Indifferent; which once  
 “ admitted makes them ours *κτὶ παλὰ* : For if after-  
 “ wards

“wards they dislike or hesitate at some Particulars,  
 “Humane Authority or Preferment will turn the Scale.  
 “But let all this be suppress’d in Silence; say no-  
 “thing of the Consequences; only insist on this, that  
 “Learning is a most excellent Thing, and these Wa-  
 “ters can only be drawn from our Fountain; out of  
 “our Universities can be no honest Instruction.

“A pretty Doctrine! The Genuine or German  
 “Sister of that other; *Extra Nostram Catholicam*  
 “*Ecclesiam, Nulla Salus.* Neg.

“2. The other Special Application of this Doc-  
 “trine, is to blast such *Non Cons* as have or do in-  
 “struct privately in that Learning, which has the  
 “Name of *Academical* appropriated to it, as if  
 “they were perjur’d Persons; having taken these  
 “Oaths when admitted to Degrees. This is a Part  
 “of their printed Ecclesiastical Drolls, and the  
 “Talk of Youngsters, newly come out of the  
 “University, with the Shell of a Degree on those  
 “Heads, which alas! contain not the Sense of the  
 “Oath, which they have so lately taken; and  
 “hence they with Modesty little enough upbraid  
 “their Seniors, with Ignorance of that Point which  
 “they have better consider’d many Years since;  
 “perhaps before they were born. This also is  
 “buzz’d abroad with great Industry, among the  
 “careless Gentry or ignorant Commons, who under-  
 “stand neither Latin nor Logick, to make them look  
 “upon the *Non Cons* as Monsters of Men, who bog-  
 “gle at Indifferences (as they are pleas’d to call them)  
 “but scruple not Perjury, a Thing that is as infam-  
 “ous as Learning is renown’d.

“These are the Doctrines and Designs of some.  
 “Let us now see how others with more Discre-  
 “tion and Honesty do understand these Passages of  
 “the Oath.

“But first it will be expedient to give some  
 “Historical Account of these Things, and for what  
 “Reason this Oath was first impos’d, of which you  
 “may read at large in *Fuller’s Ecclesiastical History*,  
 “wherein (as a *Cantabrigian*) he does more parti-  
 “cularly concern himself about the Antiquities of  
 “Cambridge; and in *Twine and Wood, Oxonians*,.



“ who handle more particularly the Antiquities of  
 “ that University; and also in the Civil Histories  
 “ of *England*, intermingled with other Matters: Of  
 “ which this is the Sum;  
 “ That in former Days this Sort of Learning  
 “ which is the Subject of our present Question, was  
 “ profess'd and studied up and down the Land, in  
 “ the several Monasteries where Persons had Lei-  
 “ sure and List to set themselves to it. That af-  
 “ terwards by a Kind of Accident it drew to these  
 “ two Places, where some Persons more noted for  
 “ Learning than others, did then, it seems reside;  
 “ and that in this Way by voluntary Concourse of  
 “ Students, Learning began to be encreas'd. This  
 “ being observ'd, some noble Personages did en-  
 “ courage this Concourse of Learned Men even  
 “ from forreign Parts, by erecting certain *Hospitia*,  
 “ or Places of Entertainment for them; afterwards  
 “ endowing them: And because the Places were  
 “ conveniently situated for the Nation, Privileges  
 “ from Popes Bulls and Princes Charters were grant-  
 “ ed to Students there, that so they might be more  
 “ encouraged there to multiply and reside. Then  
 “ also were inven'd Graduations, or Publick Testi-  
 “ monies of Parts and Improvements, the Honour of  
 “ which was no small Incitement to Industry, and  
 “ Advance to Learning. But hitherto there was no  
 “ Restraint upon any Man from Instruction, Study,  
 “ or Exercise, any where else, only these Encou-  
 “ ragements drew Men thither rather than else-  
 “ where. Number thus encreasing, and there be-  
 “ ing little or no fix'd Order amongst them, they  
 “ often brake out into Tumults, Riots and Factions,  
 “ one while among the Scholars themselves, and  
 “ another while between the Scholars and Towns-  
 “ men, till at last, upon some notable Distastes, di-  
 “ vers Scholars agreed to move their Quarters,  
 “ some to *Northampton*, and some to other Places;  
 “ but the greatest Part to *Stamford*, where being  
 “ well and quietly settled, and favour'd by some  
 “ great Persons, they began to shape an University,  
 “ build Colleges, perform Exercises, and give De-  
 “ grees, wherein they became so notable, that the  
 “ other

“ other two Places were much deserted. This a-  
 “ larm’d those who had their Settlement nigh those  
 “ two Places, and engag’d them to use their Inte-  
 “ rest with Prelates and Princes, to recall those re-  
 “ moved Persons ; wherein after some Difficulty they  
 “ prevail’d. For *Stamford* had also gotten its Pa-  
 “ trons, but the other joining together, were it  
 “ seems of greater Power. *Stamford* hereupon is  
 “ suppress’d, and in the other two Places more Foun-  
 “ dations were laid for the better Entertainment of  
 “ Scholars, and better Orders settled, and greater  
 “ Immunities granted, and so by Degrees they  
 “ came quietly back again. Now at last to pre-  
 “ vent the like Succession for the future, came in  
 “ this Oath ; so that if Princes themselves might  
 “ have a Mind to set up other Universities, they  
 “ should be obstructed wholly therein, and greatly  
 “ incommoded ; for they must fetch their Professors  
 “ from elsewhere, since they could ha’ e none from  
 “ hence, unless the Pope was pleas’d to dispense  
 “ with their Oath. And this they were the rather  
 “ inclin’d to, because the Fautors of *Stamford* were  
 “ yet in being, and they knew not but by their  
 “ Means the Princes Mind might alter.

“ This Collecting of Students to two Places only,  
 “ was probably at first endeavour’d, purely for the  
 “ Advancement of Learning, which Experience  
 “ taught them was much promoted by the General  
 “ Concourse of Scholars, and the honest natural  
 “ Emulation, apt to be a Spur to a greater Saga-  
 “ city in this Publick Way. But whatever was the  
 “ honest Design of our Forefathers, the Crafty Popes  
 “ quickly found it highly to serve their Interest, (for  
 “ they soon began to meddle with Academical Mat-  
 “ ters,) when they saw what Influence these Places  
 “ had upon the Disposition of the whole Nation :  
 “ And therefore they secur’d these two Places, what  
 “ they might, as Fountains : And determin’d they  
 “ should be only two ; which being a small Num-  
 “ ber, might be better manag’d to their Purpose than  
 “ if they were more.

“ Popery long continuing, settled these two onl  
 “ Universities by a Kind of Custom, and the En  
 “ dowments augmenting according to the Devotio  
 “ of the Times, made it more desirable to thos  
 “ Worldly Men to keep their Interest in them  
 “ Yea to rivet them the more firmly to the  
 “ Church, many of the Prelates became great  
 “ Founders, and order'd their Statutes as wou  
 “ best serve their Turns. But however Men de  
 “ signed, by the Providence of God it came to  
 “ pass, that in those Places, for Structures, Reve  
 “ nues, and the Publick Profession of all Sorts of  
 “ Learning, we had two of the most famous Uni  
 “ versities of the World.

“ In this State the Reformation found them and  
 “ left them, but well augmented in divers Respects,  
 “ as they stand at this Day; only liable to those  
 “ Changes and Varieties in the Governours and  
 “ Students there, as were convenient for the  
 “ Church. This may suffice at present concerning  
 “ the History of the Universities. We now address  
 “ more reasonably to the Interpretation of the Oath  
 “ before mention'd.

“ 1. Some have thought that the literal Meaning  
 “ is to obstruct only Publick, not Private Reading  
 “ or Teaching Philosophy in other Places; but then  
 “ that it is now antiquated, void, and null, even  
 “ as to this Publick Reading also. Of this Mind  
 “ it seems was Bishop Taylor in his *Ductor Dubitan  
 “ tium*, Book III. Chap. vi. *Of the Interpretation  
 “ Diminution and Abrogation of Humane Laws*, Rule  
 “ 3. p. 731, 732, 733. The Rule is; *A Law  
 “ made for a Particular Reason, when the Reason wholly  
 “ ceases does no longer oblige the Conscience.* The  
 “ Rule is limited by five Distinctions, according to  
 “ which the Cases, and Answers made, are several  
 “ The third Distinction and Case is this: *Some  
 “ Laws have in them a Natural Rectitude, or Usefulness  
 “ in order to Moral Ends, by Reason of the Sub  
 “ ject Matter of the Law, or by Reason that the In  
 “ stance of the Law is made an Instrument to Vertue  
 “ by the Appointment of Law. Others have only an  
 “ acquired*

“ acquired Rectitude, and an extrinsecal End ; that  
 “ is, it was by the Lawgiver commanded, in order to  
 “ a certain Purpose, and beyond that Purpose it serves  
 “ for nothing.

The Answer to the Case, he gives in these Words : “ If the Action commanded by Law be in  
 “ itself indifferent, when the Reason of the Law ceases  
 “ extrinsecally, the whole Obligation is taken away ;  
 “ because the Act is good for nothing in itself, and  
 “ good for nothing to the Commonwealth, and there-  
 “ fore cannot be a Law. Thus there was an Oath  
 “ framed in the University, That no Professor should  
 “ teach publicly any where but there, meaning that  
 “ it should not be taught at Stamford, whither the  
 “ Scholars made so long a Recess, that it had almost  
 “ grown into an University : But when the Danger  
 “ of that was over, the Oath was needless, and could  
 “ not oblige, and ought not to be impos’d.

“ And after the Addition of many Instances, he  
 “ explains the Answer thus : This is to be understood  
 “ to be true, tho’ the Reason of the Law ceases only  
 “ negatively ; that is, tho’ the Act be still indifferent,  
 “ and there be no Reason to the contrary. To which  
 “ this is to be added, That when the Reason of a  
 “ Law commanding an Action otherwise indifferent,  
 “ does cease universally, the very Negative ceasing  
 “ passes into the contrary of itself Not that it does  
 “ in the Matter of the Action, for the Action is  
 “ still indifferent and harmless, but that it does so  
 “ in the Power of Legislation : It does not so to  
 “ the Subject, but it does so to the Prince ; that is,  
 “ the Subject may still do it without Sin ; but the  
 “ Prince cannot command it to be done, when ’tis to  
 “ no purpose.

“ Thus far this Man of Note and great Renown  
 “ in the Prelatick Church. Wherein we may take  
 “ Notice, that he thinks it only concerns publick  
 “ and not private Reading or Teaching ; and that  
 “ this now is not Obligatory, because it referr’d  
 “ only to Stamford, which was once likely to be  
 “ an University, emulous of the other two, of  
 “ which there is now no Danger, and therefore  
 “ no Use or Obligation of the Oath. But,

“ 2. Others think it means not Teaching at  
 “ all, either publick or private, but only perform-  
 “ ing Exercise of Prolation, and that by *Lectio-*  
 “ *nes tuas solenniter tanquam in Universitate*, are  
 “ meant only some of the Exercises for a Degree,  
 “ even those six Lectures in Natural or Moral  
 “ Philosophy, that are requir'd; *Statut. Oxon. Tit.*  
 “ *6. Sec. 2. Singuli incepturi sex solennes Lectiones*  
 “ *pro formâ habere teneantur in scholis publicis, &c.*  
 “ Solemn and publick Lectures in the University  
 “ Schools. And if any one of these were not  
 “ perform'd with Solemnity enough, *viz. in Mat-*  
 “ *ter, for Manner, Statute Habit, or Statute Time,*  
 “ and according to the Orders of the University,  
 “ they were wont to be turn'd off with a *Non sta-*  
 “ *bit pro Formâ*; it shall not serve or be accounted  
 “ for an Exercise. These *solennes Lectiones* were  
 “ substituted in the Place of other *Lectiones* that  
 “ were customary Readings of certain Books for-  
 “ merly in Use, but after found unprofitable.  
 “ *Ibid. Sine fructu aut commodo audientium vel le-*  
 “ *gentium.* So that they were not instructive Read-  
 “ ings, (otherwise than they might be profitable  
 “ to the Readers, if they were well perform'd)  
 “ but probative, how fit they were to instruct, if  
 “ afterwards call'd thereunto. Tho' indeed in af-  
 “ ter Times these *solennes Lectiones*, came to be  
 “ perfunctory, so that no Hearers came, and they  
 “ read only to the Walls, whence they got the  
 “ scurvy Name of *Wall Lectures*. Wherefore in  
 “ the Late Times they were changed into Decla-  
 “ mations; and since that, tho' they are restor'd,  
 “ yet two Declamations are added by a *Statute,*  
 “ *Decemb. 22, 1662,* in the beginning of which *Sta-*  
 “ *tute* all these publick Exercises, Lectures, Dis-  
 “ putations and Declamations are declar'd to be  
 “ *Specimina Profectus sui in iis quas profitentur Ar-*  
 “ *tibus:* Specimens or Trials of their Skill, and  
 “ not purely instructive Readings.

“ By the Words, *non resumes*, they understand  
 “ that none should in Derogation to the Degrees  
 “ of the University, take the same Degrees again,  
 “ or do the same Exercise for the same Purpose  
 “ elsewhere,

“ elsewhere, as if the University Degrees were  
 “ not a sufficient Honour, unless ratified some-  
 “ where else. To the same purpose is the Clause  
 “ in the Cambridge Oath, *Tu non suscipies gradum*  
 “ *Simonis*; which Passage is explain’d by a Tra-  
 “ ditional Story of one *Simeon*, an ambitious Fel-  
 “ low, who having taken his Degree in that Uni-  
 “ versity, did his Exercise again in some other  
 “ Place, and again took the same Degree, to  
 “ the Disparagement of that which he had for-  
 “ merly taken. And this is more clear by the  
 “ next Words, *Nec in aliquâ Universitate solemniter*  
 “ *incipies*. *Incipies* is very well known by every  
 “ *Academick*, to signify taking a Degree, *viz.* of  
 “ Master or Doctor; who are therefore call’d *In-*  
 “ *cepti*, after their Presentation, till they do *stare*  
 “ *in Comitibus*, that is, keep their Acts, and per-  
 “ form the Exercise requir’d of them, in order  
 “ to the compleating that Degree. So that the  
 “ Sense is, You having done the Exercise for  
 “ that Degree, shall not resume the same solemn  
 “ Exercise in order to that Degree, nor shall per-  
 “ form the like solemn Exercise for any other De-  
 “ gree, in any Place as in an University, but  
 “ here or at Cambridge: Neither shall you take any  
 “ Degree at all in *England*, but either here or at  
 “ Cambridge: Nor, as it follows, allow of any  
 “ doing in that kind, neither at *Stamford*, where  
 “ there is present danger of doing so; nor any  
 “ where else, when the like Danger may be, if  
 “ any such Place or like that, should hereafter  
 “ arise.

“ And yet again, this is more manifest, in that  
 “ particular Clause of *Stamford*. *Tu non leges vel*  
 “ *audies Stamfordie tanquam in Universitate*: You  
 “ shall not own *Stamford* for an University, by per-  
 “ forming University-Exercises there: *Tu non leges*:  
 “ Nor by being present; *nec audies*, at such Perfor-  
 “ mances by any other. This *Audies* signifies not  
 “ that Masters of Arts ought not to go thither to be  
 “ tutor’d, and instructed, but that they should not  
 “ be By-standers to judge of, or countenance the  
 “ Action.

“ Tanquam

“ *Tanquam in Universitate*. This is three times  
 “ repeated, first in respect to *Lectiones Solennes*;  
 “ then *tu non incipies* the Degrees; and now in  
 “ respect to *Stamford*, which manifestly, to ordi-  
 “ nary Understandings, signifies, that at *Stamford*,  
 “ or any where else you may read in order to  
 “ learn or teach what you please, so it be not  
 “ *tanquam in Universitate*, as in an University; nor  
 “ *Solennes Lectiones*, Solemn Readings Statutable,  
 “ in order to the taking a Degree: You may ex-  
 “ ercise your Skill in any Faculty, try *Masteries*,  
 “ and get a common Approbation if you can; but  
 “ it must not be a special Approbation *tanquam in*  
 “ *Universitate*, as it is done in the University:  
 “ You may read and do the same Things materi-  
 “ ally *quæ in Universitate*, but not formally *quæ*  
 “ *in Universitate*; and that this *tanquam* which is  
 “ so often repeated signifies the Formalities of the  
 “ Universities, is plain enough to every unpreju-  
 “ diced Reader.

“ And thus much concerning the Sense of the  
 “ Oath, from the Consideration of the Words them-  
 “ selves. Now that this is the genuine and gene-  
 “ rally receiv'd Interpretation, is farther evidenc'd  
 “ by the known Practice of many Prelatical Men  
 “ in the late Times, when divers who are now  
 “ Prelates and dignify'd Persons, did privately read  
 “ University-Learning, in private Places, to the  
 “ Sons of the Nobility and Gentry, who were more  
 “ inclin'd to their own Way. For Instance, Dr.  
 “ *Stern*, the present Archbishop of *York*, so read at  
 “ *Brooksbourn* in *Cambridge-Road*. He had sixteen  
 “ or seventeen whom Mr. *W.* saw there. Dr. *G.*  
 “ *K.* offer'd to read to six, at the Parsonage of  
 “ *B.* then in the King's Quarters. I myself was to  
 “ have been one, if we could have made a Class.  
 “ *Mainard* afterward Rector of *E.* did actually  
 “ read to Mr. *N. B.* and me, at *Milton Abbot* in  
 “ *Devon*, after we had been some time at the  
 “ University. Did they think it Perjury? Why  
 “ then did they do it? Or if not, how comes it to  
 “ be so to Nonconformists now? And least any  
 “ should think to avoid the Force of this, by say-  
 “ ing

“ ing they were driven to it; it was a disturbed  
“ State of Affairs, and the Case being extraordi-  
“ nary, Things extraordinary must be done; let it  
“ be granted: But then is not the Case now the  
“ same with Nonconformists? Is not the State of  
“ Affairs as much disturb'd with reference to them?  
“ And if extraordinary Things might be done, yet  
“ no sinful Things, (such as Perjury) either by one  
“ or the other.

“ Nor was the Case so extraordinary, nor the  
“ Necessity to read in private, then so great to  
“ them, as it is now to the Nonconformists. For  
“ nothing in an Ordinary and Collegiate or Acade-  
“ mical Way was impos'd on the Youth, that was  
“ reputed sinful, even by them who prefer'd other  
“ Things. Therefore I say there was not the like  
“ Necessity to withdraw the Youth from those  
“ Places of Publick Education, as there is now;  
“ since now in the Judgment of many Persons,  
“ Things sinful are impos'd, or at least sinful to  
“ them and theirs, whilst under Dissatisfaction.

“ But again, this Practice of reading out of the  
“ University, the Things read in it, was and is  
“ common even in quiet and settled Times, and  
“ that both publickly and privately.

“ 1. Publickly, in *Gresham College*, and *Sion*-  
“ College, and in other Places allow'd and endow-  
“ ed. The Word *allow'd* suggests a Reply, that  
“ this *Allowance* takes off the Perjury: But the  
“ Nonconformists have no such Allowance.

“ To which may be answer'd, That few un-  
“ derstand how any humane Power can absolve  
“ an Oath made to the most High God, when  
“ the Matter is absolute, and not respective to any  
“ Man's particular Interest, which he might remit;  
“ that Oath also being known and approv'd of by  
“ Superiors when it was made: And any Man  
“ may perceive this ill Consequence of it, if it  
“ should be granted. For besides other Mischiefs  
“ that would arise from the instability of Oaths,  
“ and the small Assurance a Man could have  
“ by them, whereby a chief branch of their na-  
“ ture and use would be lost; I say, besides all  
“ this,



“ this, a fair Opportunity would be given to the  
 “ old Gentleman at *Rome*, to put in his Claim for  
 “ his absolving Faculty.

“ This Answer supposes the Oath to be regu-  
 “ larly taken, and about fit Matter for a perma-  
 “ nent Oath. If indeed the Oath be so Condi-  
 “ tional, and for a peculiar Reason, as the Con-  
 “ dition may be satisfied, or the Reason over-  
 “ balanced by a greater, then the Obligation of  
 “ it may cease, and the suppos'd Perjury die of  
 “ itself, either with or without the Intervention  
 “ of Authority: But if the Oath be absolute,  
 “ and the Matter permanent, (as these Mens  
 “ interpretation seems to give it, especially as to  
 “ *Stamford*) then does it not appear to be a Mat-  
 “ ter subject to humane Authority. Yea, I would  
 “ fain know of these Men, If a Prince had a  
 “ mind to settle an University or General School,  
 “ not only Material but Formal, at *Stamford*, or  
 “ any where else in *England*, and appoint there  
 “ not only Lectures, but *solennes Lectiones, tanquam*  
 “ *in Universitate*, and the Degrees there to be ta-  
 “ ken, would not their Consciences boggle to com-  
 “ ply with such a Design? If they say, Yea; then  
 “ it seems they take it to be absolute, that no  
 “ humane Authority can absolve it; and then what  
 “ becomes of the former Reply, about Magistrates  
 “ allowing publick Reading? If they say, No,  
 “ they should not scruple it, then they grant an  
 “ humane Command a sufficient Reason; and  
 “ therefore much more a greater Reason may take  
 “ it off, and there will be no Perjury in the Mat-  
 “ ter. Now that there may be a greater Reason  
 “ than any humane Authority for Nonconformists  
 “ to read, at least in private, will I hope be  
 “ plainly shew'd anon, without any Entrenchment  
 “ on that Authority.

“ Add to this, the writing and publishing Books  
 “ of Philosophy, which is a more publick Teach-  
 “ ing, than any vocal Reading can be; but this  
 “ was never thought Perjury, nor so much as in-  
 “ jurious to the University, how plain soever the  
 “ Explications were, (yea, tho' in the *English*  
 “ Tongue:)

Tongue :) How then can the verbal Explication of an Author, be thought Criminal? Unless perhaps some one be so simple as to quibble, and lay the Stress on the Word *Read*; *tu non leges*: And then another quibbling Evasion will answer the Matter; for the Tutor may not read, but only explain. But this is too light to be insisted on. But to proceed;

" 2. There is and always has been private Reading in the most scented Times. Nor to mention Grammar and Rhetorick, yea, Logick and Mathematicks, as Geometry, Musick, &c. in ordinary Private Schools without offence; all which are profess'd publickly in the Universities: But even those other Sciences which are most excepted against; viz. to Princes and the Great, yea the most of the Nobility who have their private Instructors in any Thing they have a mind to learn; and to Persons of lower Quality by Dr. Tem—— at his Parsonage of—— Now if the Oath were directed against private Instruction, and those honourable Personages not excepted therein, (as they are in some other University Affairs, as *Statut. Oxon. Tit. 5. Sect. 1. De annis ad Gradum Baccalaureatum requisitis, exceptis Filiis Baronum in Superiori Domu Parliamenti suffragii Jus habentibus, ac Filiis natiu maximis Baronetorum, & Equitum Armatarum, quibus indulget Academia, &c.*) Then I say this might not be done with Honesty, which I think they will hardly say. 'Tis manifest therefore that all these, both Instructors, and those that are committed to their Instruction, were of the mind that the Oath reach'd not to private Reading, and no Man that I know of blamed them for it. And therefore I say this is the general Interpretation of the Oath.

" But now, to proceed farther, Suppose the Sense of the Oath were directly against all Instruction, publick or private out of the University, I say then it is Null and of no Obligation, because it would oblige a Man in many Cases to sin: But *Juramentum non est Vinculum*  
*Insuper &c.*

“ *Iniquitatis*. No Act of Religion can be contrary to the Habit thereof, and the common Course of Christian Probity. *Corban* may be put to make void the Commands of God, but it will not do.

“ 1. It would oblige some Men always to hide their Talents, and not improve them to that Good Use they may, and ought to be put, as Occasion requires. This is contrary to the Light of Nature, which need not, and Scripture which must not be disputed. Of many that might be produc'd, I shall mention but two: One is *Matth. xxv. 26*: Where the wicked Servant who improv'd not, when he had an Opportunity, was reprov'd and punish'd. And if when he digg'd in the Earth, *ver. 18*, he had also sworn that there it should lie, I believe it would no Way have excus'd him. The other is, *1 Cor. xii. 7*: *The Manifestation of the Spirit*. (in his Gifts Ordinary or Extraordinary) *is given to every Man to profit withal*. I will not dispute whether *λογος σοφίας*, the Word of Wisdom, and *λογος γνῶσεως*, the Word of Knowledge, *ver. 8*, may not point at the Sapience of Metaphysics, and the Science of Physicks; but sure I am whatever it be, 'tis all for Use, and to do therewith what Good we can. It is *λογος* a Word, and that Word must be spoken out, as Occasion requires.

“ 2. It would oblige others not to provide for their own Houses, contrary to *1 Tim. v. 8*, in that Way wherein they are most probably able to do it; *viz.* in that whereto they are bred, and wherein 'tis likely they have spent their Portions. Their Learning cost them Money as well as Pains, yet they must not earn a Penny thereby, tho' it be to buy them Bread. The Absurdity of this will easily appear by a Simile. Suppose a Shoemaker should have an Oath impos'd upon him not to use his Trade but in the Town where he was taught his Craft, tho' this would be an odd Imposition, yet we will suppose the Man to be so ignorant and heedless as voluntarily to take it:

“ He

“ He afterwards is forc’d out of the Town, has a  
“ Family depending on his Trade, and falls into a  
“ Place wherein Men may want Shoes. What  
“ must he now do? Must he abide by that odd  
“ Oath, neglect his Family, and deny to others  
“ that necessary Habit? Or must he not rather re-  
“ pent of his Rashness, and be serviceable to his  
“ God, his Family, and his Neighbourhood in  
“ his honest Calling, and what he is best able to do?  
“ Far be it from any Man to think that the Learned  
“ Men in the University who first fram’d the Oath,  
“ and have since continu’d it to this Day, have  
“ done so with any such harsh or absurd Inten-  
“ tions.

“ I know some puff away both these Arguments,  
“ at a Breath. Why do they not conform, that so  
“ they may exercise their Gifts, and get their Live-  
“ lihoods? This is begging a whole Bundle of  
“ Questions at once. A sorry Sort of Arguing!  
“ And to answer this *Why*, would divert from  
“ the Perjury before us, to whole Books full of  
“ *Wherefores* written on that Subject: But in a  
“ Word it is against their Consciences. And  
“ then

“ 3. It would oblige some Men to educate  
“ their Children in a Way contrary to their own  
“ Consciences, or not give them good Literature  
“ at all, supposing them capable and disposed  
“ thereunto. Now both these will be Iniquity.  
“ For to hinder or neglect the Improvement of  
“ their Childrens reasonable Souls, wherein God  
“ has kindled a spark of Desire that way, is worse  
“ than to neglect the Nourishing of their Bo-  
“ dies, or satisfying their necessary natural Appe-  
“ tite, or to do any thing that is destructive  
“ thereunto, even so far as the Soul transcends  
“ and is more noble than the Body. And again,  
“ on the other hand, to promote that Improve-  
“ ment of Judgment, with a want of Conscience  
“ in the Children, who must presently engage in  
“ what the Parents as Dissenters think they may  
“ have Cause hereafter to repent of, or to do any  
“ thing in placing their Children contrary to

“ own Consciences, must needs be Sin in them-  
 “ selves. And this is the Case if they are Non-  
 “ conformists.

“ But suppose some that are themselves Confor-  
 “ mists, or have a great Latitude that Way, yet  
 “ upon comparing many Thoughts of their Sons  
 “ Inclinations, or Weaknesses which they have ob-  
 “ serv'd, and of the Reports (true or false) con-  
 “ cerning the Liberty which Youth have or take  
 “ in the Universities, and the Temptations they  
 “ may there meet withal, do come at last to a  
 “ result in their Judgments (be it right or wrong)  
 “ that it is not safe to send their Sons thither:  
 “ What shall they then do? Shall they either  
 “ neglect their Sons Education, or act against their  
 “ own practical Judgment? Or, shall they (if the  
 “ Interpretation be true) become Partakers of pri-  
 “ vate Instructors Perjury? So that do it, or do  
 “ it not, there is Mischief on all hands. This  
 “ securing the Key of Knowledge, and tying it  
 “ fast to some Mens Girdles, or making it too  
 “ hot or heavy for others to touch on any terms,  
 “ might well enough comport with popish Designs  
 “ to keep People in the dark, that they may  
 “ lead them the more quietly by the Nose: But  
 “ the Protestants be sure, did not continue the  
 “ Oath with such Apprehensions, but were rather  
 “ willing to have Knowledge encreas'd, and not  
 “ only confin'd to the Clergy or Learned Profes-  
 “ sions, but extended or diffus'd as much as might  
 “ be, to the People in general; and wish'd, that  
 “ *all the Lord's People were Prophets.*

“ 4. It would oblige Men to pin their Morals  
 “ and Religion too on the University's Sleeve;  
 “ an Implicitness incongruous with Protestant Pri-  
 “ vileges. This hath two Branches:

“ 1. Morals. Suppose, (for it is possible) at  
 “ some time or other there may be a great Im-  
 “ morality in the Universities; the Evil Examples  
 “ abound, or overballance the Good Rules, so  
 “ that a General Looseness and Profaneness over-  
 “ spreads and is contagious; and this is observ'd  
 “ not by the Evil Eye of some who may be thought  
 “ prejudic'd,

“prejudic’d, but is evident from the sad Experience of the Corruption of the Youth. What is to be done now? Must Men venture their Children on manifest Danger? Or must they make light of these Matters? Surely, if the Plague or other Contagious Disease should fall into the Universities, for the Safety of their Lives they would soon remove their Sons, and use what Means they could at home or elsewhere, to continue or encrease their Learning in Private, until that Judgment were remov’d, and they might with Safety be restor’d to those publick and better Opportunities. The same Order is taken by the Statutes of divers Colleges, who have for their Foundation-Men, Mansions of Recess in the Country at many Miles Distance from the University, whither they remove them in Times of Contagious and Epidemical Sicknes. Do the Scholars there play all the while? Or if the Fellows read to them, or cause them to do some Exercise, are they perjur’d; because ’tis neither *hic* nor *Cantabrigia*? I think not. Now if Men may or would do so for the securing their bodily Lives, they should do so much more with respect to their Souls, Manners and Inclinations. The contagious and dangerous Consequences in this are far greater than in the other.

“2. Religion, with Opinions and Practices therein. This according to the Interpretation mention’d, must be (if we speak as to Men and Means) altogether such throughout the Nation, Right or Wrong, as are these Men, who *per fas* & *nefas*, have gotten the University Preferments into their Hands. And unless there should be some Means to make Men capable to judge of Fallacies, and stop the Mouths of Gainsayers to the Truth, there would be no Remedy, should *Arminianism*, *Popery*, yea *Socinianism* be prevalent in the Universities, as it is not impossible; (for Learned Men, even Philosophers, may be deliver’d over to a reprobate Mind, or a Mind void of Judgment, *Rom. i. 18*;) What in such a Case <sup>will</sup> the Consequence be in a Way of Rea

“ Emulation. A poor Hackney may put a Race-  
 “ Horse upon his brisker Career. This may stir  
 “ up to greater Diligence and Industry in the  
 “ Universities, and to remove some of the Pre-  
 “ judices that have been entertain'd. Such provo-  
 “ king to Jealousy by those that are not a People,  
 “ can do them no Harm but Good. And then  
 “ hereafter we will not despair but that our Su-  
 “ periors, being by long Experience convinc'd, of  
 “ the Peaceableness, and it may be of the probable  
 “ Usefulness of the Nonconformists, may at last  
 “ incline to be favourable in these Respects, and  
 “ may set apart some of the meaner Colleges and  
 “ Halls, with Indulgence, to revive and comfort  
 “ these now Afflicted People. Will not these Stones  
 “ that are now but hewing and preparing in the  
 “ Mountains, be all brought to the Universities, to  
 “ be there laid orderly in their Fabrick? Will  
 “ not then these Private Students come all to sup-  
 “ plicate their Publick Graces, when they can re-  
 “ ceive them without Incumbrance? Yea, and  
 “ will not their Relations and Friends, many pru-  
 “ dent, sober and wealthy Men, be then interest-  
 “ ed to promote their Good, when they can reap  
 “ some Benefit by them? Endowments with Re-  
 “ venues and Increase of Structures cannot be  
 “ promis'd, but may be reasonably presum'd.  
 “ And what Hurt will all this do to the Uni-  
 “ versities?

“ *Obj.* 2. Yea much Hurt: For it will nourish  
 “ the Faction and Schism which are too great al-  
 “ ready.

“ *Ans.* Faction and Schism are cheap Words,  
 “ and quickly *gratis dicta*, but Nonconformity is  
 “ not likely to be baffled with calling Names. *Pe-*  
 “ *jora passi*. All purely Academical Orders 'tis no  
 “ doubt but they will submit to: And for other  
 “ Matters wherein they may dissent, fair Academi-  
 “ cal Exercises are likely to bolt out the Truth  
 “ from the Bran of Prejudices, wherewith it is in-  
 “ cumber'd. And indeed to use such Means is  
 “ more like Men, English-Men, Scholars and Chri-  
 “ stians, and more likely to persuade to a Com-  
 “ pliance

pliance with what is Good and True, than the *Bruta Fulmina*, the *Argumenta Bacillina*, the Conclusions in *Bocardo*, the unreasonable Forces that have been hitherto unsuccessfully us'd.

"*Obj.* 3. But if there be at present such Obstructions in the Universities as you pretend, that you cannot conscientiously send your Sons thither, How comes it to pass that so many of you, and some of your Nonconforming Ministers, do commit their Sons to the University to be bred? Are you not all of a Mind?"

*Ans.* It may be so. One can step over that which is a Stumbling-block to another. As to the Nonconforming Ministers, they are of Age, ask them. In the mean while let me ask you, why are not those who partly comply better encouraged to come wholly over? It is hop'd they do not condemn themselves in that which they allow. The Reasons of their Practice may satisfy themselves, but they do not yet as far as they are known, prevail with others to do the like: Much less does the Event of their Practice which has hitherto been observ'd, encourage. For they see that some have quickly learnt to call their Fathers Fools, for troubling themselves about such trifling Indifferencies. What farther Event will come of it Time will shew. In the mean while, let every Man be satisfied in his own Mind, and whatsoever others do, labour to see his own Way with his own Eyes.

"I know not what else is objected, and therefore at present shall conclude, heartily wishing and praying that there may be an happy End of these Divisions, and that all Men would unite in being Conformists to the infallible and indispensable Rule, the pure Word of God."

Besides this Manuscript which was transcrib'd by oft of Mr. Morton's Pupils, there were certain Systems of the several Arts and Sciences, which he drew up for their Use, which Systems he explain'd in his Lectures. Copies of them have been



preserv'd by many of them to this Day. But there is one Paper of his, which he drew up under the Reign of King Charles II, bearing the Title of *Advice to Candidates for the Ministry, under the present discouraging Circumstances*, which has been kindly communicated to me by one of his Pupils, which I think ought to be preserv'd to Posterity: And therefore it here follows.

“ **P**RESUMING you will accept of Advice from one you know loves and wishes you well and whose Comforts are much bound up in your well doing; having observ'd some *Desiderata* in divers who are entering into the Sacred Work I thought it my Duty to deal plainly and fully with you, in a few suitable and seasonable Admonitions to you.

“ Not that I intend to treat of all Moral and common Christian Duties, nor of all that appertains to the Ministerial Work. You have Paul's Epistles to *Timothy* and *Titus*, and the Apostles History in the *Acts*. You have *Bow* *De Pastore Evangelico*, the Assembly's Advice their *Directory*, and *Wilkins's Ecclesiastes*, & which are of special Use for your Direction. But I have a Desire to ease my Mind in a few Particulars, wherein my present Thoughts suggest some Danger of your Miscarriage.

“ This premis'd, my Counsel in short is,

“ I. That in all Study and Preaching, you chiefly mind JESUS CHRIST. Remember your design the Ministry of the Gospel; and the Gospel is the Doctrine of the SAVIOUR, and the Tender of Salvation by the MEDIATOR. Think much of that Passage of *Luther*; *Omnia mea Meditationes Theologicæ in Christo stant resuuntque*. Is it a Sin you think of or mention; remember it still as a Piercer, a Persecutor, a Crucifier of CHRIST. So look on it and him together, as may cause you to mourn

“ *one*

over both. Is it a Duty, remember always whence Strength comes to perform it: *Lex jubet; Evangelium juvat*. For without him you can do nothing; no not so much as think a good Thought. Is it a Threat; let it be a Spurr: Or a Promise; let it be a Lure; both inciting in their proper Way to come unto CHRIST: The former as the Rod of the Law, a Schoolmaster, the latter as a Branch of the Covenant of Grace, which in CHRIST alone is *Yea and Amen*. Do you offer Prayer or Praise unto GOD; not only remember the formal and customary Close, (*through Jesus Christ our Lord*) but in every Branch, let the Hand of Faith, with holy and humble Affection, render and deliver it into the Mediator's Hand, that it may be acceptable in the Beloved.

Thus you shall avoid the unfavoury Way of Moral Philosophy Lectures, instead of Gospel Preaching, more fit for the *Rostra* or Theatre of Heathens, than the Pulpit or Assembly of Christians; and better comply with the exemplary Resolution of the Apostle, who determined to *know nothing but Jesus Christ, and him crucified*.

II. That you often call to mind the End of Preaching, which is, to teach what Men *should*, not to shew what you *can* do: Not *dicere*, but *docere*: Not *eloqui*, but *alloqui*: Or, according to the *Scotch* Dialect or Idiom [*speir at*] which is something more significant than our [*speak to, or with a Man.*] Direct your Speech, not as if you intended to beat the Air over Mens Heads, but as designing to teach and touch the tenderest Part of their Hearts. What we speak to GOD, must be aim'd at his Heart; and what from him to Man, should be aim'd at theirs. The Church is CHRIST's School. Every Member is a Disciple or Scholar. A Minister is a Teacher sent from GOD. He should therefore personate at least a Tutor, if not a Parent: As *Solomon* in the *Proverbs*, or as *Paul* towards

“ those his *little Children*, of whom he *travelled*  
 “ in *Birth till Christ was formed in them*. Now  
 “ a Father or Tutor does not make Orations,  
 “ or Speeches to his Children or Scholars, but  
 “ in a familiar Way, (*humano more*) he inculcates  
 “ his Instructions, so as he judges will make the  
 “ best Impression.

“ I easily conceive what will be reply'd: That  
 “ this will well become graver Ministers, and  
 “ experienc'd in the Work; but is not so suitable  
 “ to younger Persons, who are yet but as Pro-  
 “ bationers, and of whom Men usually pass their  
 “ Opinion, rather than take their Advice. Such  
 “ have not gain'd that Esteem and Authority a-  
 “ mong Men, as to render them acceptable or  
 “ prevalent in a fatherly Way of Teaching.

“ These Considerations indeed are something;  
 “ but not enough to enervate the general Scope  
 “ of my present Advice. I would not have young  
 “ Men so personate Fathers, as to put on affected  
 “ Gravity, nor conceit to themselves greater Au-  
 “ thority, than indeed they have. This would ren-  
 “ der them and their Discourse more ridiculous  
 “ than reverend. (See *Keckerman De Orationis Con-*  
 “ *cionatorum*, at the End of his *Logick*.) But yet  
 “ they should with a modest and humble Se-  
 “ riousness, and Boldness, so address themselves  
 “ to the Consciences of Men, that there may be  
 “ perceived in them an hearty Desire to do real  
 “ Service to God, and real Good to Mens Souls.  
 “ Vivid Affections and Warmth of Spirit are much  
 “ more suitable to godly Youths, than a cold  
 “ and grave Formality. (See Mr. *Baxter's Gildas*  
 “ *Salvianus*, and Mr. *Fenner's Alarm to Drowsy*  
 “ *Saints*.) If you know not yet how to speak to  
 “ your Elders as *Children*, you may *intreat them as*  
 “ *Fathers*, as young *Timothy* was advis'd.

“ As for Probationer-ship, and the Opinions of  
 “ Men concerning you, you neither need nor  
 “ ought to be farther concern'd, than with rela-  
 “ tion to the Fruit of your Labours, and the End  
 “ of Preaching. Think often that your Prepara-  
 “ tions are design'd to serve and please the Great

“ GOD:

“ GOD : What is it then, whether they are pleas-  
 “ ing or no, to this Learned, that Curious, or  
 “ the other great Man ! If you stand before the  
 “ Mount of Holiness, of what Consideration is  
 “ the Dust of the Ballance ! In a Word ; Let the  
 “ Words of vain Criticks pass unregarded. Only  
 “ labour sincerely to approve yourselves to GOD,  
 “ and you will be also approved in Good Mens  
 “ Consciences.

“ III. In Connexion with, and reference to, the  
 “ last Advice, I counsel you to use Notes, not  
 “ proudly and foolishly, but humbly and wisely.

“ The proud Use of Notes, is, when Men out  
 “ of an affected Curiosity, to scratch itching Ears,  
 “ are nice to note down all to a Word or Tittle,  
 “ lest (forsooth) the starch’d Oration should be  
 “ ruffled by a rough Expression. When these  
 “ exact Notes are prepar’d, then they are either  
 “ conn’d by Heart, and recited like a *School Boy’s*  
 “ *Lesson*, or read *Verbatim* as a Child does his  
 “ Horn-book.

“ I know what is said by way of Excuse ; to  
 “ which Conscience must give the Answer. Ask that  
 “ therefore, whether you want a rational or use-  
 “ ful Memory, or a serious and suitable Intention  
 “ to your Business : And see whether it be a na-  
 “ tural or moral Defect. (See *Reynolds’s Passions*,  
 “ Chap. iii. *Of Memory*.) Whether ’tis modest Bash-  
 “ fulness, or proud Fear of Disparagement, that  
 “ makes you so distrust yourself. Whether the Ac-  
 “ curacy of Speech be not more minded than the  
 “ Efficacy. If great Examples are alledg’d : Re-  
 “ member your Circumstances may not be the  
 “ same. Sometimes perhaps they may have ab-  
 “ struse and difficult Matters to handle, that must  
 “ be worded punctually to avoid Mistakes : Some-  
 “ times perhaps invidious Matters, and Words that  
 “ will hardly be born ; and here such Notes may  
 “ be of Use, as a Testimony to clear Innocency,  
 “ and answer Accusations, if Need shall require.  
 “ Sometimes it may be they intend for the Press  
 “ what they speak in the Pulpit. In all which things  
 “ you

“ you may be as yet excus’d, yea better approv’d  
 “ if you do forbear them. If it be said that not  
 “ only sometimes on extraordinary Occasions, but  
 “ some excellent good Preachers do always so  
 “ make use of Notes: To this I say, if they be  
 “ excellent good with them, they would be excel-  
 “ lently better without them. If they in their Way  
 “ do excel others, surely if they would stir up  
 “ their Gifts, they might much excel themselves.  
 “ But if it be said, that by long Use they are  
 “ so accustom’d, that they cannot now alter their  
 “ Course: This very Thing should be a Warning  
 “ to all Young Men, not to enter into, or indulge  
 “ themselves in, such an inexpedient Way. If it  
 “ be yet again urg’d, that they are notwithstanding  
 “ lik’d very well by their Auditors: I answer, it  
 “ may be so as to some particular Hearers, us’d  
 “ to them, who out of special Respect to their Per-  
 “ sons, may overlook their Defects: But I am well  
 “ assur’d, to the Generality of the People, both se-  
 “ riously Pious, as well as Common Hearers, it is  
 “ for the most part very nauseous and offensive.  
 “ Yea and some are ready to say, *’Tis as good*  
 “ *for us (having Books as well penn’d) to stay at*  
 “ *home, and read ourselves, as go abroad and hear*  
 “ *another do it.* Now if it begets such Preju-  
 “ dice, as to cause a Contempt of God’s Pub-  
 “ lick Worship, and at best lose much of the End  
 “ and Efficacy of Preaching, it may then as well  
 “ be call’d foolish as proud, and therefore is to  
 “ be avoided.

“ On the other Hand, an humble prudent Use  
 “ of Notes is, when Men out of a Sense of their  
 “ Infirmary, have them ready as an Help, not pre-  
 “ suming on their Extemporary Faculty, nor de-  
 “ spising such a Method, or Succinctness of Dis-  
 “ course, as may be best understood and retain’d  
 “ by the Auditors. When Things prudently, (not  
 “ Words curiously) are so dispos’d of, as that when  
 “ a Man is to deliver a certain Sentence or Para-  
 “ graph of Truth, he may have the whole Freedom  
 “ of his Mind to express it with its proper Af-  
 “ fectiō, without Fear of losing the next Con-

"quent, or an impertinent filling up some inter-  
 "stical Time with an ill favour'd Heap of super-  
 "fluous Words, till the Mind can recover itself, to  
 "think what should be next. Those that will never  
 "use Notes, often need them. Such are (in my  
 "Thoughts) like a Man that holds a Bundle of  
 "Arrows in his Bow-hand; the Steadiness and  
 "Strength of whose Draught is thereby hinder'd:  
 "Whereas the others are as one that disposeth of  
 "them in order in his Quiver, and out of his  
 "Way, who when he hath with full Strength drawn  
 "one Shaft to the very Head, and sent it to the  
 "Heart, can handsomely come at another, and make  
 "use of it without Interruption. I said before,  
 "Things and not Words. Not that I advise an utter  
 "Neglect of proper and significant Expressions: But  
 "the greatest Care should be had of the Matter  
 "and Things. And if this be done, one that is a  
 "Scholar, and who ordinarily accustoms himself to  
 "speak handsomly and proper, needs not want  
 "sufficient Words well to express his Mind. *Re*  
 "*bene disposita, Verba ac invita sequuntur.*

"IV. My next Advice is, that by Prayer and  
 "Meditation you would endeavour to have your  
 "Hearts well affected with the Matter you are to  
 "deliver. *We believe, and therefore speak*, said  
 "Paul of himself, and other Messengers of CHRIST.  
 "Endeavour you to be of that Number. 'Tis the  
 "most likely Way to affect the Hearers; (*Si vis me*  
 "*flere, dolendum est*;) and the only Way to dis-  
 "charge the Ministerial Duty of *setting forth the*  
 "*whole Mind of God*. Here I would recommend  
 "to your Consideration, a Notion of holy Mr. Fen-  
 "ners, which is to this Effect. God, says he, in  
 "Scripture communicates to us his Mind, not only in  
 "delivering Truths, but withal, with them also he  
 "expresses suitable Affections. Thus he gives us Pro-  
 "mises with an express Affection of Love. He threa-  
 "tens with Expression of Displeasure. Sin is men-  
 "tion'd with Abhorrence; and Duty with Approba-  
 "tion. He therefore that speaks of these Things  
 "without Concern, doth not set forth the whole, yea  
 "scarce

“ *scarce half of the Mind of God.* And indeed this  
 “ seems to be the great Difference (as to many)  
 “ between Preaching *viva voce* (the ordinary con-  
 “ verting Ordinance of God) and bare Reading  
 “ in Private, that no writing can so well express  
 “ Affections, though the Matter, and perhaps the  
 “ very Words are the same.

“ Now because through the intimate Conjunction  
 “ of Soul and Body, there is great Communica-  
 “ tion and Influence to and from the Affections,  
 “ by the Deportment of the outer Man, let me  
 “ here caution you against the Errors in Elocution.  
 “ Avoid all odd and extravagant Tones: *Homoi-*  
 “ *tonia's* [the same Cadencies and Elevations, how-  
 “ ever the Matter varies.] *Homotonia's* [the same  
 “ even Sound throughout:] Beginning Sentences  
 “ with a strong Voice, and slackening the Strength  
 “ towards the Period; whereas the contrary is most  
 “ vivacious, and holds up Mens Attention. Also  
 “ beginning leisurely, then huddling and precipita-  
 “ ting in the Close of Sentences; which is a Kind  
 “ of *string halt* in Speech. Especially beware of  
 “ over fast speaking throughout, without due and  
 “ convenient Pauses. For Men will need a little  
 “ Time to think, as well as you to breath. Be-  
 “ ware also of impertinent Repetition of Words  
 “ and Sentences, which dead and flatten much the  
 “ Intention of the Auditors. Add to this the Errors  
 “ of Gesture and Countenance, and the Defects of  
 “ and Super-abundance in Action, or what else is  
 “ unbecoming or unpleasing. For you must please  
 “ to Edification. As I would not have you nice, so  
 “ I would not have you slovenly in so great a Per-  
 “ formance. Do all *humano more*, as was said.  
 “ What is most natural will prove most artificial.  
 “ Only for this I advise you to desire some Faithful  
 “ and Prudent Friend, to observe and warn you of  
 “ your Defects in the Beginning, lest you get  
 “ some scurvy Habits that you can never leave  
 “ while you live.

“ V. I advise you to lay the Stress of all your  
 “ Discourses on plain and pertinent Texts of Scrip-  
 “

ture. I mean not a frivolous Quotation of a Multitude of Texts : But when some are chosen most agreeable to your Subject, let them be explained as Need may require : And let always the Text in Reference to your Matter, be especially taken notice of, and inculcated. The Reason is, because Mens Consciences (with which you have most to do) is their Judgment subjected to the Judgment of God. If you can therefore fix them by some manifest Text of Scripture, it will hold them fast, as a Nail driven in a sure Place.

“ This may be done ordinarily by first collecting most of the Scriptures relating to your Subject, and afterwards refering each to its proper Branch or Kind : Not commonly first making all your Heads, and then seeking Scriptures to confirm them : For so you will be apt sometimes to strain a Text from its proper Meaning : But first be furnish'd with Scriptures, and out of them draw your Heads, which will of Course be well confirm'd by them.

“ This easy Method of composing profitable Discourses I shall at any Time farther explain to those that shall desire it.

“ VI. Be diligent in hearing the most pious and practical Preachers, and such as you see do most prevail with the Hearts of Men. Let not your youthful Fancies carry you to hunt after Notions. For these, without practical Holiness, will turn to a very small Account. *Schoolmen, Criticks, Theological Systems, and Polemicks*, yea your ordinary *Metaphysicks* will afford you Notions enough, which in your private Studies you have better Opportunity to consider and digest, than you can have in a passing Discourse. True Piety and Heart-Engagement to be the LORD's, are the great Things. These should you first receive yourselves, and then transmit them to others. And surely they are best attain'd by those Sermons which have most Savour and Relish of a sanctified Vessel. Words warm'd with heavenly

“ Fire



" Fire will to you be of double Advantage, viz. :  
 " one and the same time to teach you how to live and  
 " how to preach also. And such exemplary Instruction  
 " will as to effect, transcend all Rules and Direc-  
 " tions. Talk not of one Preacher fitter for Scholar  
 " and another for ordinary Christians. The Way  
 " to Salvation is the same, and a sound Word  
 " the more heartily handled, is the more profit-  
 " able for them both. 'Tis too superficial for Di-  
 " vines to be taken with external Modes or Flo-  
 " rishes, or to dislike solid, wholesome and fi-  
 " voury Discourses on these very slight Occasions.  
 " Mind the main Design before mention'd ; and  
 " then indeed if you see something you think  
 " (perhaps with good Reason) to be any way un-  
 " comely, you may at least learn this by it, to  
 " avoid it in yourselves. But certainly in our  
 " Israel are *Workmen* enough, that need not to be  
 " *ashamed* ; *Smiths* enough, that are no Bunglers,  
 " to sharpen your *Goads*, thereby to quicken  
 " CHRIST's Flock, and prepare your *Mattocks*,  
 " to labour in his Vineyard. So that you need  
 " not to go to the *Philistines*, who are open  
 " Enemies, nor to the Mountain of *Samaris*, with  
 " their Mungrel Worship, who are scarce half Friends  
 " to the *Reformation*, which you profess to desire.

" VII. Let your Discourses be mostly Practical,  
 " both as to the Subjects, and Manner of Han-  
 " dling. 'Tis but a Crack, for young Divines  
 " to be much meddling with Controversies. Wra-  
 " gling Divinity will but put your Spirits out of the  
 " comely Christian Frame. You had better first  
 " season them with Things that are of a more  
 " Christian Savour and Relish. 'Tis not only more  
 " easy but more safe to lay Foundations in un-  
 " question'd Truths : And of these, as to the  
 " Manner of Handling, be more sparing in the  
 " Doctrinal than in the Practical Part : And refer  
 " as much as you can with Convenience to the Ap-  
 " plication. *Reasons* of a *Doctrine*, will for the  
 " most Part, easily, and most profitably be made  
 " *Motives* of an Exhortation. This I advise ; not  
 " that

" that there is much Difference in the thing itself,  
 " but because there is much Difference as to the  
 " Auditory, who are commonly most intent on  
 " the Application. The old and useful Method  
 " I would advise you to stick close unto, and not  
 " run into the new-fangled Method of roping  
 " Discourses, without observable Method: Where-  
 " in a Torrent of Words was like Water over  
 " a Mill-Wheel, and the continu'd oratorical Flash  
 " leaves not Space for distinct Observation. In  
 " the other honest and useful Way, more of the  
 " Christian will appear, and I think not less of  
 " the Scholar. But otherwise, your Praise in  
 " the Gospel will yet be more genuine as good  
 " Christians, than great Scholars: For in that  
 " you are taught by the Holy G O D, in this but  
 " by sinful Men. As to the marshalling your Ap-  
 " plications, and the Prudence especially to be  
 " us'd in some of them, I shall not need to di-  
 " rect you. There are sufficient Instructions in  
 " the Books before mention'd. However, one  
 " Thing I think good to intimate, that the most  
 " proper Place of Conviction and Reproofs, is  
 " the first and immediate after the Confirma-  
 " tion of your Doctrines. But remember always  
 " to close your Discourse with Comfort and En-  
 " couragement. Such last Impressions, will leave  
 " a good Liking to the Word, and will by Hope  
 " quicken to Resolution and Endeavours: They  
 " are most Evangelical, and most agreeable to  
 " the Genius of Men, who love rather to be  
 " drawn than driven.

" VIII. Be well dispos'd as to the present or  
 " future Dispensations of Providence towards you.  
 " If Temptations or Allurements come, and fine  
 " Offers of Preferment, to shake your Stedfastness,  
 " consider the Vanity of these Things, in Compari-  
 " son to the holding of G O D's Favour, and a clear  
 " unconfounded Conscience. Consider the greater  
 " Sufferings of G O D's faithful Servants, whose *Dam-*  
 " *num ingruens*, is more than your *Lucrum cessans*.  
 " 'Tis more to lose possess'd Preferment than not

“ to have it. Lastly ; those Templars that compass  
 “ to make Profelytes, are little like to prove such  
 “ fast Friends, as they may at first pretend. You  
 “ may easily observe that what they act is but in  
 “ Design, and probably they aim no farther than  
 “ to spoil you of your present State ; and then as to  
 “ the other, leave you to shift for yourselves. Be  
 “ sure unless you be complete and thorough-paced  
 “ Renegadoes, you will always be suspected, and  
 “ then trusted and favour'd accordingly. My Ad-  
 “ vice is therefore, that you tamper with them as  
 “ little as may be. Of good, there is little from  
 “ them to be expected, and evil may justly be  
 “ fear'd : For if they impair not your Principles,  
 “ they may nevertheless damp your Comforts, in-  
 “ clining to reflect more heavily on your Discour-  
 “ ragements, and make them seem greater than  
 “ they are.

“ But on the other hand, if difficult Circum-  
 “ stances do really pinch you, be not discourag'd,  
 “ God will provide for you. But when ? and  
 “ what ? and where ? and how ? I know not.  
 “ He knows best, who knows all. Wait his Plea-  
 “ sure. *Never saw I the Righteous forsaken*, said  
 “ *David* ; *Distressed yet not forsaken*, says *Paul*.  
 “ Oh ! but we are neglected, forsaken, slighted,  
 “ unregarded, unprovided for. What ! more than  
 “ many an ancient *Labourer* that hath *born the Heat*  
 “ *of the Day* ? Were you ever in Prison ? Are you  
 “ deeply indebted ? Have you sold Books and  
 “ Household-stuff to buy Bread for Wives and Chil-  
 “ dren ? No : Wives and Children we have not ;  
 “ nor are we like to have. There you are too  
 “ hasty. God can bring the Desolate into Fa-  
 “ milies. In the mean time, you should mind the  
 “ Apostle's Advice, suited to the present Distress ;  
 “ using Pious and Rational Means for keeping your  
 “ Bodies under. But if you cannot contain, marry  
 “ in the Name and Fear of God, without world-  
 “ ly Respects. Trust his Providence. You know  
 “ the Story of the Hen and her Brood. And a  
 “ er Size of Living (which may ordinarily  
 “ pected) without Sin, will prove

" comfortable than an higher with it. As to the  
" mention'd keeping under your Body, with a sui-  
" table grave and sober Deportment, I advise not  
' only in Point of Conscience but Prudence, that  
' you may not only avoid Sin in the Sight of God,  
but also that youthful Levity which may offend  
Men. For I must tell you (if you know it not)  
that young Chaplains hear ill, and by some Fa-  
milies (whatever be their Ground for it) are re-  
fused under that Pretence.

" Well but may you say perhaps, if we are ad-  
mitted to Families, which is the Height of our pre-  
sent Preferment, 'tis for the most part but single  
Salary for double Dury: It may be pray often,  
and look to a Boy or two besides. I answer,  
the more Work and Service, the more Comfort  
may you take therein. And as to the secular  
Encouragements did you only or chiefly count  
upon Preferments, when you first enter'd into  
this Way? Surely if so, you did not rightly cast  
up the Costs of this Tour, and must begin again.  
Count not so much upon Friends and Favours as  
Enemies and Injuries.

" Oh but 'tis not the Enemy has done this!  
Our Discouragements come from our Friends  
and Fathers. They mind us not. They take no  
notice of us. They give us not that Countenance  
and Encouragement we expected. What you  
might expect you best know: But this I know  
(perhaps better than you) they do mind you!  
They (at least some) are very thoughtful about  
a Succession. They observe you and your Pro-  
ceedings. And as they get Notice of your Fitness  
for farther Employments, they watch for all honest  
Opportunities to get them for you.

" Yea Pitiful Ones. Such as we would not  
leave the City and our Relations for. No! sure-  
ly then you are not rightly spirited for your  
Work. Go forth at the Door where Providence  
— though but a strait one: And follow  
— till, and your Business wheresoever it  
— Ship, or in a Plantation, by which  
— our Mother's Chimney. If you

“ apt to be puffed up, and enjoy Comfort  
 “ though you meet with but little from with  
 “ There are many other Things I might  
 “ but let this suffice at present. I shall on  
 “ one Request to my Advice ; and that is,  
 “ That you endeavour to take me right in  
 “ have said. Not that I approve Extream  
 “ utterly reject all Degrees of the Oppos  
 “ Contradistincts of divers Things I comm  
 “ you. Not that all must always be strictly ob  
 “ *Est modus in rebus*. Nor do I deny Indu  
 “ in many Things to young Beginners: Nor  
 “ spise I your hopeful Progress ; nor impute  
 “ to you in all the Things mention’d and  
 “ proved : But out of true Love to you, a  
 “ Good Work you are entering upon, with c  
 “ rable Expectations of an happy Event, fo  
 “ Furtherance and Assistance therein, I offe  
 “ your Consideration some of my present Th  
 “ and recommend You and Your Work  
 “ LORD: Who am

*Yours in all Christian Affection*

*for our Lord's*

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 of Good Men, for Wise Men to walk in*, 1684  
*son Birds*, on Jerem. viii. 7. *Meditations on*

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Page 145. *St. Columb Major*: Mr. THOMAS TRAVERS. Dr. *Walton*, *Ant. Pac. B.* p. 291, says, that this Living which was worth *400 l. per Annum*, was a Sequestration and that Mr. *John Beaufort* was rector'd to it upon his Majesty's Return.

Page 146. *Lanivet*: Mr. HENRY FLAMMECK; it should be FLAMANK. He was a Branch of an ancient and reputable Family in this County. A very genteel Man, of no contemptible Learning, vast natural Parts, a clear Head, a strong Memory, lively Affections, and whose Method of Preaching had something in it so peculiarly convincing, that it seldom fail'd of some Success: Frequent Instances of which were very obvious in most Places where he did but occasionally exercise his Ministry. He had a majestick Mien, and yet a most obliging affability in common Conversation. Such an happy Mixture of Seriousness and Sweetness, is rarely to be

" be faithful in a little, you shall be made Rulers  
 " over much in due Time. Modest Humility will  
 " expell Self-overweening, and make willing for  
 " any Service, upon any Terms; will make credit  
 " Interpreters of others Carriage towards us, will  
 " reflect on our own Unworthiness, rather than sit  
 " at others Misbehaviour. Thus, in Meekness and  
 " Lowliness of Mind, you may possess your Soul,  
 " avoid the dangerous Rocks of Novices, who are  
 " apt to be puffed up, and enjoy Comfort within,  
 " though you meet with but little from without.  
 " There are many other Things I might say  
 " but let this suffice at present. I shall only make  
 " one Request to my Advice; and that is,  
 " That you endeavour to take the right in all I  
 " have said. Not that I approve Extreams, nor  
 " utterly reject all Degrees of the Opposites of  
 " Contradistincts of divers Things I commend to  
 " you. Not that all must always be strictly observ'd  
 " *Est modus in rebus*. Nor do I deny Indulgence  
 " in many Things to young Beginners: Nor de-  
 " spise I your hopeful Progress; nor impute Blame  
 " to you in all the Things mention'd and disap-  
 " proved: But out of true Love to you, and the  
 " Good Work you are entering upon, with comfor-  
 " table Expectations of an happy Event, for your  
 " Furtherance and Assistance therein, I offer unto  
 " your Consideration some of my present Thoughts,  
 " and recommend You and Your Work to the  
 " LORD: Who am

*Yours in all Christian Affection,*

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There are some Things of this Good Man's in  
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mer with, especially so recommended by those stated Evidences of Sincerity, which render'd him unsuspected of Affectation, or ill Design. He was very much esteem'd by the more serious Gentry of the *Western Counties*, and belov'd as well as revered by such meaner Persons as were acquainted with him, who were far from being Friends to the Generality of those that bore his Character.

Some time after King *James's* Declaration, he was call'd to the Exercise of his Ministry in a considerable Congregation at *Tavistock* in *Devon*; where he faithfully labour'd with good Success, till seized with a violent Fever, of which he died, in not an uncomfortable but assured Expectation of a Blessed Change, May 8. 1692.

He was a very strenuous Opposer of Addresses to *K. James II.*, upon his Declaration for Liberty; not only refusing to sign any himself, but earnestly dissuading other Persons from it. He was also very much against the taking off the Penal Laws and Tests which was then pressed with so much Eagerness: And had the Courage as well as Honesty freely to declare it, to the Perambulators who were sent about the Country to promote that Design.

*Pag. 147. Lanceson:* Mr. WILLIAM OLIVER it should be Mr. JOHN OLIVER, M. A. Add. He kept a School in this Town, bred many good Scholars, and died a Lay-Conformist. It was (as inform'd) this Mr. *John Oliver* that wrote the Book for the Help of Teeming Women, and not Mr. *William Oliver* of *Glapthorn* in *Lincolnshire*.

*Ibid. St. Stephens:* Mr. WILLIAM TOMBS. I say this was a Sequestration, because Dr. *Walker*, *P. II. p. 229*, says, that Mr. *Robert Dunkin*, whom he represents as one of the most Learned of all the *Cornish Clergy*, liv'd to be restor'd here, and to preach the first Assize-Sermon at *Lanceson* after Majesty's Return: But I take it for granted could pick up nothing in the least to the Advantage of Mr. *Tombs*, since he brings no Charge against him.

*Pag. 147. St. Winnow:* Mr. THOMAS HANCOCK. Add; Upon the Liberty granted by King James, he held a publick Meeting in *East Loo*. Dr. Walker, art II. p. 291, says he was a Tanner. But if he had been so, it was not for that Reason that he was silenced.

*Pag. 148. St. Hilary:* Mr. JOSEPH SHERWOOD. Add; the following Account of him is from a good Hand. After his Ejection from hence by the *Bartolomew* Ct, Mr. Sherwood resided at *St. Ives*, and to the day of his Death, which was about 1705, he was constant, faithful Preacher, at that Place and *Penance* (which are seven Miles asunder) alternately every *Lord's-Day*, besides Lectures on the Week days. He was of a sweet engaging Temper; and so' for a long Time under very great Indisposition of Body, and constant Pains, yet unwearied in his Work, both in his Study and in the Pulpit. Some little Time after his Ejection, he was cited to the *Spiritual Court* for not going to Church. He appear'd, and gave for a Reason, That there was no Preaching: That as he was a Minister himself, he could not with any Satisfaction attend there, only to hear the Clerk read the Prayers; but promised to go the next *Lord's-Day* if there was a Sermon. Finding upon Enquiry that there was no Minister the next *Lord's-Day*, any more than before, he went not; and so was cited again, and gave the same Answer. The *Lord's-Day* following great Multitudes came to Church out of Novelty to see Mr. Sherwood; who being inform'd by the Church-warden, that was his Friend, that there would be no Sermon, went into the Church, and seated himself in the Clerk's Desk all the Time of Prayers, and then went up into the Pulpit, and pray'd and preach'd from those Words, *And I will avenge the Quarrel of my Covenant*. The Rumour of this Action was soon spread abroad, but it was the Peoples great Affection to Mr. Sherwood, that there was a croud'd Congregation at Church, his Enemies could not get any

one to give Information against him, until (by wheedling) they got an Acknowledgment from his Friend the Church-warden; and then by Threats frighten'd him into a formal Information. He was then carried to a petty Session of Justices, where Mr. *Robinson* sat as Chairman, who greatly reviled Mr. *Sherwood*, and call'd him Rebel, &c. which he bore patiently, with this Reply; That he was a Minister of the Gospel, and at the Church where there was so great an Assembly, he could not but have Compassion on the Multitude, and give them a Word of Exhortation. Mr. *Robinson* replied, But did ever Man preach from such a rebellious Text? Sir, replied Mr. *Sherwood*, I know Man is a Rebel against his Creator, but I never knew that the Creator could be a Rebel against his Creature. Mr. *Robinson* cried out, Write him *Mittimus* for *Launceston* Jail; and then turning to Mr. *Sherwood* said, I say Sir it was a rebellious Text. Mr. *Sherwood* look'd him full in the Face and address'd himself in these Words: Sir, said he if you die the common Death of all Men, Go never spake by me. He was sent to Prison, where he found Favour with the Keeper, and had Liberty to walk about the Castle and Town. Mr. *Robinson* return'd Home; and a few Days after, walking in the Fields where his Maid was Milking the Cows, a Bull that was never known to do any Mischief, and indeed was tame beyond what is common in those Creatures, came up to a Gate where he stood, and his Maid before him, and turn'd the Maid aside with his Horns, and run directly upon Mr. *Robinson*, and tore out his Bowels. This strange Providence brought fresh to Mind what had pass'd at the private Sessions. And in a little Time Mr. *Sherwood* getting Leave to return Home, was sent for to *Penzance*, where the Justices met. He immediately went, and expected no other than to be sent back; but when he came there, Mr. *Godolphin* took him into another Room, for you to know how you can in such a manner, when we

So what has since befallen Mr. Robinson, &c. which Mr. Sherwood replied, Sir I was far from bearing any Malice against Mr. Robinson, and have no other Answer, than that when we are leave Rulers, for his Name's Sake, whom we it shall be given us in that very Hour what I say. To which Mr. Godolphin replied, Well for your Sake, I will never more have an in prosecuting Dissenters: And he was as his Word.

Gentleman from whom I have this Account by me under his own Hand, (which I am to shew to any that desire it) assures me he had it from Mr. Sherwood's own Mouth, as from the Report of others: And that Sherwood at his Request repeated it again.

As Mr. Sherwood was not the only Person whom Mr. Robinson molested. He was also a great Enemy to Mr. Thomas Tregosse, in the Printed Account of whose Life and Death, p. 16, 17, there is a Hint of this Story. For after Mr. Tregosse had been committed by Mr. Robinson to Lancaster Jail for three Months, and had been four Months return'd Home, we are there told, that Mr. Robinson, who was indefatigable, gave out, that he would speedily send him back again, to the Place whence he came. In order whereto, providing a Horse to Market, to procure another Justice to join with him in a Warrant for a second Conviction of Mr. Tregosse for a Conventicler, and to prosecute some of whom this Mr. Sherwood was one, whilst he was at a Tenement of his, his own Bull, which he never known to hurt any before, follow'd him in the Field, with much Fury, and gave him deadly Wounds, whereof he shortly died.

Mr. Isaac Gilling also assured me he had been assured by a very worthy Minister of this County

*Pag. 148. Sithney :* Mr. ROGER FLAMMACK. His Name was FLAMANK, Elder Brother to Mr. *Henry Flamank*, mention'd before, *Pag. 146.* He continu'd a considerable Time at the University, and was a good Scholar, and a methodical, judicious, useful Preacher. He liv'd with a Wife and Children in strait Circumstances for many Years: But was always contented, and for the most part very chearful. He liv'd to eighty-seven or upwards, continuing his Ministerial Work, and that with good Acceptance to the very last. When he was above eighty Years of Age, he would dispute with great Acuteness, and cite his Authors with a remarkable Readiness, on the Controversies which had been most debated in his younger Days. He died Pastor of a small Congregation at *Gunrounson* in *St. Enoder*, in this Country.

*Ibid. Penryn :* Mr. JOSEPH ALLEN. He had a Wife and three or four Children, and was very poor, but esteem'd a very good Man, and had his Subsistence from Charitable Friends, but principally from the Honourable *Hugh Boscawen*, Esq;

*Ibid. Mr. JOSEPH HALSEY.* Add ; He assisted at the Ordination of Mr. *Peter Baron*, and Mr. *Matthew Huddy*, at *Plymouth*, July 13, 1704; where he pray'd over Mr. *Baron* at the Imposition of Hands.

*Ibid. lin. 19. for Efilly ; read Filly.*

*Pag. 149. Creed :* Mr. TOBIAS BOUCHIER. A very learned but melancholy Man.

*Ibid. St. Isy :* It should be, *St. Issy*, (and *St. Ebal* may be blotted out ;) Mr. STEPHEN REUEL, M. A. of *Exeter-College*. Though Dr. *Walker* in his *Art.* Part II. p. 279, complains there was no settled Minister here a long Time, yet he owns that this Mr. *Reuel* or *Rule*, had the Possession of this Vicaridge in the Year 1658. His proper Name I am told was REVEL. He was the Son of Mr. *Stephen Reuel* of  
of

of *Hunfdon* in *Ermington* Parish in *Devon*. His Father had a Good Estate in the Parish of *Ermington* and surviving this his Son many Years, left the Estate to his Grandson, a Worthy Gentleman who now inherits it. This Mr. *Stephen Revel* I am inform'd was an excellent *Grecian*, and of a very pleasant Temper. His Wife was Daughter of Mr. *John Vincent*, and Sister to Mr. *Thomas* and Mr. *Nathanael Vincent*, who were so well known in the City of *London*. He died of a Consumption, and was buried, *July 14. 1671*; being about forty Years of Age.

Page. 149. *Marrion* by *Padstow*: Dr. *Walker* in his *Art.* Part II. p. 191, calls it *Merrin*; and *Speed* in his Maps *St. Meren*; Mr. SAMUEL TAPPER: Of whom I have receiv'd this Account. He was born in 1635; and was the second Son of Mr. *Oliver Tapper* of *Exon*; a Person of very strict and exemplary Piety, whose holy Life and Conversation was a Means of awakening and converting this his Son. His Father design'd him early for the Work of the Ministry, and sent him to *Oxford* when but fifteen Years old, after the *Exeter* Ministers had examined and approv'd him. He was of *Exeter-College*, where he had Mr. *Bradford* for his Tutor, of whom he was wont to speak with Reverence as a Man of great Integrity and Learning. Dr. *Conant* the Rector, after a particular Examination, admitted him to the LORD'S Table. In the Year 1654 he took his Degree of Bachelor of Arts, and continued about two Years afterwards in the University; intending to tarry there till he should take his Master's Degree. But proving consumptively inclined, his Physician advis'd him to hasten into his native Air, if he desir'd to prolong his Life. At *Exeter* he quickly recover'd, and being persuaded to lay aside all Thoughts of returning to *Oxford*, he preach'd some Sermons in his native Nativity, with good Acceptance. Afterwards Providence open'd him a Way of going to the assistance of Mr. *Humphrey Saunders* at *Truro* in the County of *Devon*.

*Hollesworthy Church, Aug. 5. 1637, by the following Ministers of the fourth Division of Devon, associated for that Purpose; viz. Humphry Saunders who pray'd over him at the Imposition of Hands; Mr. William Clyd of Instow; Mr. William Trevillian of Petrokston; Mr. Nicolae Beckett of Bradford, and Mr. Michael Taylor of Pymworthy. When he had continued there a while he was presented by Crowne to this Vicaridge of St. Meren, from which Mr. Henry Banbrigg was sequestred. At first he scrupled to accept this Living, but at length took Possession of it, and continu'd in it till the Restoration; and was well respected both by his Parishioners, and also by his Predecessor, to whom he allow'd half the Income, and an House upon the Glebe to live in. Whenever they happen'd to meet, they convers'd together very friendly; and so they parted, when Mr. Tapper left the Vicaridge, and Mr. Banbrigg was restor'd. After this he resided some Years with a very worthy Gentleman of this County, Richard Brissey of Brissey, Esq: And from thence he remov'd to Exeter, where he liv'd with his Friends, till the Liberty granted by King James. He withdrew from the Establishment with a very charitable and peaceable Disposition; being prepared to conform, if he could but have been satisfied in the Terms of it. He was no Enemy to Episcopacy, or a Liturgy; but he would say was not prepar'd to assent to a Book which he could not possibly see, before his Assent was requir'd. His great Learning with his Moderation, Modesty and Candour, procur'd him the intimate Friendship of the most Valuable and Learned Clergy and others of the City of Exeter. Dr. Wilkins afterwards Bishop of Chester, Mr. Hopkins afterwards Bishop of Londonderry, Dr. Thurston, a noted Physician, Mr. Chilcot and others often visited him, and he was a theological Disputant.*

which the Clergy  
had so great a  
his Interest to  
conform, which  
ned at the Palace

against the Nonconformists: And the Bishop told him, the oftener he came the more welcome. Once and again hath that Learned Prelate laid his Hands on Mr. Tapper's Head, and bless'd him: And then would smilingly say, *Mr. Tapper where is the Harm of a Bishop's laying on of Hands?* Mr. Baldwin Ackland, B. D, Treasurer of the Cathedral at Exeter, had such a Respect for him, that he importun'd the Bishop to grant him a Licence to preach in his Chapel. This the Bishop could not do: But he promis'd to connive at him, as long as he could, provided the Liturgy was always read by another. The Treasurer promis'd this, and took care to have it perform'd, and the Bishop took no notice, till the repeated Clamour of some of the furious Gentry oblig'd him privately to advise him to desist; which he did.

About the Year 1687, he had an Invitation to *Lampston* nine Miles from Exeter. The People who chose him for their Pastor, built him a Meeting-house there; and his practical warm Preaching, and holy exemplary Conversation, gain'd him universal Love among them. His Congregation increas'd, and he was bless'd with happy Success in the Conversion of many Souls. He was also generally respected by the Neighbouring Gentry, who had any Moderation, and knew how to value Learning, and an obliging genteel Temper and Carriage. But all his excellent Qualifications could not secure him from the Fury of High-Church Bigots. For his Meeting-house was broken up about the Year 1682, late on a Saturday-Night, and the Glass of the Windows very much broken. The Lord's Day, the good old Prophet pray'd earnestly for his Enemies, that God would forgive their iniquity and turn their Hearts. There was one also that disguis'd himself, and put on a Cloak and a band, and in that Habit went to a Woman of ill name who liv'd at *Dawlish*, on the other Side of the Silver Ex. giving it out that he was Mr. Tapper of *Lampston*, and offering her Money that he would be her husband. The Woman reported that she had seen him. But he appearing before her again, when she saw him, she



she declar'd upon Oath, that he was not the Man and that she had never seen his Face before: But said that it was another that was at her House who gave himself his Name. She by Order, publicly ask'd his Pardon, at the County-Sessions, and he forgave for. She hath ever since confidently averr'd that there was such a Person with her, but that Mr. Tapper was not the Man.

None of these Things mov'd him: But he persever'd in the faithful Discharge of his Duty, and was never so chearful as on the *Lord's Days*, and when employ'd in his Master's Work. In the latter Part of his Life, bodily Infirmities lay heavy upon him, and he grew somewhat melancholy. The last Year, his Intellect was much impair'd, and yet he could not without Difficulty be withheld from his beloved Work of Praying and Preaching. The last Time he sensibly mention'd his Non-conformity, he declar'd his Satisfaction in his having acted according to his Conscience. A third Fit of an Apoplexy put an End to his Life and Labours, *March 3. 1707*, in the 73d Year of his Age, after he had been in the Ministry above fifty Years. His Funeral Sermon was preach'd by Mr. *Joseph Manston*, to whom he had resign'd his People the Summer before, on *Acts xx. 24*.

His Natural Parts were quick and brisk, and he was a very hard Student, and so arriv'd at a considerable Stock of Learning. Of the Living Languages he perfectly understood the *French* and *Welsh*. Of the Dead, he got a great Exactness in the *Latin*, and had *ad unguem* the History of most Words, whether they were pure and us'd by the Writers of *Augustus's* Time, or introduc'd when the Language was declining. *Latin Poetry* was his diverting Amusement during his undesir'd Silence. Some Specimens of this he hath left, which are all Arguments of his unwearied Industry. He translated Seven Books of *Milton's Paradise Lost* into *Latin Hexameters*. The Violence of the *Opium* hindered him from finishing the *Paradise Lost*, the rest so left behind him was not more than about the *Paradise Lost*.

*antiation*, and in comparing the Rogueries of *Romish* and *Pagan* Priests. But his beloved Language was the *Greek*, in which he was so ready,

he read the Poets and Philosophers in their originals as familiarly as if he had been reading *his*. He had the *Greek Testament* by Heart, and would suddenly upon any Occasion that offer'd read the Text, and criticize upon it, as if the Book lay open before him. He was well acquainted with the *Classicks*, *Moralists* and *Historians*, both in *Greek* and *Latin*: And made all his Knowledge servient to Divinity. He was a very good practical Preacher, and an excellent Textuary.

And as to his Piety, he was an humble, zealous, pure Christian, and an Example of godly Simplicity and Purity. There was observable in him a blessed harmony between excellent practical Sermons, and serious, holy, prudent Conversation. A scandalous

Minister was the most odious Sight to him in the World. None could be more constant and regular than he in his Devotions. He was a steady example of walking closely with God in secret places: And would never venture into the World, without endeavouring to engage the Presence of God with him: He knew that a Man may as easily live without Food, as the Spiritual Life can be maintain'd without Communion with God: And by his Observation, drawn from long Experience,

where Devotion is dropp'd in the Closet, it seldom keeps possession long in the Family, Heart or Life. He discover'd a truly generous Spirit, and was more Charitable than he, to Friends and Strangers. Out of a good Estate he hardly allow'd

himself what was convenient. To religious Poor, Ministers, poor Scholars, neighbouring Families and common Objects, 'tis thought he gave nine Parts in ten of his Income. He considered a single Man, and his Estate would bear

and indeed keep more  
over Objects on  
as extensive  
as to any  
man. Who-  
ever

ever was in Distress, he accounted his Brother, and fit to be reliev'd. He was ready to do Good to all, tho' he had a particular Regard to such as were of the Household of Faith. And it was a fix'd Rule with him, rather to relieve nine by Mistake, than to send away one empty, who was really in Want. He would say, *Charity may be mistaken, but will not go unrewarded.* Nothing is to be expected of his Dying Counsels, because his Distemper seiz'd his Head. He wrote his Sermons in a Character that was legible to none but himself. He hath nothing in Print, but a Latin Inscription on a Table of Marble, set up over the Monument of the great Lord Chancellor *Fortescue*, in the Chancel of *Ebrerton* in *Gloucestershire*, when the Monument was repair'd at the Charges of Colonel *Robert Fortescue* of *Wear* and *Phillogb* in *Devon*, his direct Heir, in the Year 1677. This Inscription may be found in Mr. *Prince's Worthies of Devon*, p. 307. He preach'd at the Assembly of the United Ministers of *Devon* and *Cornwall*, at *Exeter*, on May 4, 1692, on 1 Cor. iv. 7; *We have this Treasure in earthen Vessels*: And was Moderator of that which was held June 6, 1693. He was also concern'd in an Ordination of eight Candidates for the Ministry at *Lyme Regis* in *Dorset*, Aug. 29, 1687, and pray'd over two of them, viz. Mr. *Josiah Woodcock*, who died at *Oxford*; and Mr. *Isaac Gilling*, at that Time Curate of *Barington* and *Seavington Mary*, in *Somerset*, and afterwards Pastor of a Congregation of Dissenters, at *Newton Abbot* in the Parish of *Walsborough*, in the County of *Devon*, where he died 1725. And from him, (I mean Mr. *Gilling*) and his great Pains and Application, and the Papers which he left behind him, I must own myself to have receiv'd very considerable Assistance, as to this County of *Cornwall*, and also the neighbouring Counties of *Devon*, and *Somerset*, and *Dorset*.

Page 249.

He was reckoned a very good Man, and a very good Minister. His Compulsions were very great, and he was very diligent in his Ministry.

the joint Testimony of the Ministers of *Devon* and *Cornwall*, with their Brethren of *London*, against the Errors and Heresies of the Times in 1648.

Page. 149. *Little Petherick*: Mr. OTTHO WHITEHORN. Dr. *Walker's Attempt*, Part II. p. 191, tells us, this was the sequestred Living of Mr. *Betty*, who return'd to it again at the Restoration. And perhaps this may be the Mr. O. W., in the *West Country*, that was forc'd to cut Tobacco for his Livelibood, that is taken notice of in *the Conformists Fourth Plea for the Nonconformists*, p. 43.

Page. 150. *Stoke Climsland*: Mr. JOHN FATHERS. Add; A. M. He Printed two Sermons in 4to. 1648: One intit. *The Strife of Brethren*; Or, *Abram and Lot parting*: The other intit. *A Treaty for Peace*, or, *Abram's Parly with Lot*: Both from *Gen. xiii. 8*. He takes notice in the Prefatory Epistle, That he might have left something to Posterity, had not the unhappy Plunder of those Times snatch'd from him twenty Years Labours in the Ministry. He publish'd also two more Sermons in 4to. One intit. *The Content of a Wayfaring Man*; Or, *Jeremy's Cottage in the Wilderness*: The other, *The Account of a Minister's Remove*; Or, *Jeremy departing from Jerusalem*. Both from *Jer. ix. 2*. He appears to have been a Person of great Worth.

*Ibid. St. Mallin*: It should be, *St. Melion*: Mr. JOHN LEVISSON: It should be Mr. JOHN LYDSTON, M. A. He was born at *Combe*, in the Parish of *Stoke Flemming*, near *Dartmouth* in *Devon*, July 18, 1613. He had his Education at *Oxford*, where he continu'd nine Years, tho' I can't find any notice of him. In the Wars, he was Chaplain in the Army. After the Defeat of *Marston*, at *Lestithiel*, 1644, a Party of him as he was marching to- and carried him Prisoner he endur'd in his into a violent Fever about the Year

1653 he married a Daughter of Mr. *Francis Whidden* of *Morton-Hamstead* in *Devon*, and about the same time Sir *John Coriton* presented him to this Vicaridge of *Melion*. Here he discharg'd the Duties of his Office with all Fidelity and Diligence, and met with a great deal of Respect. He was intrusted with the Education of the Sons of some Gentlemen of Note, and among the rest of Sir *William Coriton*, who died not long since. When the *Act of Uniformity* pass'd, some thought he might have conform'd; he being a Man of great Moderation, and having never taken the *Covenant*: But he could not come up to the Terms requir'd, and so quieted his Living, to preserve the Peace of his Conscience. His Successor Mr. *Granger*, set the Glebe to him for some Years, permitted him to live in the Vicaridge-house, and boarded with him. From thence he remov'd to *Saltsash*, where he preach'd to a small Number, as the Times gave him leave. He had some bitter Enemies in the Town, who gave him much Trouble and Vexation. Mr. *Robert Beal* the Minister, and Mr. *Peter Stephens*, and Mr. *Bening* two of the Magistrates, were of that Number. Once he was convicted on the *Act* against Conventicles, when there was but one present above the Number the *Act* permitted, and he a young Man under twenty-one, tho' above sixteen. A Fine of 40 *l.* was laid upon him, and Warrants for levying it were granted, and the watchful Malice of those that were set against him oblig'd him for a long Time to keep his Doors shut, that he might secure his House from being rifled, and his Goods from being sold. At other Times He was search'd for, and insulted, and threaten'd, to the great Terror of his Family. And sometime; he left his Habitation, Wife and Children, to escape a Jail.

In the latter Part of his Time, he was grievously afflicted with the Cholick; and at last a Plague put an End to his Labours and his Death-bed, when he saw a parture near at hand. and a good Hope.

the Violence of his Distemper made it difficult for him to speak; to a good Woman, who ask'd him how he did, he chearfully replied, *Nothing but this rotten Carcase keeps me from being completely happy.* After six or seven Days Sickness, he died; Sept. 3, 1671, being a little above fifty-eight years old.

He was a Man of good Learning, eminent Gravity, and Seriousness, and exemplary Piety. His Reverence in the Worship of God was very remarkable, his Behaviour inoffensive, and his Spiritually Catholick. These good Qualities procur'd him great Esteem and Respect from several Gentlemen of the Church of England. And Mr. Stephens, one of his Persecutors, died so poor, that his Widow and Children receiv'd Relief and Support from Mr. Lydston's Widow and her Son.

I can hear of nothing of his in Print, but a notice to the Farewel Sermons of his Brother in law, Mr. Francis Whiddon of Totnes.

Page 150. *Maugan Meneage*: Mr. SAMPSON OND. This Living appears to have been Sequestred, Walker's Att. Part II. p. 305.

*Ibid.* Mr. ROBERT JAGO, Jun. I have been inform'd that he was at first a zealous Nonconformist, and was in Jail three Months for denying the Liturgy: But as soon as he came out of Prison, a Benefice being offer'd him, he conform'd, and afterwards liv'd but scandalously.



\*\*\*\*\*

## *The* EJECTED, &c.

I N T H E

## County of CUMBERLAND.

Pag. 150. **C**ARLISLE: Mr. COMFORT STARR. After his being said to be educated in New England, let it be added, where in 1649 he took the Degree of M. A.

Pag. 151, &c. Croglin: Mr. JOHN ROGERS M. A. At the End of the Account of him, add Mr. Timothy Rogers, who is yet living at Wantage in Berks, is his Son.

Pag. 153. lin. 28. Penreth or near it: blot out, or near it.

Pag. 154. Graistock: RICHARD GILPIN, D.D. It should be M. D. Add; This was the Sequestered Living of Mr. William Morland, who return'd to in 1660. Dr. Walker, Part II. p. 306.

Pag. 159. Thursby: Mr. JOHN CARMITCHER who afterwards went into Scotland; and some Notice is taken of him there by Mr. Robert Woodrow in his History of the Sufferings of the Church of Scotland, Vol. I. p. 347.

*Ibid.* Hutton: Mr. JOHN JACKSON. This was the Sequestered Living of Mr. Thomas Todd, appears from Dr. Walker's Attempt, Part II. p. 3 He says, this Mr. Jackson was a bawling illiterate Fellow, who held this and another Parish during the whole Time of the Usurpation. To which I can say nothing.

ing, unless I knew his Vouchers. Had he been out as *illiterate*, upon a proper Trial, it must shew'd he would but have had his Desert. But all that were Incumbents were cast out by Act, if they did not punctually conform, it is not that the most meanly qualified were as Sufferers by that Act, if they were ejected blenc'd by it, as those of the greatest Abili-

p. 159. *Keswick Parish*: Mr. CAVE. His name was JAMES. His Papers are fallen into the hands of a worthy Person, who tells me he was shew'd by Dr. Gilpin and six other Ministers, and shew'd of by the Association, who desir'd him to take the Pastoral Office. He has also several Letters of the Commissioners for propagating the Gospel in the four Northern Counties, for settling him and for an Augmentation of his Salary. Hence he was not ejected from *Keswick*, but from some of the Chapelries in *Crosthwait Parish*. He shew'd indeed in *Keswick*, but exercis'd his Ministry elsewhere. The Commissioners appointed him Teacher at *Crosby*, *Scaleby*, and *Stannix*, with *per Annum* Maintenance. They afterwards desired him to itinerate at *Thornewait*, *Newland*, and *Wansley*, with an Appointment of 104 l. *per Ann.* These, it seems, are all of them in *Crosthwait Parish*. Here it is most likely the Act of Uniformity ejected him. Before his officiating in these last Churches, he had an Invitation to *Inverness*, with the Salary of 160 l. *per Annum*, sign'd Rich. Deane: But it was not accepted. After his Ejectionment, he removed often from one Place to another, till married at *Deventry* in *Northamptonshire*, he settled and continu'd there, till he came to *London*. And he took the Opportunity of King Charles's Death in 1672, publickly to exercise his Ministry, by taking out a Licence. His Relations declare he was never bred up to his Father's Business as a Minister, as I had been before inform'd by some. He died in 1694.



The Testimonial of his Ordination run thus

CUMBERLAND.

“ **F**ORASMUCH as Mr. *James Cave* hath ad-  
 “ dress’d himself to us the Associated Mini-  
 “ sters of this County, desiring to be ordain’d a  
 “ Preaching Presbyter, for that he is called to the  
 “ Work of the Ministry in *Crosthwait*, and hath ex-  
 “ hibited to us sufficient Testimony now in our  
 “ Hands, of his unblameable Life and Conversa-  
 “ tion, of his Gifts, and of his direct Call to the  
 “ foremention’d Place : And whereas the Great  
 “ LORD of the Harvest (who hath promis’d a con-  
 “ tinu’d Succession of Labourers in his Vineyard,  
 “ to the End of the World) hath empower’d Mini-  
 “ sters of the Gospel to ordain fit Persons to the  
 “ Office successively, the Exercise of which Liber-  
 “ ty and Privilege is also allow’d to us by the In-  
 “ strument of the Government of the Commonwealth  
 “ of England, Scotland, &c. dated at *Westminster*,  
 “ Dec. 16. A. D. 1653.

“ We the Ministers of the said Association, have  
 “ examin’d him ; and finding him to be duly  
 “ qualified and gifted for that holy Office and  
 “ Employment, (no just Exception being made  
 “ against his Ordination or Admission) we have  
 “ approved him, and accordingly in the Parish  
 “ Church of *Crosthwait*, in the County of *Cumber-*  
 “ *land*, upon the Day and Year hereafter ex-  
 “ pressed, we have proceeded solemnly to  
 “ him apart to the Office of a Preaching Pres-  
 “ ter, and Work of the Ministry, with Fast-  
 “ Prayer, and Imposition of Hands. And  
 “ hereby (so far as concerneth us) actually ad-  
 “ him to the said Office, and to perform  
 “ the Office of a faithful Minister  
 “ **JESUS CHRIST** in the name of the Father, Amen.

unto subscrib'd our Names, this 16th Day of  
ber, *Anno Domini* 1656.

*Richard Gilpin, Minister at Greystock.  
Roger Baldwin, Minister at Penrith.  
George Tibbol, Minister at Skelton.  
John Jackson, Minister at Hutton.  
John Myriell, Minister at Lamplugh.  
George Benson, Minister at Bridekirke.  
George Larkham, Minister at Cocker-  
mouth.*

161. At the Close of the Account of those  
were ejected in the County of Cumberland,  
for adding,

DANIEL KING; who was born at Brig-  
n, within four Miles of *Stirling* in North  
l. He was brought up in the College of  
, and ordain'd at *Edinburgh*, and by the  
t of the Earl of *Queensberry*, obtain'd a Liv-  
this County, from which he was ejected  
Nonconformity. He afterwards return'd to

d, and was the Earl of *Queensberry's* Chap-  
or fifteen Years and more, till the said Earl's

He us'd then and afterwards to preach  
nally, as he had Opportunity. He died at  
, not long before the Revolution in 1688,  
the 60th Year of his Age. He was well be-  
and much follow'd wherever he preach'd.  
his being in *Scotland*, he publish'd some Books.  
was intituled, *Advice to all those who love*  
*ouls*, in 8vo: But I can say nothing of the

as some that were ejected and silenc'd in  
arts went afterwards into *Scotland*, so some  
ere harra's'd there, came and took shelter

Thus Mr. *Woodrow* in his History of the Suf-  
the Church of *Scotland*, Vol. I. p. 436,

the Year 1677, Mr. *John Welsh*,  
Mr. *Gabriel Semple*, and Mr.

*John Scot of Hawick*, came into the Counties of *Cumberland* and *Northumberland*, and were very useful Instruments among many rude and ignorant People, who were fallow Ground, and scarce had the Gospel preach'd to them before.

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*The* EJECTED, &c.  
IN THE  
County of DERBY.

Pag. 163. **I**N the Account of Mr. JOHN HIRON, *lin.* 33, after the Word *Let* let it be added; where he continu'd exercising Ministry, partly in his own House, and partly several Families in the Neighbourhood, as long he liv'd.

Pag. 164, in the Margin, 1688 should be 1668.

Pag. 165. Mr. LUKE CRANWELL. Add *M. A.* He was the Author of a small Tract intituled *The holding the Bishop and Presbyter equal, vindicated from Heresy*, 4to. 1661: A learned concise Answer to a blustering Paper.

Pag. 165. Mr. SAMUEL BERRSFORD. Add *M. A.* He was born in *Shrewsbury*, and bred up in a School there, from whence he went to *Cambridge* where he was (as I am inform'd) *M. A.* He did not begin to preach till he was between twenty-three and twenty-four Years of Age; and when he made his first Attempt, had an Auditory of between fifteen hundred and two thousand People. He spent the greatest Part of his Time after his Ejection

at *Shrewsbury*, and was reckon'd one of the most accurate, and at the same time most heavenly teachers in all those Parts. He kept a Private Academy in his House for a while; but laid it down, when he found he could not keep his Pupils under strict Government. He preach'd for some Years *gratis*, having a competent Estate. Having no Children of his own, he was earnest with some of his Brethren that had, to bring up some of theirs to the Ministry, for the Benefit of Posterity; and offer'd to assist towards their Maintenance, of himself, and with his Interest in others. He was not only a great Divine, but a skilful Physician; tho' in giving his Advice he confin'd himself to particular Friends. He never could be prevail'd with to print any thing, tho' often press'd. He spent the latter Part of his Life at *Sheffnal* in *Shropshire*, and died in October 1697, at *Weston* the Seat of the Religious Lady *Wilbraham*, who was a sincere and generous Friend to all good Ministers, whether Conformists or Nonconformists without any Difference. He by Will, left his Library to be sold for the Benefit of the Poor of *St. Alkman's* Parish in *Shrewsbury*, in which he was born.

Page. 166. *Duffield*: Mr. ROGER MORRICE. Add, M. A. He lies interr'd in the Burial-Place near *Bunhil Fields*, where there is this Inscription over his Grave:

Mr. ROGER MORRICE, Master of Arts,  
and Chaplain to the late Honourable Denzil  
Lord Hollis, who departed this Life, Jan.  
17. 1701. Ætat. sue 73.

To which the Industrious Mr. *Strype*, \* makes this Addition: This Gentleman (says he) was a very diligent Collector of Ecclesiastical MSS, relating to the later History of the English Church, whereof he left vast Heaps behind him. And, he adds, who favour'd me with his Correspondence.

\* Survey of the Cities of London and Westminster, Vol. II. p. 57.

Pag. 167. *Henor*, or rather *Heanor*: Mr. SAMUEL WRIGHT. After the Words, *to very good purpose*, add; amongst his old Parishioners from House to House.

Pag. 168. At the End of the Account of Mr. ROBERT SEDDON, let this be added; He had a Nephew, Mr. *Samuel Bourne*, who prov'd a very worthy, and valuable Person in the Ministry. His Uncle took Care of him, and had a great Kindness for him. He sent him to *Emanuel-College* in *Cambridge*, where he had his Education. From thence he return'd to *Derby*, which was the Place of his Nativity, and became Chaplain to the Lady *Hartm*. He afterwards spent some Time in *London*, from whence he was sent down by Dr. *Annesley*, to *Calne* in *Wiltshire*, where he labour'd with great Diligence and remarkable Success for sixteen Years; and then had Invitations to three several Cities, *Bath*, *Durham* and *Lincoln*. But his Uncle *Seddon* dying, and recommending this his Nephew to his People, he succeeded him at *Bolton*, where he was very useful: And there he died *March 4, 1719*, in the seventy-second Year of his Age. Since his Death, some Sermons of his have been printed, with Mr. *Tong's* recommendatory Preface, and a brief Account of the Author's Life.

Pag. 168. *Allestre*: Mr. TIMOTHY STANIFORTH. Dr. *Walker* in his *Att.* Part I. p. 80, observes, that of twenty-three of the Inhabitants of *Allestre* that certify'd to the Commissioners for the Approbation of Publick Preachers, of the Abilities, Parts, Piety and Godliness of this Mr. *Timothy Staniforth*, ten or eleven could not write: And therefore set their Marks instead of their Names to the Paper. Which is very possible: And a like Method would be necessary in many Country Places in a like Case now, or at any other Time. But notwithstanding this, several of them might be competent Judges, and Witnesses too, if Country Auditors may be to be so.

*Pag. 169. Chesterfield:* Mr. JOHN BILLINGSLEY, M. A. Add ; There is some Account of him among the Writers of *Corpus Christi College*, in the last Edition of *Wood's Athenæ Oxonienses*, Vol. II. p. 1029.

*Pag. 172.* At the End of the Account of Mr. *John Billingsley*, let it be added ; that Mr. *Billingsley*, who was first Pastor of a Congregation at *Hull*, and afterwards came to *London*, and died in *Charter-House-Yard*, who was Assistant to Mr. *William Harris*, (who preach'd and printed his Funeral Sermon,) was his Son : And that Mr. *Billingsley* that is Pastor of a Congregation of Dissenters in the Town of *Dover* in the County of *Kent*, is his Grandson.

*Pag. 179.* At the End of the Account of Mr. JOHN OLDFIELD of *Carsington*, let it be added ; He had four Sons Ministers. The Eldest whose Name I think was *John*, was of the *Church of England*, and the other three Dissenters. *Joshua* (who is Doctor of Divinity) is Pastor of a Congregation in *Southwark* ; of which his Brother *Nathanael*, (whose Funeral Sermon was preach'd and printed by Mr. *John Shewer*) was Pastor before. And the Youngest, whose Name is *Samuel*, has a small People at *Ramsbury* in *Wilts*, where he succeeded Mr. *Samuel Cox*, who came thither from *Newington Green*, near *London*.

*Ibid.* Whereas it is said at the End of the Account of Mr. JEREMY SCOLES, that *he left a Son behind him in the Ministry, among the Nonconformists* : Let it be added, that his Name was *Nathanael*, and that some Account of him may be met with in Mr. *Tong's Life of Mr. Matthew Henry*, p. 279.

*Ibid.* In the Account of Mr. JOSEPH MOORE, *lin. 3, President* should be *Master*.

*Eyam:* Mr. STANLEY. Add ; His Name  
M. A. S.

*Pag.*

Pag. 185. lin. 37. instead of *that was*, read *that it was*.

Pag. 189. lin. 34. instead of *Febr. 3*, it should be *Febr. 13. 1683*.

Pag. 192. For *Matlock* read *Mackworth*.

Pag. 197. At the End of the Account of Mr. OGDEN, add thus.

His Licence upon the Liberty granted in 1672, having fallen into my Hands, I shall transcribe it, because it may be a Gratification to some that never had the Opportunity of seeing the Form that was us'd upon that Occasion. It runs thus :

*Carolus R.*

**C**HARLES, by the Grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. To all Mayors, Bayliffs, Constables, and other Our Officers and Ministers, Civil and Military, whom it may concern, Greeting. In Pursuance of our Declaration of the 15th of March 1672, We do hereby permit and licence Samuel Ogden of the Presbyterian Persuasion, to be a Teacher of the Congregation allowed by Us, in a Roome or Roomes in the House of Thomas Saunders at Little Ireton in Derbyshire, for the Use of such as do not conform to the Church of England, who are of the Persuasion commonly call'd Presbyterian. With further Licence and Permission to Him the said Samuel Ogden to teach in any Place licenced and allowed by Us, according to our said Declaration. Given at Our Court at Whitehall, the Eighth Day of May, in the 24th Year of Our Reign, 1672.

*By His Majesty's Command,*

*Arlington.*

*Pag. 201. lin. 20. Between the Words be and fell, add, again.*

*Pag. 203. Brampton : Mr. ROBERT MORE. At the End of the Account of him, let these Words be added : And the last of the Ministers who were ejected in this County.*

*Ibid. Mr. EDWARD BUXTON. I have been since inform'd that this Gentleman conform'd from the first, and continu'd a Conformist to his Death : But then he had a Brother who was a Nonconformist, whom (it is complain'd) I have omitted, tho' I cannot hear where he was ejected.*

*Pag. 204. Chesterfield : Mr. FORD. He was of a melancholy Temper and much inclin'd to Silence ; but his Silence was not unfruitful ; for his few Words were usually full of Worth and Weight. He needed much Intreaty to be brought to his Preaching-Work ; but when he was engag'd, he made amends to those who had bestow'd Pains to persuade him. He was Congregational in his Judgment ; but ever behav'd himself with all Meekness, and the highest Respect to Mr. Billingsley, who was of a different Judgment. I have not been certainly inform'd of the Time of his Death ; but that which brought him to his End was a Consumption, occasion'd by his close Study and great Painfulness in his Work. He saw the Bartholomew Storm arising, and therefore gave his People some warm and affecting Sermons, on Isaiah v. 6. *I will command the Clouds that they rain no Rain upon it.* These Sermons were taken from him in short Hand, and are fairly transcrib'd and kept in the Hands of those that highly value them, several Passages in them seeming almost prophetic. Though he had not reach'd full thirty Years of Age, when he quitted this Earthly Stage, yet he was spent by severe Study. He committed all his Sermons to Memory ; never using any Notes.*



*Pag. 204. Tiddefwel, or Sheldon: Mr. JOHN BERRY. Add; He was at Tiddefwel till the Restoration, and then remov'd to Sheldon where he was ejected.*

*Pag. 205. Fairfield, in Hope Parish: Mr. WILLIAM NADEN, or NADING. He had a Wife and five Children.*

*Ibid. Ashford Chapel. Mr. EDWARD HOLLINGSHEAD. I am inform'd he conform'd, after he had been a Nonconformist some Years. He died Curate here.*

*Ibid. Dower Chapel. Mr. JAMES LAUGHTON. I am told he also conform'd.*

*Ibid. Aston upon Trent: Mr. THOMAS PALMER. I suppose this is the same Person mention'd in my Second Edition, without a Christian Name, p. 53.*

*Pag. 207. I mention Mr. JAMES SUTTON of Crib as conforming; but have been since inform'd that he liv'd and died a Nonconformist, and that he died near Manchester.*

*Ibid. Mr. WRIGHT of Edal (for so it should be, and not Ednal) is also mention'd as conforming: But I have been since inform'd that he never conform'd.*

And as for Mr. HIGGINBOTHAM who is just after mention'd as conforming afterwards in this County, I am told, he never was ejected, but conform'd from the first, and continu'd a Conformist till his Death, tho' very moderate.

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*in the County of* DEVON.

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\* \* \* \* \*

*The* EJECTED, &c.  
IN THE  
County of DEVON.

Pag. 207. **E**XETER. At the Cathedral: Mr. THOMAS FORD, M. A. Add; Mr. LEWIS STUKELBY, and Mr. THOMAS MALL, were. also turn'd out of the Cathedral (St. Peter's) at the Restoration: For they preach'd in the Body of the Cathedral, as Mr. Ford, and Mr. Robert Atkins did in the Quire, then call'd East Peter's.

Pag. 209. Lin. 5, and 9. For *Congregation*, read *Convocation*.

Pag. 214. Over against *lin. 15*, let this be added as a Marginal Note.

A Copy of the Sequestration of one Mr. EDWARD SYMONS Rector of *Rayne* in the County of *Essex*, in Favour of Mr. Robert Atkins, may be found in Dr. Walker's *Attempt*, Part I. p. 68. But that was another Person: For the Ordinance bears Date, *March 3, 1642*; whereas this Mr. Robert Atkins being born in 1626, was at that Time but sixteen Years old. And he is the Person mention'd, *Att. Part II. p. 136*, as losing his Fellowship at *Wadham-College*, for refusing the Ingagement.

Pag. 215. *lin. 4*. For *suffer*, read *interpret*.

Pag. 217. *lin. 21*. After *Ætat. 59*, let it be added; His Funeral Sermon was preach'd by Mr. George *Wise*, on *John v. 35*. He was a burning and a shining Light.

Pag. 217. Line 26. After his Tutor, add, Dr. John Wilkins, afterwards Bishop of Chester.

Pag. 218. Line 2. Add, there are Printed of this Mr. Robert Atkins's, *The Sin and Danger of Popery, &c.* in six Sermons, Exon, 8vo. 1712: And his Farewell Sermon at St. John's, Exon, 8vo. 1715.

A worthy aged Clergyman (yet living, or at least, that was so lately) in a Letter to the Editor of those Sermons, wrote thus :

“ I AM willing to give Encouragement for the  
 “ Publishing the Rev. Mr. Robert Atkins's  
 “ Works, because he was my Co-temporary in  
 “ Wadham-College, but about six Years my Seni-  
 “ or : And he was then esteem'd a Person of emi-  
 “ nent Parts, of exemplary Piety, and an excellent  
 “ Preacher. But I wish the Person who under-  
 “ takes to publish his Sermons, would not omit  
 “ to publish one which I heard him preach, before  
 “ the Mayor and Aldermen of Exon, on *Matth. vii.*  
 “ *12*, with great Approbation : Nor another, which  
 “ I also heard him preach in Exon, on *2 Cor. iii. 6.*  
 “ *Able Ministers of the New Testament*, a few Days be-  
 “ fore the fatal *Bartholomew*, when Bishop Gauden  
 “ and a Multitude more were his Hearers. And  
 “ I yet well remember, he affirm'd, and (by *1 Cor.*  
 “ *iv. 15* ; *Ye have not many Fathers ; for in Christ*  
 “ *Jesus, I have begotten you through the Gospel*)  
 “ prov'd, that those Ministers who beget Converts  
 “ to CHRIST, may most properly be called Fa-  
 “ thers in God.”

Pag. 218. lin. 3. Mr. THOMAS POWELL, M.A.  
 Add ; He was a good Minister, and an active Minister  
 in the Ministry,  
 Piety. In his Ju-  
 [REDACTED]

*Ibid.* Line 4.  
 When he was an  
 intimate F

Student of Anatomy, till observing the Straitness of the Passage in the Throat, he grew so melancholy as to be almost afraid to eat or drink; upon which he at the Advice of his Physicians, laid that Study aside. In his younger Days he was Minister of St. Thomas's near Exon, and was then much lov'd and valu'd by Bishop Hall. He was chosen by that good Bishop to preach an *Affize Sermon* before the Judges, when the Plague was in that City. He preach'd upon that Occasion from *Numb. xvi. 46, and 48*: And his Sermon much affected the Auditory at that Time; and was own'd by an ancient religious Person to have been the Means of his Conversion, many Years after. When the *Book of Sports* was sent down, he was prevail'd on by the Bishop (who was naturally very timorous) to read it: and at the very same Time, (as the Bishop also advised him) he preach'd on the fourth Commandment.

He was the Author of *the Practical Christian, Or, A Summary View of the Chief Heads of Practical Divinity*, 8vo. 1670. And of *Directions for right Receiving the Lord's Supper*, drawn up in Question and Answer, for the Benefit of the younger Sort, especially the Citizens of Exeter, 8vo. 1679.

He succeeded Mr. THOMAS BAKER in the Rectory of St. Mary the More in Exon, and kept it till 1662, and then lost it for his Nonconformity, as Dr. Walker acknowledges, *Att. Part II. p. 192*. And it is a good Argument that he had a very clear Reputation, in that the Author, who succeeded him in the same Living, hath nothing to say against him, tho' he is so very free in aspersing a great many others that were ejected in this County, particularly his Brother, who was of Biddisford.

*Line 16.* Mr. FERDINANDO NICHOLS.  
I am inform'd it should be NICOLL,  
is proper Name. He was Moderator  
of the General Assembly of the Ministers  
of the City of Exon, on

Pag. 219. Mr. THOMAS DOWN. Dr. Walker owns that Mr. Nicholas Hooper, when Mr. Down succeeded in his Living of St. Edmund's, died before the Restoration, *Att. Part II. p. 264.* And therefore Mr. Down had an unquestionable Title, by Virtue of the *Act for Confirming and Restoring of Ministers* in 1660. I find the Name of this Mr. Thomas Down, and also of his Brother Mr. Mark Down, together with Mr. Ferdinando Nicoll, and Mr. Thomas Ford, and many others, to the joint Testimony of the Ministers of *Devon*, with their Brethren the Ministers of the Province of *London*, unto the Truth of JESUS, with a brief Confutation of the Errors, Heresies, and Blasphemies of the Times; Printed in 1648.

Mr. Thomas Down had two Parishes united, viz. St. Edmund's, and St. Mary Step's, which were, and are to this Day, the most profane and ignorant Part of the City: But during his Continuance there, he wrought a great Reformation among them. Mr. Mark Down, his Brother, generally us'd to preach upon very heavenly and melting Subjects.

*Ibid.* Mr. LEWIS STUKELEY. Add: He wrote his Name STUCLEY. He was a Gentleman of an Ancient Knightly Family in this County, the Seat of which was at *Aston* in *West Worlington*. 'Tis said, there were formerly thirteen Mannors belonging to it, in Sight of the Gate-house. One of his Ancestors was Standard-Bearer to Queen Elizabeth. Sir Thomas Stucley was his elder Brother.

I can get no certain Account where he was born, or had his Education, or where he first exercis'd his Ministry in this County. What I can find, is, that the Standing Committee of *Devon*, on July 11, 1646, order'd him into the Rectory of *Newton Ferrers* near *Plymouth*: But whether he ever had the Possession of that Living, I know not. Dr. Walker in his *Att. Part II. p. 329*, says that Mr. Theophilus Povel was turn'd out of *G Torrington*, about the Year 1646, and 1647.

ceeded by the famous *Independent*, Mr. *Lewis Stukely*. And, p. 328, he informs us, that Mr. *Stukely* had been in Possession of the Portion of *Pit in Tiverton*, the Living of Mr. *George Pierce*: And that he afterwards succeeded Mr. *Richard Newte* in his two Portions, (*Tidcombe and Clare*) and that he soon after went to *Exeter*. Again, p. 316, he tells us, that Mr. *Newte* had one Mr. *Stukely* thrust upon him, to supply half the Cure (whom they that he in *Derision* calls *the Godly*, compell'd him to hire, at the Rate of an Hundred Pounds a Year.) And, p. 317, the first of Mr. *Newte*'s Successors was Mr. *Stukely*. The precise Time of his leaving it I do not find. In 1652 the Sequestration was confirm'd to Mr. *Stukely*. It seems also, he was for some time at *St. Sidwell's*, by what we find, *Att. Part II. p. 193*: viz. Mr. *William Banks* was restor'd to *Heavitree* by the then growing Interest of Mr. *Stukely*, the afterwards famous *Independent*, on Condition that *Stukely* should be plac'd in *St. Sidwell's*, (a Daughter-Church belonging to that Vicaridge) out of which the Presbyterians had with might and main labour'd to keep him.

By Mrs. *Susannah Parr's Narrative*, printed in 1659, I find that Mr. *Stucley* came from *Great Torrington* to *Exeter*: And Mr. *Tobie Allein*, in his *Truth manifest* 1658, says, that he began to gather a Church in *Exeter*, in the Congregational Way, about the Year 1650. Soon after the Restoration he was oblig'd to quit the Cathedral, and at *Bartholomew-Day* 1662, he was silenc'd with the rest of his Brethren. However, he did not lie idle, but discharg'd his Duty to his People in private, when he was no longer permitted to do it in publick. In the latter Part of his Life, he liv'd and preach'd a considerable Part of his Time in *Bytheford*. He died in July 1687. He was very laborious in his ministerial Work.

He printed *Manifest Truth*, against Mr. *Tobie Allein*, 8vo. 1658: And, *A Gospel Glass, representing Miscarriages of English Professors*, 8vo. 1667.

He writ as he says in his Preface, tho' his papers plac'd loud for his Silence. And

nesses, yea under a Sentence of Death,  
employ his Pen, when he could not his  
for the Good of Souls.

Two heavy Charges are brought against Mr. Newte by Dr. *Walker*. We are told, *Att. Part II. p. 3* in the Case of Mr. *Richard Newte* of *Tiverton* depos'd by a *Witness of more than common Note* 'tis said, that the *Deposition was admitted to its Weight*, to this Effect; that he had heard a Gentleman say, that he heard another Gentleman say, that Mr. *Newte*, when in France, promoted the *Interest*. And for this Dr. *Walker* produces a Voucher in a marginal Note in these Words, *I have been inform'd by his own Son, the Reverend and Worthby Mr. John Newte of Tiverton one of the Clerks in Convocation for the Diocese of Exeter*. And that this pretty Tale might be the better serv'd and remember'd, the Doctor after his usual Manner, tells it over again, *Att. Part II. p. 3* in his Account of Mr. *Newte's* Sufferings, in which he represents Mr. *Stucley* as having a great Interest. The other Charge is in the *Attempt*, Part II. where 'tis said, Mr. *Daniel Berry's* Goods being depos'd to Sale by a Publick Survey, his Books were of good Value) were bestow'd upon the

Man and his Manners, 'tis enough to say, that  
or such a thing came from him. I have it  
a Western Friend, that they that can ima-  
that a Man of Mr. *Stucley's* Reputation, Good  
, and Gentleman like Behaviour, did ever  
such a silly Hear-say-Deposition, are prepar'd  
believe all *Capgrave's Tales*, yea all the rampant  
romantick Stories in both Parts of the *Attempt*.  
as to the second Part of the Charge, some of  
*Stucley's* Relations being consulted about it,  
declar'd that they never heard him accus'd of  
such thing while he was alive, and they are  
persuaded 'tis a groundless Calumny.

have also been inform'd that He was a Kins-  
of General *Monk's*, and might by his Interest  
obtain'd considerable Preferment, if he could  
been satisfied to have conform'd: And his re-  
; that, when the Gain might have been so  
, and that especially when the Tide ran so  
g that Way, seems to argue him to have been  
n of a much better Principle, than the Doctor  
d insinuate.

fig. 220. Mr. ALEXANDER HODGES, M. A :  
ould be HODGE, for that was his true Name.  
was sometime Fellow of *Wadham-College* in  
Ejected for his Nonconformity from *St. Tho-*  
Mr. *Gould* his Patron had such a Respect  
him, that he oblig'd his Successor to pay him  
*per An* for seven Years, which he did. Soon  
his Ejection, he went for *Holland* to see  
near Relations of his Wife. Having spent  
time there, he took Ship with a Design to  
m for *England* to his Wife and Child whom he  
left behind him. He had not been long at  
before there arose a violent Storm, which made  
an Impression upon him, that he took up a  
Resolution, to spend the Residue of his Life in  
Country, be it the one or the other, where he  
ashore, without ever exposing  
the Danger of the Sea. The Ship  
the same Haven from whence  
Friends rejoic'd at his Re-  
turn.



turn. And soon after, he was invited to *Delf*, where he preach'd a while; and from thence he remov'd to *Amsterdam*, where he continu'd Minister of the *English Church* to the Day of his Death, which happen'd in *December 1689*.

*Pag. 220.* Mr. THOMAS MALL. He writ himself, *M. A.* in several of his printed Works. One of them before omitted, is intit. *The Axe at the Root of Professors Miscarriages*: In a plain Detection of, and wholesome Caveat against, the Miscarriages opposite to Faith in God, 4to. 1668. He also epitomiz'd the History of the *Martyrs*, in three Parts, An. 1665. 8vo, with this Title; *A Cloud of Witnesses, or the Sufferers Mirrour*: Being Collections out of *Eusebius, Fox, Fuller, &c.* from *British, Dutch and French Martyrologies*, alphabetically dispos'd Prefaced by Mr. Flavel of *Dartmouth*.

*Ibid. Dartmouth; Petrocks*: For Mr. JOHN it should be JAMES BURDWOOD. He was of an ancient Family, which had an Estate at *Preston* in *West Allington*, (or *Alvington*) near *Kingsbridge* in this County, that hath been in the Name of the *Burdwoods* for many Generations. He was born at *Tarnacombe* in that Parish of Religious Parents: His Mother was in her fiftieth Year at the Time of his Birth. He had his Grammar-Learning at *Kingsbridge-School*, where he made a good Progress. And from thence he was sent to *Pembroke-College* in *Oxford*.

When he left the University, for a Minister at *Plimpton St. Mary*, from thence he remov'd to *S* in *mouh*, at the Invitation of the *Town*: And there he continu'd until formity ejected him. Having to maintain, he set up a *Latin* but was from thence About many Non left the Country, and land, at escape the



let him in, the Girl being affrighted got in and the Informers at her Heels. For this the shipful new Justice proceeds to make a Motion for a Conventicle, (tho' one of the Informers own'd that the Girl went in when the Door open'd to let in the Dog) and levies 20 l. on Mr. *Burdwood*, for Preaching, 20 l. more for the House, and 5 s. a piece upon the rest. He granted a Warrant to one *Chiswel* of King's a Blacksmith, who ow'd Mr. *Burdwood* 3 l., obliging him to detain it, which through Fear And another to the Constables of *Cornwall* seizing an Estate Mr. *Burdwood* had there, found it a Chattel for Lives or Years. When Justice himself us'd to go into the Meeting with his Train, Mr. *Burdwood* would call a Psalm they would be quiet till it was ended: But they gave vent to their Malice, in abusive and proachful Language. The Good Man bore Affronts and Indignities with Patience and fullness, *taking joyfully the spoiling of his Goods* one more furious than the rest, he mildly pray'd God to forgive them.

When he could stay no longer at *Basfen*, mov'd to *Hicks Down*, about a Mile from *B* where he took another Farm at a Yearly Rent Sir *John Kempeborn*, a Gentleman who was married to his Wife. During his seven Years Residence in this Place, his old Enemies gave him new trouble. One Fine of 20 l. and another of 50 l. set upon him and his Hearers. A rude Countryman came, enter'd his House, and went from Room to Room, seizing on all that he had within and without. Good Security was offer'd, he would leave his Live-Goods in his Ground the next Morning: But he was not attended to ever, the next Day he was gone. Acquaintance of his was made, he was not. He kept on Preaching, and would bear; and where after a little time he was again persecuted with Respect and

There is a neighbouring Gentleman and his Family being visit'd in letters of Introduction Dr. Richard Burdwood, who had a great Value for him, especially to him and his Wife, and more to his Children, at his House at Bampton, near Exeter, for almost two Years. Towards the latter End of the Term, as Mr. Burdwood was going towards London with the Doctor, he was taken in the Way at Exeter, with a violent Fit of the Stone and Strangury; which Difficulties held him eight or nine Years, even to the Time of his Death, tho' with some Intermissions. When he was a little recover'd, he return'd once more to Devonshire, where Weakness and Pains wholly took him off from Publick Work. He bore his Afflictions and Extremity of Pain with admirable Patience, being never heard to cry, Lord, how long! No murmuring or repining Words dropp'd from him: But he still acknowledg'd that his Afflictions proceeded from a Loving Father, that he deserv'd much worse at his Hand, and that he hop'd the worse he all the Hell he should have. He had a very chargeable Time of it for many Years: And yet he would often say, *Hitherro I and mine have not wanted any thing.* Under very sad Circumstances he hath express'd himself thus: *I have lost Estate, Relations, and Health, and yet God is my God still. And, I am a broken Vessel, fit for no doing Work, but call'd to suffering Work: Lord I submit, I submit.* This remarkable Saying also (among several others) was often us'd by him: *'Tis better to be preserv'd in Brine, than to rot in Honey.* After he had endur'd exquisite Pains, God was pleas'd at length to release him, Aug. 21. 1693, in the 67th Year of his Age. His Funeral Sermon was preach'd by Mr. Thomas Chapman.

He was one of good Abilities for the Pulpit; a practical popular Preacher, and much follow'd. I have been inform'd that he sometimes went over to preach at Plymouth, where tho' they were usually very well supplied, yet when Mr. Burdwood preach'd, he was as much resorted to as any one. His Carriage was exemplary; his Counsel desira-

ble, and desir'd by all about him. He was very humble, and eminently faithful, and yet prudent in reproving as there was Occasion. He had seventeen Children in all, though but three survived him. He was a very tender Father to them, and greatly concern'd about their Souls : He daily put up earnest Prayers for them with Tears. All of them who liv'd to Years of Discretion, gave him Ground to hope that a good Work was wrought in them. He declared he had rather see them all in their Graves, than that they should live to hold a Candle to a Popish Priest. He bore the Death of those whom God was pleas'd to take from him with remarkable Resignation ; and did himself preach their Funeral Sermons when suffered. He was never imprison'd nor apprehended, tho' often search'd after, and sometimes strangely preserv'd.

But Death itself did not put an End to his Sufferings : For Dr. *Walker* in his *Attempt* publish'd many Years after he was gone into another World, in a jeering Manner represents him, *Part II. p. 341*, as educated in the University of Plymouth, and presented ad eundem at Holmby-house, where he was one of those who guarded the King's Person, and continu'd a Trooper during the Wars. However, he says, he bore a greater Relation to the University of Oxford than very many others of them did ; for he had been once designed for it. And the Doctor seems much displeas'd that he is enrolled among the meek and peaceable Divines that quitted their Livings at Bartholomew-Day. However I must own, that after the strictest Enquiry, I cannot find but that he had that Character from all such as knew him.

As to these Charges against him, his Daughter declares her Satisfaction, that there is not the least Ground for them. She never heard that he did so much as live at *Plymouth*, and therefore cannot conceive how he could be educated there. She hath heard him speak much of Dr. *Wingham*, his Tutor. And as to his guarding the King, she firmly believes it a loud Lye ; for in all his Discourses with Friends and Enemies, she never heard the

the least Word of any such thing. And an aged Clergyman of *Devon*, who married a Relation, writes, that when he went first to *Oxford*, and entered at *Pembroke-College*, their Vicegerent gave Mr. *Burdwood* a very commendable Character, as to his Qualifications for Preaching, &c. And as to his being a scandalous Curate to Mr. *Raynolds* of *Stoke Flemming*, (which is intimated, *Att. Part I. p. 79*;) there could be nothing in that, since he never was his Curate at all. But of this more at *Stoke Flemming*, when we come to it.

Pag. 220. *Dartmouth*, St. Saviour's : Mr. ALLEN GEAR. Add, M. A. He was born of honest and religious Parents, at *Stoke Flemming* near *Dartmouth* in 1622, and bred at first only to Writing and Arithmetick, as intended only for a Gentleman's Clerk : Being well enough qualified for that Employment, at about fourteen Years of Age, he was recommended to Mr. *Francis Rous*, and by him to Sir *Alexander Carew*, Bart. of *Anthony* in *Cornwal*, near *Plymouth*. The old Gentleman finding him sharp and ingenious, of bright Parts, and great Capacity, instructed him in the *Latin Tongue* himself. Under his Discipline and Management, this forward Scholar, made such a Progress in a short time, as was to the Admiration of those Gentlemen, who observ'd it.

After four Years Residence at *Anthony*, the old Baronet dying, and the Family becoming obnoxious to the Government, in the beginning of the Troubles in 1640, he was sent into *Holland* for Shelter, and farther Education, with a Grandson of the deceased Gentleman, of about seven Years old, and the Charge of 1000 l. in Money, and Plate to the same Value. Upon his coming thither, he entered himself in the University of *Leyden*, became Guardian to the young Gentleman, took good Lodgings, made a considerable Appearance, continu'd a Student eight Years, took his Degree of M. A, and was afterwards admitted *ad eundem* at *Oxford*.

While he was in *Holland*, he got into the particular Acquaintance of the famous Mr. *Cann*, then  
Pastor

Pastor of the *English Church at Amsterdam* : Whose Daughter (a very deserving Woman) he courted and after his return to *England* married.

At the End of eight Years, the worthy Family who sent Mr. Geare into *Holland*, recall'd him, and gave him an honourable Testimony of his Conduct and Fidelity, in reference to the great Trust committed to him : And soon after, he was chosen Minister of *Paul's Wharf* in *London*, where he was ordain'd by Mr. Matthew Pool, &c. He remain'd there six Years well respected, and frequently consulted by his Brethren in the Ministry, in Cases of Difficulty and Moment, which required more than common Skill and Learning.

Not enjoying his Health well in the great City, he remov'd to *Woburn* in *Bedfordshire*, and was Chaplain to the Earl of *Bedford*. There he continued little more than two Years. For Mr. Harford, the Minister of *Dartmouth*, dying in the Year 1656, two very worthy Men, Mr. John Howe, and Mr. Robert Fagoe, (the latter of whom conformed after the Restoration) were set up as Candidates there, and had an equal Number of Voices. The Town was at a great Loss, for neither Side was willing to yield. Mr. Howe was then at *London*, and Mr. Thomas Boon, that was his great Friend at *Dartmouth*, and his near Relation by Marriage, having been with Oliver Cromwell the Protector, took the Opportunity of mentioning the Difficulty they were in at *Dartmouth* to him, and at the same time gave such a Character of his Friend and Relation Mr. Howe, as rais'd in the Protector an earnest Desire of seeing this Mr. Howe, and hearing him preach before he left the Town. The Protector moving this to Mr. Boon, and telling him that if he would help him to the Sight of Mr. Howe, and a Sermon from him, he would then give his Judgment : Mr. Boon durst not undertake for his Friend Mr. Howe's Compliance ; but withal signified to the Protector that he perceiv'd Mr. Howe intended to be at the Chapel as an Auditor, the next *Lord's-Day*. Accordingly, when Mr. Howe was at the Chapel, the Protector sent for him, and desir'd a Sermon from

from him, and after some familiar Discourse, prevailed; and the time when he should preach was fix'd, and a Text was given him; and he came at the time appointed. While the Psalm was singing, *Cromwel*, (that he might the better be able to judge, whether or no he was that great Man that he had been represented, and answer'd the Character that had been given him) sent a Gentleman to Mr. *Howe* with a Note, requiring him to preach upon another Text that was mention'd in the Note. Mr. *Howe* desir'd the Clerk to sing a little longer than usual, and after so very short a Time for previous Meditation, preach'd upon that Text for a full Hour, turn'd up the Hour-glass a second time, and held on till it was run out, and was about to turn it a second time, when *Cromwel* gave him the Sign to stop, and he broke off. The Protector was so pleas'd with his Performance, that he declar'd, that Mr. *Howe* should not go to *Dartmouth*, but should be his Chaplain. And soon after, he signified to the People of that Town, his Unwillingness to have Mr. *Jago* his Competitor settled there. And so the Contest ended, and the Town was at Liberty to proceed to a new Choice, which fell upon Mr. *Geare*. Mr. *Joseph Cubit* then Mayor, and Mr. *Barnes* one of the Magistrates, took a Journey to *Woburn*, to invite and treat with him. He accepted their Call, and sent Mr. *Ford* to officiate in his Room, till such time as he could remove thither. And in about six Months Mr. *Geare* went down to *Dartmouth* with his Family, and was highly respected by the Inhabitants of the Town, and by the neighbouring Ministers, having the Character of an universal Scholar, an able Preacher, and an eminently pious Man.

After his Ejectment in 1662, he had Offers of great Preferment if he would conform, but could not be mov'd by any Solicitations of that Kind, judging the Terms requir'd unlawful: And he express'd great Satisfaction in his Nonconformity on his Death-bed. He met with hard measure, for Preaching a Sermon on a *Lord's-Day*, after the publick Service was ended. For that high  
Crime



Crime and Misdemeanour, some of the Magistrate<sup>s</sup> inform'd against him: Whereupon he was summon'd, and appear'd before the Commissioners at *Exeter*, in very severe Weather; whereby he got such a grievous Cold, as threw him into a violent Fever, which in a Fortnight put a period to his Valuable Life, towards the End of *December* 1662, when he was about forty Years of Age.

He was concern'd in a Preface to some of *Mr. Chr. Love's* Posthumous Works, with *Mr. Calamy, Ashe, Whitaker, &c.* He also translated the *Dutch* Annotations on the *BIBLE*: He enter'd upon this Work at *Woburn*, and finish'd it at *Dartmouth*, and had 60*l*, for his Pains. He left behind him a fair M.S. of fifty-seven Pages in 4*to*, against the *Anabaptists*, Dated at *Leyden*, *Aug. 2, 1647*. In which he gives an Account of their Original, Progress, Sects, Names, and heterodox Opinions: And concludes thus:

“ Neither do we go about to stir up the Ma-  
 “ gistrate against these Men, nor would we have  
 “ any Force offer'd to their Consciences, but think  
 “ those Means only ought to be us'd, which may  
 “ conduce to the Information of those that err, and  
 “ Refutation of their Errors, and Confirmation of  
 “ the Truth, so far as it may stand with Christian  
 “ Prudence and Charity. ”

This worthy Person left a Widow and five Children alive, having had ten in all. His being buried in the Church-yard, was much oppos'd by some; but at length, with no small Difficulty, it was obtain'd. *Mr. Flavel*, who was his intimate Friend, had a great Value for him, counting him an excellent Man, and of an exemplary Conversation.

*Pag. 220. Dartmouth; Townstal: Mr. John Flavel.*  
 The following Epitaph may be added.

*Memoriæ Sacrum*

JOANNIS FLAVEL.

*Qui in Studiis felix ; Disputationibus acutus ;  
In Rostris Seraphicus ; & Scriptis disertus ;  
In omnibus vere eruditus, & illustris ;  
Doctrina & Moribus ornatissimus ;  
Fidei, Pietatis, & Amicitiae assiduus Cultor ;  
Insensissimus Erroris & Vitii Hostis ;*

*Ecclesiae Decus & Civitatis :*

*Qui postquam pro Piorum Fructu  
Et Orando, & vigilando, exhausisset Vires,  
Domino placide obdormivit*

*Junii 26to Anno Salutis 1691.*

*Ætatis 61.*

*Virtutes sunt illi Monumento*

*Dum hic conduntur beatissimi cineres.*

Could Grace or Learning from the Grave set free,  
FLAVEL thou hadst not seen Mortality.  
Tho' here thy Dusty Part, Death's Victim lies,  
Thou by thy Works thyself dost Eternize :  
Which Death nor Rust of Time shall overthrow ;  
Whilst thou dost reign above, these live below.

Pag. 223. line 8 : For *the Old Lady Maynard*, read *Old Mrs. Maynard*.

Pag. 227. line 16, where four Divisions are spoken of in this County, let this Note be added in the Margin ; *It appears by the Original Book of Minutes, and Subscriptions, that there were seven Divisions of the Ministers in this County, besides the Classis in the City and County of Exon.*

*Ibid.* line 23, 24 ; instead of *Mr. Hughes presided in those of 1655 and 1656 ;* let it be *Mr. Hughes presided in that of 1656 ;* for *Dr. George Kendal* was Moderator.

Moderator of the first General Assembly of the Ministers of the County in *Exon*, Oct. 18. 1655.

*Pag.* 227. *line* 28, where speaking of the Meetings of the Ministers of this County, every Year, between 1650 and 1660, in the City of *Exon*, 'tis said, *several Episcopal Divines of the best Characters join'd them, and liv'd in great Amity with them*; let it be added, as *Dr. William Hutchinsen, Dr. John Gandy, Dr. Francis Fulwood, Mr. Baldwin Ackland, Dr. Roger Ashton, Mr. William Bankes, &c.*

*Ibid.* *lin.* 33, where *Bishop Gauden* is mention'd as keeping a Visitation at *Totness*, *An.* 1663, let it be chang'd into *Bishop Ward*, because *Bishop Gauden* was translated to *Worcester*, in 1662, and *Dr. Seth Ward* was consecrated Bishop of *Exeter*, on *July* 20. 1662.

*Ibid.* Before the last Line but three, and before *Mr. George Hughes's* Funeral is mention'd, let it be added, which was before omitted, he died *July* 3. 1667, and was buried the sixth.

*Pag.* 228. *line* 16, in *Mr. Hughes's* Epitaph, for *Ortum Londinas*, read *Ortu Londinûs*.

*Pag.* 229. *lin.* 40: For *Stofford in Devon*, read *Stowford*.

*Pag.* 231. At the End of the Account of *Mr. George Hughes*, Add; *Dr. Walker* in his *Att.* Part II. p. 25, says, that the famous *Mr. George Hughes* was by the Faction Part of the Town of *Plymouth*, thrust into that Vicaridge, where he continu'd, till the Act of Uniformity remov'd him. This it must be confess'd is a round Assertion: But how true may be judg'd by what follows. I am well inform'd that the Body of the Magistrates of *Plymouth* were for him; and that he had greater Share of the Esteem and Affection of the Inhabitants of that Town, than was ever elected, till any of the *Presbyterians* had him.

An Aged *Man* of *Exon* (about 70  
1714, wrote

“ That Mr. *Hughes* was receiv'd into *Plymouth*,  
 ‘ with the Approbation of the greatest Part of the  
 ‘ Magistrates there, and not only by the *Faction*  
 ‘ Part, I fully believe, for this Reason ; because  
 ‘ he had *Institution* into that *Vicaridge*, granted  
 ‘ him by Bithop *Brownrigg*, which we may suppose  
 ‘ he would not have had, if he had not had a  
 ‘ Legal Title thereunto. That he had *Institution*  
 ‘ I well remember Dr. *Ashton* (who was his im-  
 ‘ mediate Successor) told me himself, with this re-  
 ‘ markable Passage. That when some eminent  
 ‘ Clergyman or Men, had taken out the King’s  
 ‘ Broad-Seal, just after the Restoration, on Con-  
 ‘ fidence that the Place was laps’d, and were come  
 ‘ to *Plymouth*, expecting to take Possession ; Mr.  
 ‘ *Hughes* ask’d them, *Are you sure the Place is void ?*  
 ‘ And shewing them his *Institution*, they went away  
 ‘ with a Flea in their Ear.”

The same Author speaking also, *Att. Part II.*  
 p. 250, of Mr. *Daniel Getsius*, says, that he took out  
 the Broad-Seal for the Rectory of Begbury, 1650, but  
 by the Authority of Mr. *Hughes* of Plymouth he was  
 not permitted to enjoy it. A very pretty Story !  
 That a Man of Mr. *Hughes*’s moderate Principles,  
 and truly catholick Spirit, who cultivated such an  
 intimate Correspondence with many of the Episco-  
 pal Clergy, and by whose Interest some of them  
 were kept in their Livings, should so far abuse his  
 Power or Interest, as to act against a Man of  
 Mr. *Getsius*’s clear and unspotted Reputation ! *Cre-  
 dat Judæus Appella, non ego.* Besides, ’tis perfect-  
 ly ridiculous to suppose that Mr. *Hughes*’s bare Au-  
 thority would have been significant against a Broad-  
 Seal. The whole Tale is as much about as like-  
 ly to be true. Mr. *Agate* publish’d upon the Autho-  
 rity of Mr. *Agate*, the Plymouth-Surgeon, of Mr.  
*Agate* almost as much State and Gran-  
 ds do now ; and his entertain-  
 der-Gardiner, Head-Gardiner,  
 it was coin’d in the same

~~and~~ brought him up as his own Son in the Gospel

Pag. 232. Mr. THOMAS MARTYN. Add; *Termists Fourth Plea for the Nonconformists*, gives an Account, that in 1661, he upon a rous Interpretation of Words, was suspended *ficio*: And one time it being given out that tended to preach, he was threaten'd by a who carry'd Anger in his Breast, and a Sw his Side, to be pluck'd out of the Pulpit Ears.

Anno 1665, He and Mr. Hughes were in the Island, and were kept Prisoners under hard Circumstances for ten Months, in which his desolate Wife, and eight Children suffer'd Discomfort, and his Estate a great impairing humbly desir'd a Removal, when the Sicknes amongst the Soldiers, and some of them very his Lodging; which was deny'd. But at last for the Sake of Liberty from such a Restraine the Command of the E. of B. he gave a Bond 1000 l, and Sureties to his Majesty, not to i in, or to come within twenty Miles of Ply without his or his Deputy's Leave. He and Family suffer'd great Disadvantages by their ration from each other; and when his Pro was necessary to advise, relieve and comfort h

Sufferer under it. He was an Occasional Preacher in this Town; and being apprehended upon the breaking up of a Meeting there, was sent to Exeter Jail, where he lay half a Year, and was Excommunicated, and could not get off without taking the Sacrament according to the *Church of England*, which he did at *Ugborough*, from the Hands of Mr. Hodder the Parson of that Town; and so was absolv'd. He died about 1692.

Page. 235. Mr. OBADIAH HUGHES. At the End of the Account of him, let this be added; He hath Printed *Scripture Light about the Ordinance of Baptism*; in a Letter, &c. 12mo. 1695. He also publish'd his Father's *Aphorisms concerning the Doctrine of the Sabbath*; and prefix'd a Dedicatory Epistle to the Lady Mary Boscawen.

*Ibid* Great Torrington: Mr. JOHN HOWE, M.A. The Occasion of his becoming Chaplain to Oliver Cromwell, has been mention'd before, in the Account here given of Mr. Allen Geare, of St. Saviour's, *Dartmouth*. Even Mr. Wood the *Oxonian*, who very rarely had a good Word for any Dissenter; in the last Edition of *Athenæ Oxonienses*, Vol. II, p. 1014, owns him to have been a Person of neat and polite Parts, and not of that sour and unpleasant converse, as most of his Persuasion. But I shall forbear entering on the Particulars of his Character, and rather choose to refer to the Account of him which is prefix'd to his Works, that are lately published together in two Volumes in *Folio*; which also may be had separately and by itself in 8vo.

Page. 238. Barnstable: Mr. NATHANAEL MAZON, M.A. He was Brother to Dr. Increase Mazon of New England, and had his Education in *Harvard-College*, in that Country, and serv'd his Country in the Work of the Gospel forty-seven Years in *England*, and *Ireland*. This from *the* was the Sequestred Living of whom Dr. Walker *Ann.* Part II. p. 194. I have

have it also from another hand, that this Mr. *Blay* was a pious, learned, moderate, good Man. So far therefore am I from having a Word to say in Justification of the Methods taken with him, that it really grieveth me to think that a Man of his Worth should have been so treated. But as for Mr. *Nathanael Mather*, who tho' he was in the Living of *Harberton* near *Totness* in this County in 1655, *Att. Part II. p. 216*; (and there was sometime Assistant to Mr. *George Mortimer*) yet is acknowledg'd by Dr. *Walker* to have been presented to this Living by *Oliver* in 1656, I suppose I may take it for granted that he was no Way chargeable with the Hardships of his Predecessor; since that Author (who would not have been very likely to have overlook'd anything of that Nature) does not mention it.

He hath some Things in Print: As, *The Righteousness of God by Faith, upon all without Difference who believe: In two Sermons on Rom. iii. 12, at the Merchants-Lecture, at Pinners-Hall, 4th* A Discussion of the Lawfulness of a Pastor's acting as an Officer in other Churches besides that which he is especially call'd to take the Oversight of, in 12mo. Twenty-three Sermons preach'd at the Merchants-Lecture at Pinners-Hall, and in *Lincolns-Inn*; wherein several Cases of Conscience, and other weighry Matters are propounded and handled, 8vo. 1701.

He lies interr'd in the Burial-Place near *Bush Fields* in *London*, where there is this Inscription upon his Tomb-stone.

*Sub hoc reconditur tumulo Vir admodum Reverendus*

**NATHANAEL MATHER**

*Richardi Mathari filius, Utriusq; ANGLIÆ*

[Dec]

*Edidit in agro Leicestriensi:  
Imbuit Literarum Legistri Laureæ hanc  
Altera*

*Quâ propter temporum acerbitalatem  
Parvulus adhuc cum Patre recesserat.  
Inde reversus, Ecclesiæ quæ est DUBLINII  
[apud Hibernos  
Communi Suffragio præficitur.  
Unde ad hanc Urbem accersitus,  
Pastorali Munere cum Vita defunctus est.  
Si Laudes quæris, paucis accipe ;  
Animi dotibus fuit dives, Literis eruditissimus  
Judicio perpolitus, Ingenio acer,  
Cujusque Muneris Naturæ & Doctrinæ potens :  
Sacra vit omnia in serviendo Deo.  
Omniino instructissimus ad Officium,  
Beati Servatoris Evangelium sincere promulgavit ;  
Ornavitque vita decora ;  
Comitate, Modestia, Patientia mixta.  
Pietatis Exemplar maxime illustre ;  
Semper sibi par, & sibi constans.  
Christianus Religiosissimus,  
Maritus indulgentissimus,  
Concionator aptus & operosus,  
Pastor Fidelis & Vigilans.  
In Sacræ Functionis Exercitiis, arte pia celavit  
[HOMINEM,  
Ut solus conspiceretur Deus.  
Omni deniq; Virtute præditus & Laude dignissimus.  
Sed ab ! Quantus Dolor ? mortuus est.  
Hærophoria tamen Fidei, cælestem adiit Gloriam,  
Et Triumphum 26 Julii Aetæ Christianæ  
MDCXCVII. Aetat. LXVII.*

last Line but 2 : For North-Taunton,  
noton.

GEORGE KENDAL, D.D.  
Exeter-College in Oxon ;  
and of the Cathedral  
Church



Church of *Exon* conferr'd upon him by Bishop *Brownrigg*, and was install'd in it, *Feb. 8. 1644*. He was Moderator of the first General Assembly of the Ministers of this County, that met at *Exon*, *Octob. 18. 1655*. He had his Prebend again, at the Restoration in 1660, and lost it with his Living for Nonconformity in 1662: For my Information as to which Particular, I am indebted to Dr. *Walker*, *Att. Part II. p. 31*. But I am inform'd by others that he was all his Days remarkable for being a great Contemner of Riches. And I wish the same could be said of the Generality of Ecclesiastical Dignities, in this or any other Age. See also *Athene Oxonienses*, Vol. II. p. 219.

*Pag. 239. Tiverton: Mr. THEOPHILUS POLWHEIL, M. A.* Add; Born in *Cornwal*; and educated in *Emanuel-College* in *Cambridge*, where he had him that was afterwards Archbishop *Sanicroft* for his Tutor, and was afterwards Fellow of the College. When he left the University, he was for some time a Preacher in *Carlisle*. He dedicates his Discourse of *Self denial* to the Magistrates and Citizens there, as an Expression of his real and unfeigned Thankfulness for the many Favours which he receiv'd, both while he was a Student in the University, and afterwards a Preacher in their City. He was one of the Ministers appointed by an Ordinance for ejecting scandalous, ignorant and insufficient Ministers and Schoolmasters, in 1654, for the Counties of *Cumberland*, *Durham*, *Northumberland*, and *Westmoreland*. He remov'd from *Carlisle* to *Tiverton* before the Expiration of this Year 1654, and he continu'd there till the Restoration. After the *Act for Uniformity* took Place, he had his Share of Sufferings with the rest of his Brethren. Mr. F——t, who join'd in Communion with him, and gave in his Experiences before the Communicants, became afterwards his furious Persecutor. Once when he was Mayor, he disturb'd the Meeting while Mr. *Polwheil* was preaching, requiring him to come down, and committing him to the Custody of a Sergeant. Mr. C——n also was his great Enemy, and had  
once

once a Design to seize him as he was going out of his House before Day: But one *Berry* a Sergeant discover'd and prevented it. But he outliv'd those Times of Persecution, and after King *James's* Liberty open'd a Meeting in *Tiverton*, and call'd Mr. *Samuel Bartlet* to assist him. He died in a good Old-age, in *April 1689*.

*Dr. Walker* informs us, *Att. Part II. p. 317*, that he had the Sequestred Living of Mr. *Richard Newte*, of whom he gives a large Account. He says that *Mr. Polwheil, an Independent, got in full Possession of the two Portions of Tidcombe and Clare, in 1654: And had the Mortification to deliver them up again to Mr. Newte in 1660, having first let down the Parsonage house quite even to the High-way. Had the Doctor had any thing worse to have charg'd him with, we may very well suppose he would not have fail'd to have done it. If it was a Mortification to Mr. P. to resign the Living; no doubt but it was yet a much greater, to be incapacitated from Publick Service, by the Act for Uniformity a little after. As to his letting down the Parsonage-house, quite even to the High-way, 'tis an heavy Charge: But the Doctor did or might have known, that Mr. Polwheil was not guilty of it. For Mr. Prince in his Worships of Devon (which the Doctor quotes twice, at the End of his Account of Mr. Newte's Sufferings) truly imputes the Damage done to both Parsonage-houses, to the Miseries and Devastations of the War, and not to Mr. Polwheil. He says, p. 477, 478, that when Mr. Newte after three Years Travel return'd home in 1646, he enquir'd what News at Tiverton? And was told that the Miseries of the War had there ruin'd his Parsonage-house; and four several Houses adjoining: All which were pull'd down, and an Heap of Rubbish laid in the Place, to raise a Work for the Defence of the Castle against the Rebels. And again, p. 479, 480, that after the Restoration he liv'd at Tidcombe, his Country Parsonage-house; which he in a great Measure rebuilt, after the Devastation the War had made upon it; that in the Town which he liv'd in before the War, being pull'd down and demolished. Now if the Parsonage-house belonging to*

the Portion of *Clare* was pull'd down before Mr. *Newte's* Return from his Travels in 1646, by the Royalists; and if he was oblig'd to rebuild that at *Tidcombe* by the Devastation that the War had made upon it, eight or nine Years before Mr. *Polwheile* had the Possession of either, (*viz.* towards the End of 1654 as Dr. *Walker* himself informs us) 'tis pretty odd that Mr. *Polwheil* should be accus'd for letting down Mr. *Newte's* Parsonage-house, quite even to the High-way. But any *Flam*, how false or improbable soever, shall be set down, provided it tends to blacken an ejected Minister!

A good old Gentlewoman also of *Tiverton*, above ninety Years of Age, who was an Hearer of Mr. *Polwheil*, and was often at *Tidcombe* as long as he liv'd there, declar'd before many Witnesses, that this Story of Dr. *Walker* is a notable Untruth. And had not the Doctor been extremely fond of raking Dirt together to throw upon the Sufferers on the Side of the Dissenters, he would not have omitted Mr. *Polwheil's* Rebuilding *Tidcombe* Parsonage-house, as Mr. *Prince* says he did in a great Measure, and foisted this putrid Calumny in its Room, that Mr. *Polwheil* let it down quite even to the High-way. The Doctor in *Att.* Part II. p. 340, speaks of some in the Times before the Restoration, who had more Power than Honesty: And 'tis evident, that some Writers since those Days shew more Art than Justice, more Cunning than Veracity: So that one cannot forbear wishing them, either more Charity and Sincerity for the Sake of others, or better Memories for their own Sakes: Or else that they would leave the Writing of Lives and Histories, to such as are better qualified for it.

Pag. 239. *Tiverton*: Mr. JOHN CHISHUL. Add; He was educated in *Oxford*, and came to this Town from *Enfield* near *London*. Mr. *Foot* was the chief Cause of his Removal. He was a very lively florid Preacher, and of a courteous obliging Temper.

Dr. *Walker* in his *Att.* Part I. p. 104, says, That when the Wife of Mr. George Pierce, who was Sequestred



But there are several still living in *Tiverton*, that were well acquainted with this *Mr. Chishul*, who look upon these Stories as groundless Calumnies, and some of them of the Establish'd Church too. *Mr. T. C.* being consulted at the Age of eighty-four, declar'd that *Mr. Chishul* preach'd very well, and liv'd very well: And after *Mr. Pierce* was Sequestred he had something out of the Parsonage to live upon. And a Reverend Clergyman hath given under his Hand as follows:

“ What *Mr. Chishul* said to *Mr. Pierce* I know  
 “ not: Tho' it is not probable that one but of com-  
 “ mon Civility, should return to a distressed Per-  
 “ son, so inhumane an Answer. That he had been  
 “ a *Tapster* at the *Black boy* at *Kensington*, I have  
 “ heard *Mr. Newte* declare, tho' on what Ground I  
 “ know not.”

*Dr. Chishul* a Physician, who died at *Tiverton* in 1717, told several Persons of good Reputation, that he had written a *Latin* Letter to *Dr. Walker*, and challeng'd *Mr. Newte* about these Untruths: That *Mr. Newte* could not produce one credible Witness for what he had reported: And added, that *Mr. Newte* was a scurrilous Fellow, not worthy to carry his Father's Books. And seeing this and a great deal more Scandal is publish'd to the World, upon the Credit of *Mr. Newte* of *Tiverton*, (whom the Doctor calls *reverend* and *worthy*, *Att. Part II. p. 94.*) with a Design to wound the Reputation of many very deserving Men, that Inquirers may the better be able to judge, what Stress is to be laid upon his Tales for which he produces no Vouchers, it may not be amiss to add a remarkable Instance of the Treachery of his Memory, or of a worse Defect in another Faculty, which many yet living can attest. *Mr. Newte* being in Company with several Magistrates, and others of the Town of *Tiverton*, at the House of the Town-Clerk, there happen'd some discourse about *Mr. Polwheil*. *Mr. Newte* very civilly call'd him *Thief*, and said he had robb'd his Father, &c. One of the Corporation,  
 among

among other Discourse, at that Time charg'd the said Mr. Newte, with being fickle and inconstant, alledging that he was very zealous for K. *James II.*, and had pray'd for his Prince of *Wales*; adding, that upon the Revolution he had taken the Oaths to King *William*, and had pray'd for him; and yet after his Decease had said, that King *William* came in a good Time, and went away in a good Time; and that it had been well for the Nation, and we had sav'd many Millions, if he had died seven Years sooner. Hereupon Mr. Newte stiffly denied that he had ever pray'd for the Prince of *Wales*. His Clerk Mr. *Enchmarsh*, an ancient Person, that was generally respected, being present, 'twas propos'd that he should be ask'd about it: Which being done, he reply'd; *Yes, sure Master you did pray for him, and I said Amen to it*; which occasion'd a common Laugh. T'other Folio full of the most scandalous Stories, with no better Supporters than the reverend and worthy Mr. *John Newte*, would do the Dissenters no great Damage.

The other Works of Mr. *Chisbul*, besides those mention'd before, are, *Seasonable Thoughts of Divine Providence*; with Respect to the *Visitation*, 12mo. 1666. And, *A Word to Israel in the Wilderness*: On Heb. iii. 8, 9; 8vo. 1668. He wrote also a Poem before Dr. *Faithful Teate's* Poems on the *Trinity*. His *Seasonable Thoughts of Divine Providence*, were dedicated to Sir *Robert Hanson*, Sheriff, and *Alexander Holt*, Esq; Alderman of *London*, his very good Friends, who had four Sons at School with him at *Enfield*; which is somewhat of an Argument, that he was not taken for such a Man as Dr. *Walker* represents him.

Pag. 240. *Biddiford*: Mr. *WILLIAM BARTLET*. Add; He was a Man of considerable Note in that Part of the Country: Eminent for Humility, Strictness of Life, Gravity, Authority, and Experience. A very solid and useful Preacher, and one whose Labours were attended with very signal Success. He was a Man of great Courage and Boldness in the Cause of God, of which he gave Proofs up-

on Occasion. He was once imprison'd; and escap'd at another Time by a Mistake of the Officers, who seiz'd another grave Man in his Stead. He was the chief Object of the Malice and Fury of the Haters of strict and serious Godliness; and the Judgments of God upon his Persecutors, were (I am inform'd) remarkable. He liv'd to a good Old-age, and died in the Year 1682. In his younger Days he wrote a small Treatise intit. *The Model of the Congregational Way*. A Grandson of his was very useful among the Dissenters in this Town of *Biddeford*, and much respected: But he died young.

Dr. *Walker* in his *Att.* Part II, p. 250, speaking of Mr. *Gifford*, who was dispossest'd of this Living about 1648, represents Mr. *Bartlet* as his Enemy: And tho' in his Text he makes him Curate to Mr. *Gifford's* Predecessor, yet in his Margin he says he has been inform'd he had no *University Education*, and therefore he argues, *could not have been employed as a Curate, unless after the Wars broke out*. But be it as it will as to that, he says, Mr. *Bartlet* got so much Interest, as in Conjunction with other Secretaries of the Town to get Mr. *Gifford* Sequestred, and himself substituted in his Place. He says he was thrown out by Violence, and us'd barbarously. Nay, he says, the Malice of his Successor did not stop here: For when he would have serv'd the small Living of *Westley*, in the Neighbourhood of *Biddeford*, and have kept a School somewhere near the Town, they would not suffer such an Eye-sore, and oblig'd him to retire. He adds, that upon the Restoration, Mr. *Gifford* return'd to his Livings, and found the Walls of the House carried away to repair Mr. *Bartlet's* own House. Notwithstanding which Mr. *Gifford* with a true Spirit of Christianity (tho' he could have called him to an Account for that and other Matters) cordially and readily forgave him both his Debts and Injuries.

I shall consider this Charge a little particularly.

Whe  
Mr. B.

id by several aged Persons, (who were at  
iving in 1718) and Persons of as good Cre-  
any in the Town, that there were scarce  
o Ministers of different Persuasions to be met  
that lived and died in greater Friendship,  
tain'd a fairer Correspondence, than Mr.  
l and Mr. *Bartlet* did: And that Mr. *Gifford*  
o far from reckoning Mr. *Bartlet* his greatest  
, that he has often with great Warmth declar'd,  
e Reproaches that were freely cast upon him,  
h as were Enemies to every thing that was  
upon his Account, were altogether unde-  
l: Nay he always gave Mr. *Bartlet* a good  
cter, declar'd he was a good Man, and would  
say that he was a much better Man than  
lf.

I then, whereas in what follows, Dr. *Walker's*  
and his Margin do not agree, the one saying  
he was a Curate to Mr. *Gifford's* Predecessor,  
the other that he had no University Education,  
ut which he had not been capable of it, it con-  
him to reconcile them at his Leisure. Whe-  
Mr. *Bartlet* was Mr. *Gifford's* Predecessor's Cu-  
I cannot say: But I can assure the Doctor as  
Mr. *Bartlet*, he as really had an University Edu-  
as himself. And as to this, it happens that  
Evidence to produce that will not be con-  
viz. *Wood* the Oxonian's mentioning him  
his *Oxford Writers*. That Author, Vol. II.  
tells us that this Mr. *William Bartlet* was  
elected as a Member of *New Inn*, Nov. 1611.  
aged twenty-one Years, and that he died  
the 21st of June in 1611. and became



the Spot. It seems, after his Sequestration he refused to resign: And having got a Body of Men into the Parsonage house, which stands alone by itself, he undertook to defend it and maintain Possession. Upon this a Party of Horse was order'd from the Garrison of *Plymouth* to dispossess him. The Commanding Officer came with his Troop to *Biddisford* in the Evening, and resolving to execute his Commission that Night, rode up to the House, and found the Doors shut against him. He demanded Entrance, and said he would use no Violence, if Mr. *Gifford* and those within would surrender themselves: Otherwise he should be oblig'd to fire upon the House. Mr. *Gifford* finding the House beset, desir'd the Liberty of conversing with the Captain, for which he had an Opportunity given him at one of the Windows of the House. They soon came to an Agreement. Mr. *Gifford* and those within surrender'd themselves Prisoners: And my Informants declare, that Mr. *Gifford* was conducted to the Captain's Lodging, without any Abuse as they know of, offer'd by the Way. The Captain at length very civilly offer'd him the Liberty of returning back to his own House, provided he would give him Security for his forth coming the next Morning, which Mr. *Gifford* did; and the next Day was carried by the same Party of Horse to *Plymouth*. They all agree in declaring their not knowing of any Manner of Affront offer'd Mr. *Gifford* thro' the whole of this Proceeding: Tho' if any indiscreet Persons had in this Case been guilty of any Indecencies, Mr. *Bartlet* could not justly be charg'd as an Agent, or even an Encourager, he being at that Time at *London*, where indeed he had been for half a Year before.

And whereas 'tis suggested, that Mr. *Bartlet* and others, would not suffer Mr. *Gifford* to serve in the small Living of *St. Neigh*, nor keep a School in the Neighbourhood, I declare I know not that he had the power of denying it. This must be charged upon those who were then in being, who it might be said, could be again Mr. *Gifford's* Neighbourhood.

of Biddisford, for the very same Reasons for which they were against his Continuance in the Town of Biddisford itself.

But as for Mr. *Bartlet's* and others depriving him of 500 *l* worth of Culm, lying on the Glebe at the Time of his Sequestration, 'tis a very silly idle Story. 'Tis hard in this Case to know certainly what the Doctor means. Either Mr. *Bartlet* might seize it for his own proper Use; or they that were in Power might seize it; or it might in such a Time of Confusion be seiz'd by the Mob for their own Use. The Doctor does not distinguish, but says indefinitely that *they* seiz'd. This looks as if no body knows who did it. And really to suppose so great a Quantity of Culm should lie at once upon the Glebe, when the Work that was carried on there was so small, is so monstrous and incredible, that it is perfectly ridiculous, and confutes itself. It may be added, that it is commonly thought, that Mr. *Gifford* had but a Moiety in the Work then carrying on himself; and so no great Part of the Heap lying about the Mouth of the Pit could be his Property, whatever became of it: But my Informants aforesaid assure me, that no Man can charge Mr. *Bartlet* with having wrongfully embezzled any Part of it.

The last Part of the Charge against Mr. *Bartlet*, relates to *Dilapidations*, taking away the Stones of the Walls to repair his own House. But this also will appear ridiculous, if it be consider'd, as my Informers assure me, there was a publick Quarry open at the same Time, on the Glebe, which then supply'd the Town with Stones for Building, and it does so to this Day. So that Mr. *Bartlet* could have no Temptation to demolish the Parsonage House. They also assure me, that Mr. *Bartlet's* House was at this Time rebuilt with the Stones of this publick Quarry, which was his own Property. And as to his letting the House out to Weavers, it is true, that having no Occasion or Inclination to make use of the Parsonage House, he did let it out to one that had the Charge of his Affairs, who was of that Trade: But he made use of the Out-houses  
only

only for the carrying on his Business, which there is no Doubt might be done, without any Profanation of the House.

However, after all, it seems to argue somewhat of a particular Respect that Mr. Gifford had for this Mr. Bartlet, that when they met and parted, at Mr. Bartlet's surrendring the Keys to him upon his Return, and Mr. Bartlet told him of the Greatness and Weight of his Charge, he made this Answer, That he would do his best. And when a zealous Woman of the Town told Mr. Gifford upon his Re-admission, that *she had never been at Church, during all the Time of his Absence*; he replied to her, *The verier Wretch thou!* And when at last Mr. Gifford came to lie upon his dying Bed, he was very desirous to see and speak with Mr. Bartlet, but was discouraged and diverted by those that were about him, who kept his Desire so secret, that Mr. Bartlet knew nothing of it till after his Death.

But that I may give the Doctor a Rowland for his Oliver, and make him some return for the stumping Story relating to good Mr. Bartlet, that he has pick'd up among such Persons as few besides himself would have at all regarded; I shall here add a certain Passage I have met with, and quote my Author for it. \* It relates to Mr. Nathanael Eaton, the first President of Harvard-College in New England, who tho' a good Scholar himself, and one that had help'd to make several others such, yet was so cruel, that upon a Complaint made of him to the General Court there, he was fin'd an hundred Marks, besides a good Sum that was order'd to be paid to a certain young Gentleman, that had particularly suffer'd by his Unmercifulness; and for his Inhumanity to the Students, he was remov'd from his Trust. After this, being first excommunicated from the Church of Cambridge, he did himself excommunicate all the Churches of New England, and went first into Virginia, and then into England, where he liv'd privately till the Restoration of Charles II. Then he conform'd to the Ceremonies of the Church of England, and was fix'd in this very Town

\* Dr. Cotton  
Mather's  
*Magnalia  
Christi. Ame-  
ricana*, Book  
IV. p. 126,  
127.

town of *Biddiford*, where he became a bitter persecutor of those who kept faithful to that Way of Worship, which he himself had quitted: Until he, who had cast so many into Prison for Conscience, was himself cast into Prison for Debt; where he did at length pay one Debt; namely, bar unto Nature, by Death. A very different Spirit appear'd here, from what shew'd itself in the Worthy Mr. *William Bartlet*.

Page 240. *Shobrook*: Mr. THOMAS TRESCOT. Dr. *Walker*, *Att.* Part II. p. 26, calls this Place *Shodbrook*, and the Person *Prescot*. But my good Friend Mr. *Joseph Trombridge* of *Exeter*, (who married his Granddaughter) informs me that his Name was *Trescot*, as I had printed it. And I find it to be so, in the Subscription to the *Joint Testimony* of the Ministers of *Devon* against the Errors of the Times, Printed in 1648. The Doctor says, that this good Man came hither from *Inwardleigh* in this County; and in the Year 1660, to secure his Title to this rich Parsonage, took out the Broad-Seal for it, per lapsum, but was again dispossest'd in 1662, for Non-conformity. Most certainly therefore by the Act for Ministers, which pass'd in 1660, he must have as good a Title to his Living as any Minister in the County. It is a Wonder that nothing is added to his Defamation. Perhaps 'twas avoided for mere Shame. For I am inform'd he was a Gentleman of good Learning, great Hospitality, and exemplary Holiness; that he was much belov'd by his Parishioners, esteem'd by the Clergy of his Acquaintance, and by the Gentlemen all round in that Neighbourhood. He was courted to Conformity by very advantageous Offers, but chose to leave this Benefice (of 200 l. per Annum) as well as other Prospects, tho' he had a Wife and eight Children to provide for; rather than he would run the Hazard of offending GOD, by acting against his Conscience. He died at *Exon*, Decemb. 26, 1684: And his Funeral Sermon was preach'd by Mr. *George Trosse*. He publish'd nothing that I can hear of, but a Sermon

mon intit. *The Zealous Magistrate*, preach'd at *St. Peter's* in *Exon*, at an Assize, Aug. 7, 1642.

*Ibid.* *Morehead*: It should be *Morchard Bishop*: Mr. ROBERT SNOW, M. A. He was sometime Fellow of *Exeter-College*, *Oxon*, and continu'd twelve Years, in that university and yet I can't find that *Wood* takes the least Notice of him. He married a Daughter of Mr. *Francis Whiddon* of *Morms Hampstead*. By the Death of his elder Brother, Mr. *Simon Snow* Merchant, Burgess for the City of *Exeter*, an Estate reckon'd to be worth above 20,000ℓ fell to him. This he enjoy'd but a little while: And (as I am inform'd) would have left it to his Brothers in Law Mr. *Francis Whiddon* of *Torness*, in *Devon* and Mr. *John Lydston* of *St. Melion* in *Cornwal*: But they refus'd it, and advis'd him to leave it to his own Relations. So he gave it to Mr. (now Sir) *Thomas Pengelly* of *London*, Mr. *Thomas Breeking*, and Mr. *Simon Trobridge* of *Exeter*:

After he was ejected, Mr *Pridham*, who succeeded him, shew'd him great Respect, and board-ed with him for some Time. At length he remov'd from *Morchard* to *Exeter*, where he preach'd in his own House, after he had been at the publick Church. He took the *Oxford-Oath*, and so was not persecuted as some others, nor driven from his Habitation. He died when he was about sixty.

*Pag.* 240, *Cheriton*: It should be *Cheriton Fitz Pain*, to distinguish it from *Cheriton Bishop*: Mr. NATHANAEL DURANT, M. A. He was born near *Plymouth*, and his Father was a Gentleman. He was esteem'd a Learned Man, and a good Linguist. I am told, that he gave Orders in his Will, that what he left behind him should not be put out to *Usury*; and that his Children went contrary to his Order, and it was observ'd by some that they did not

unlikely but

*Durant* might  
Mr. *Felling*  
*Usury*, and

Pleasure) that other Ministers in those Parts were against *Usury*, as well as he. Mr. *Durant* died, Dec. 6, 1698.

Page. 240. *Petrockstow*: Mr. WILLIAM TREVITHICK: It should be TREVITHICK. Dr. *Walker*, *Att.* Part II. p. 250, says, That this was the Sequestred Living of *Anthony Gregory*, who died before the Restoration: And therefore Mr. *Trevithick*, whom he mentions as his Successor, had a clear Title by the Act for Ministers in 1660. I am inform'd he died in July, 1693.

*Ibid.* *Pultimore*: It should be *Poltimore*: Mr. AMBROSE CLARE. He was bred to a Trade; but afterwards went to the University. He hath left behind him, the Character of a good Preacher, and an acute Disputant.

*Ibid.* *Ilfrington*: Mr. WILLIAM STUKE; M. A. Born at *Trusham* near *Chudleigh* in this County: Bred at *Oxford*: Settled in this Living which was worth about 180 *l. per Annum*, about 1653. After he was turn'd out, he settled at *Whitcombe*, in the Parish of *Trusham*, and having a good Estate, when the Times would bear it, he built a Meeting-house upon his own Land, and preach'd in it for some Years to a large Congregation. He died of a Pleurisy, after but three Days Illness, about the Year 1677. Mr. *Saterleigh* Rector of *Trusham* preach'd his Funeral Sermon, and spake of him to this Effect.

"Now 'tis expected, I should say something of the Deceased. He was well known to all of you. He was a Man that would preach well, but pray better. And he lost a good Living to preserve a good Conscience."

He was generally esteem'd a good Scholar, an excellent Preacher, and a very pious Man. And highly deserv'd) was exceedingly belov'd.

Terms were made him if he would have but he could not come up to the Terms requir'd,

requir'd, and had always great Satisfacti  
Nonconformity.

*Dr. Walker, Att. Part II. p. 263, writes t*  
*Stoak*; but I am inform'd he himse  
*Stooks.*

*Pag. 240. Holdsworth: Mr. HUMPHR*  
*BERS.* Let it rather be, *Hollefworth: M*  
*FREY SAUNDERS, M. A.* He was eight  
*Oxford*; and yet *Wood* takes no Notice  
Which is a plain Proof that that peevish  
Silence, is no satisfying Evidence that  
had not his Education in that University  
*Mr. Saunders* had the Character of a good  
and a very worthy Man. He disgusted son  
Gentry while he was in his Living, by us  
ting them to the Sacrament: But he look  
that, not as a Matter of Civility, but  
science. He was Moderator of the Ger  
sembly of the Ministers of this County, t  
in the City of *Exon*, on *May 12. 1658.*  
several Children who were all comfortab  
ed for.

*Pag. 241. East Owell: Mr. JOHN SRI*  
A most eminent Preacher, and a very ho  
Man. While he continu'd in his Living he  
great deal of Pains with his People; holdin  
ings in the Church on the Week-days, to  
the younger Sort in the Principles of Religi  
posing Questions to them in their K  
He liv'd to a great Age, at lea  
of his Sight, but pre  
blind.

*Ibid. Honyton: Mr.*  
He was cast out of his F  
in *Oxon*, by the Parliame  
presented by *Dr. Walker,*  
fer  
Church-hde.  
cry  
the Butter  
B  
forwards





*Pag. 242. Stoke Flemming:* Mr. WILLIAM BAILY, M. A. Born of a very good and gentle Family at *Ashlington* near the *Devizes* in *Wiltshire*. After a liberal Education in the Country, he was sent young to *Oxford*, and enter'd Commoner in *New-College*, where he made considerable Improvements in Learning, took his Bachelor's Degree at sixteen, and continu'd there till he became Master of Arts. When he quitted the University, his Father would have purchas'd a good Living for him; but he would by no Means admit of it, as judging it unlawful.

Before the Civil War he was three Year's Chaplain to the Lord *Roberts*, (who always treated him with singular Respect) and married a Neice of Mr. *Francis Roue*, Provost of *Eaton*. He was first settled at *Tamerton* near *Plymouth*, and the War breaking out soon after, he was so threaten'd by the neighbouring Cavaliers, that he was forc'd under many Difficulties to retire with his Family to *London* by Water. There he got a good Living about fifteen Miles from the City, and continu'd in it a Year, and then was perswaded by some Members of Parliament to accept of the Sequestred Living of *Stoke Flemming*, which he was prevail'd with to do, to his own Damage. It may well be said to have been so, because — *Nicols*, Esq; of *Cornwall* (his Wife's Cousin-german) offer'd him at the same time a Dead-place that was in his Gift, of about 300 *l. per Ann*, (near an 100 *l. a Year* better than *Stoke Flemming*) and was displeas'd with him for refusing his Kindness. He was not a little induc'd to give *Stoke Flemming* the Preference, by the pressing Solicitations of his Pious Wife, who was no Stranger to the miserable State of that Parish, (then in a Manner over-run with Ignorance and Profaneness) and well knew it wanted such a Minister as her Husband. There he continu'd faithfully discharging the Duties of his Place with great Fidelity till the Restoration, being generally respected and belov'd by the Parishioners, and particularly by some of very different Sentiments from his: Insomuch that  
upon

upon the Turn of the Times, Mr. *Thomas Southcot*, a leading Man, and Lord of the Parish, though an high Cavalier, would fain have persuaded Mr. *Baily* to conform, as the fittest Man for that Place; and would have ingag'd upon that Condition, for his Continuance in it. When his more stated Labours were at an End, he did not lead an idle unactive Life, but readily assisted his neighbouring Brethren till Aug. 1662, when he was wholly silenc'd. He afterwards grew melancholy, and was seiz'd with a Palsy, which held him to his dying Day, which happen'd Nov. 20. 1672.

He was a grave solid Divine, a hard Student, of uncommon Learning, great ministerial Abilities, a most judicious Preacher, and eminent for his Meekness, Humility and Patience, under all his Sufferings.

But Dr. *Walker* lays several Things to his Charge: He says, *Att. Part I. p. 78*, that *the Sequestration of Stoke Flemming, the Living of Mr. Richard Raynolds, was granted, Aug. 15. 1644, and kept private in the Pocket of the Person appointed to succeed him, till 1646: And that this was done to provide for one, who had married a Kinswoman of a Person then in Power.* Or as he tells the Tale, *Part II. p. 340*, *The true Cause of Mr. Raynolds's Sequestration was the Value of the Living. For the Person appointed to succeed him having married one who was nearly related to some who in those Times had more Power than Honesty, Cofin Betty must be provided for, and accordingly Stoke Flemming is pitch'd upon as her Dowry.* No doubt but by this Piece of Wit, the Doctor intended to reflect on Mr. *Baily*, and Mr. *Rous* whose Neice he married. But I suppose he cannot be insensible how common such Things are in the Establish'd Church, where for one *Cofin Betty*, one might find two or three *Cofin Abigails*, which one would think should have made him sparing in his Reflections, considering how easy it might be to retaliate:

He also accuses him for keeping *Curates* that were really scandalous: And tells a very formal Story about two of them; and says that one of them who

went by the Name of Wilkinson, was a Jesuit, and had been a Lieutenant in the Army: And another of them had never seen any University, (unless perchance he had been in Garrison some time at Oxford) for serv'd in the Army at Plymouth, and at Holmhouse, (where he was one who had the Guard of the King's Body,) only he had been design'd for the University before the Wars. And this pretty Tale thought of such Importance, that our Learned Historian tells it over again, *Att. Part II. p. 341*, there signifies by a Note in the Margin that the last Curate was one *Burdwood*. As to Mr. *James Burdwood* it has been before intimated in the Account given of him, that his Children never heard any such thing objected to him before, and look upon it as a *Loud Lie*. And as to Mr. *Baily's* Daughters, they have given the following Certificate.

**W**E whose Names are hereunto subscrib'd, do solemnly declare and certify, that as far as we know, ever heard, and do verily believe, our Father Mr. *William Baily*, never kept a Curate, all the Time he had the Rectory of *Stoke Flemming*.

*Joan. Creed.*  
*Elizabeth Baily.*

And now let the World judge; who best deserve to be believ'd, the surviving Children of Mr. *Baily*, and Mr. *Burdwood*, who may be consulted by such as desire Satisfaction, or Dr. *Walker's* nameless Scandalmonger, who perhaps is some scoundrel Informer, or Bigotted Persecutor, who never had any Reputation of his own, and is ashamed to have his Name mention'd for fear his Malice and Forgery should be detected.

Mr. *Baily* is farther accus'd for paying no Fifts: And 'tis said, that Mr. *Raynolds* quitted the Fifts of *Stoke Flemming*, which he might have recover'd. The Truth is, Mr. *Raynolds* never demanded the Fifts,

nor could he, having 40 l. per An, of his Land.

I will only farther add, that I have been inform'd that Mrs. Burnegham Mr. Baily's Aunt, by the Father's side, was at the Charge of Educating the late Archbishop Laud, as the Archbishop himself at the Top of his Preferment did frankly and fully acknowledge. Merhinks Mr. Baily might had a little Respect shew'd him for this Aunt's

242. Brent; it should have been Sooth for Mr. CHRISTOPHER JELINGER. Add, Dr. Walker (whose Candour and Impartiality Reader will by this Time be some judge of) inform'd him, that he was the Spectator of the barbarous Usage of the Wife of Mr. Gandy, (who was seduced) when she was thrown out of Doors by a Party wife, in a most cruel Manner; tho' he himself had come from his own Country (Germany) for his Religion, had been reliev'd by Mr. Gandy's Father. Mr. Jelinger also a worthy neighbouring Clergyman, has juster inform'd me, that Mr. Jelinger was not to be admir'd for his Prudence or Judgment; nor so just to Mr. Gandy and his Family, as he might have been. The Living was worth 300 l. An, and Mr. Gandy that was sequestred, he says an eminent and sober Person, that had a wife and seven or eight Children. However, the Account which I gave, was in the very words of Mr. Stancliff, who was well acquainted with him.

I have since seen several of his Works, which inform him not to have been any great Man. From what I gather he was M. A, and born in the Palatinate of the Rhine, near Wormes, in the Hereditary dominions of Frederick King of Bohemia, at whose Court he was when he was in Holland. He studied at Newhouse-College in the Lower Palatinate; afterwards at Basil and at Leyden. He was oblig'd to be a Soldier in the German Wars, and lost all he had: And was once beset by the enemy's Horse in a Wood, and difficultly came

with his Life. He afterwards farther pursu'd his Studies at *Geneva*, from whence he was invited into *England*, by Mr. *White* of *Dorchester*. Coming to *Exeter*, he was liberally entertain'd and maintained by the Magistrates and Citizens. Bishop *Hall* preach'd a Sermon on Purpose to stir up the People to a bountiful Contribution for the Support of him and another Exile, and not a little encouraged it by his own Example, and was also free with him in Conversation. He first preached in *French* and *Dutch*, and by Degrees learnt to do it in *English*. At length he settled at *Stonehouse* in this County, and was afterwards put into this Sequestred Living. After the Restoration, the Marquis of *Winchester* offered to prefer him if he would conform; but he was not free to it. He seems to have been of a melancholy Disposition, and had some Peculiarities in his Conduct. Among other Things, he would frequently rise at Midnight to pray and sing Psalms. When he left *South Brent* he remov'd to *Marldon* not far from *Totness*; and at last settled at *Kingsbridge*. He continu'd to preach when he was very old; and died at *Kingsbridge* when about eighty-three Years of Age.

His Works are these, 1. *Disputatio Theologica de Sacra Cæna*, 8vo. 1628. 2. *The Rose of Sharon*, on Cant. ii. 8. 8vo. 1641. 3. *Christ and his Saints spending their Time together Day and Night: A Discourse on Canticles*. 4. *A Cluster of the sweetest Grapes: A Discourse of Assurance*, from 1 Pet. i. 9. 5. *Fifteen Conferences with Christ, about the Worlds and Sins overcoming: And the Life and Joys of Heaven*, 8vo. 1664. 6. *A new and living Way of Dying: On Heb. xi. 13.* 7. *A new Canaan for the Saints Delight, &c: On Cant. ii. 3.* 8vo. 1664. 8. *Heaven won by Violence: On Matth. xi. 12.* 2vo. 1665. 9. *The Spiritual Merchant: On Matth. xiii. 45, 46.* 10. *The invaluable Worth of Man's Soul: On Matth. xvi. 26.* 11. *The Usurer cast: On Ps. xv. 5.* 12. *Usury stated and overthrown.* 13. *Godliness epitomiz'd; being a Resolution and Examination Table, with twelve experimental Instructions.* 14. *Unio sacra: Or an Holy Union chiefly proposed*

posed to the Divided Protestants in *England*, and to all other Christians according in Fundamentals, &c.

*Pag. 242. Instow:* Mr. WILLIAM CLIDE. I am inform'd he wrote his Name CLYD.

*Ibid. Ansty:* Mr. JOHN MAUDUIT. Add. B. D. He was the Son of Mr. *Isaac Mauduit* Merchant in *Exeter*, bred up in *Exeter-College Oxon*, and senior Procter of the University in 1649, and mention'd as such by *Wood* in his *Fasti Oxonienses*, tho' he takes no farther Notice of him. In the Life of *John Selden*, Esq; \* that is prefix'd to the late pompous Edition of his Works in six Volumes in Folio, there is a Letter written to Mr. *Selden* in April 1649, and sign'd by Dr. *Edward Reynolds*, Vicechancellor, and this Mr. *John Mauduit*, and Mr. *Hierome Sanchy*, Proctors of the University, most earnestly recommending the University of *Oxon* to his Care and Protection, under the Dangers which at that Time sorely threaten'd them. But Dr. *Walker* mentions him as ejected from *Exeter-College* upon the Visitation of the Parliament, and so a Sufferer among the *Royalists*. He says his Name was cross'd out of the Buttery-Book, Oct. 20, 1648: *Att. Part. II. p. 116*. He preach'd however, publickly at *Oxford* before the Lord General *Fairfax*, and the Sermon was publish'd at the desire of his Lordship. He had afterwards the Living of Dr. *Hammond* at *Penshurst* in *Kent*. The Doctor adds, that he was not ejected thence, as the *Abridgement* (inconsistent with itself in that Point) would have it, by the Act of Uniformity: Whereas had he observ'd that I myself had declar'd the very same thing, he would have seen that there was no Room for a Charge of *Inconsistency*. Being oblig'd to quit *Penshurst* at the Restoration, he went down to his Relations at *Exeter*, and preach'd occasionally about the Country, and (I suppose) more frequently at *Ansty* than at other Places, because I find him mention'd there in my Lists of those who were ejected or silenc'd in 1662, when the

\* Page xliii: xlvii.

Att

*Act for Uniformity* took place. He continu'd ~~the~~ wards at *Exeter* till the *Corporation Act* drove him and other Ministers from thence. Then he remov'd his Family to *St. Mary Ottery*, ten miles from *Exeter*, frequently preach'd as he had Opportunity, and gave his Labours at several places to the Poor, who were not able to maintain a Minister. Upon the Indulgence in 1672, he licens'd a Meeting-house, and preach'd in it as Liberty to do so was continu'd. On *Saturday, March 4, 1674*, he told his Family he should die on the *Monday* following; and did so, with a full Assurance of Faith, triumphantly entering on another and an happy Life, after he had with holy Longings express'd his joyful waiting for his Dearest *Jesus* to receive his Spirit. He was of an exemplary Conversation, and a very chearful Disposition: And for his Learning and Affability, was much respected by the Gentry of his Neighbourhood. His Son died Pastor of a Congregation of Protestant Dissenters in the Parish of *Mary Magdalen Bermondsey* in *Southwark*. I can hear of any thing this Gentleman has publish'd, except the Sermon foremention'd, preach'd at *Oxford*, and a warning Piece to afflicted England, printed 1659: And a Letter to his Excellency the Lord General Monk, containing the instrumental Causes of the Ruin of Governments and Commonwealths.

Page 242. *Ashprington*: Mr. JOHN BURGESS M. A. Add: It appears from Dr. Walker, *Art. Poet.* II. p. 292, 293, that this was a sequestered Living. But then the former Incumbent Mr. John Lettbridge, he owns died Sept. 2. 1655: And therefore Mr. Burgess may properly enough be said to have been here ejected. This Living was valu'd at 160 *per Annum*: And about the Time of his Ejection Mr. Edward Giles of *Bowden*, Esq; the Patron, very generously made him a Present of the next Avoidance (or Presentation) which Mr. Burgess afterwards dispos'd of for 500 *l*.

Soon after his being silenc'd, he remov'd with his Family to *Dartmouth*, and resided about four Months with Mr. Geare, and after his Death with

great Support to his disconsolate Widow. From  
hence he remov'd to *London*, where his Daughter  
was marry'd to Mr. *Thomas Brooks*.

He was a genteel polite Man, of a graceful Pre-  
sence, and a charitable generous Temper: Well  
lov'd in his Parish; greatly respected and vilited  
by his Brethren in the Ministry, and much follow'd  
by many in the adjacent Parishes; being a Man  
of extraordinary Abilities, an acute Disputant, emi-  
nent for Prayer and Preaching, and generally ac-  
counted one of the Chief in those Parts.

Page 243. *Newton Abbots*; or *Newton Busbel*:  
Mr. WILLIAM YEO, M. A. It should be *Wool-*  
*borough*; for that is the Name of the Parish out  
of which Mr. *Yeo* was ejected. *Newton Abbot* (com-  
monly but falsely called *Newton Busbel*,) is a Mar-  
ket Town in the Parish of *Woolborough*: And in  
that Town there stands a Chapel of Ease (call'd the  
Priory of *St. Nicolas*) in which Mr. *Yeo* preach'd in the  
Winter, and in wet Weather, because *Woolborough*  
Church stands at some distance from the Town. *Newton*  
*Busbel* joins to *Newton Abbots*, but lies in another Parish.

*Ibid. lin. 23*: for *Newton*, read *Newton Abbot*.

Page 244. *lin. 14*. For *my Life*, read *my Soul*.

*Ibid. Totness*: Mr. FRANCIS WHIDDON, M. A.  
Add; Whereas I had intimated that this Gentle-  
man was afterwards Pastor of a Congregation at Morton  
Hampstead in this County, and had a Book in Print,  
called, *The Golden Topaz*, 1655; I have since been  
kindly inform'd by Mr. *Prince* a Clergyman in the  
Neighbourhood, the noted Author of the *Worthies*  
of *Devon*, that this was not true of the ejected Mr.  
*Francis Whiddon*, but of his Father, who had the  
same Name.

Our Mr. *Francis Whiddon*, descended from an An-  
cient and Worshipful Family, which was formerly  
possess'd of some Thousands by the Year. His  
Grandfather was *Francis Whiddon*, of *Whiddon* in  
*Chagford*, Esq; His Father was that worthy Divine  
Mr. *Francis Whiddon*, Author of the *Golden Topaz*.  
He was baptiz'd at *Moreton*, Aug. 14, 1625. He  
had



had his Grammar Learning partly at *Moreton*, and partly at *Exeter*. His Father design'd him for the Law, and plac'd him in *Daffy's Inn* in *Fleetstreet* *London*: But he did not tarry there long, being desirous to be educated for the Ministry. So he was sent to *Wadham-College* in *Oxon*; where he continu'd seven Years, and took his Degrees, and yet not the least Notice is taken of him by Mr. *Wood*: And the many like Instances that occur, is to me a plain Evidence, either that that Author was strangely careless, or had a Design as much as he was able to lessen the Number of the ejected Ministers, for which he never expected to be call'd to an Account.

After the Death of his Father, which happen'd *Jan. 5. 1656*, he laid claim to *Morton Hamstead*, from whence Mr. *Robert Woolcomb* was afterwards ejected, and held it for some time: But at length to end the Competition with that good Man, he went into the Pulpit there, and took that Text, *Let there be no Strife between thy Herdsmen and my Herdsmen, for we are Brethren*: And tho' his Title to it was not contemptible, he freely quitted all Pretensions, for the Sake of Peace, and gave up the Pulpit to Mr. *Woolcomb*. I have also had in my Custody a MS. of this Mr. *Whiddon's*, from whence among other Things I learn, that on *March 17. 1657*, he covenanted with the Town of *Totness*, to discharge the Work of a Minister among them, and they engag'd to pay him *100 l per An*, during his Abode there, for the full Term of seven Years: And that he first administer'd the Sacrament in that Town, on *Sept. 4*, that Year, after above fifteen Years intermission; and continu'd it every second *Lords-Day* in the Month, till the Time of his Ejection. I there also find that on *Nov. 11, 1657*, he together with several others, was Ordain'd to the Ministry, by the laying on of the Hands of the Presbytery, in the Town of *Dartmouth*; and that the Ministers concern'd, were Mr. *Allen Geare*, Mr. *Cleland*, Mr. *Serle*, Mr. *Simms*, and Mr. *Buckley*. He exercis'd his Ministry in publick at *Totness* for while with universal Approbation; receiving gre  
Encourag

great success. But after the return of King  
some of the People chang'd with the Times:  
by the illegal Violence of Mr. *John Herle-*  
and Mr. *William Tucker*, the Church-wardens,  
the influence of Mr. *John Breeking*, and Mr.  
*Shapley*, the Church doors were shut &  
Mr. *Whiddon*, and he was ejected before  
threen, on June 22, 1662. So that he had  
to say in his *Farewel Sermon*, p. 51, that  
net with Contempt and Opposition, was shut  
of the Synagogue, and hinder'd from preach-  
any more in the Name of the LORD: And  
complain, p. 93; It is somewhat my Misery,  
I am for the present alone in Suffering.  
I enjoy'd the same Priviledge my Brethren  
you might have enjoy'd my Labours some  
is longer: But there is the Hand of God  
in this. I desire to submit, and say nothing."  
He still continu'd in the Town and sta-  
tion'd twice on the *Lords Day*, and two  
Lectures, the one at *Totness*, and the o-  
ther at *Eraden*, a Mile from thence.

In Year 1671, a Country Minister who was  
in falling, Mr. *Gilbert Eveleigh* the Mayor,  
Mr. *Anthony Gutheridge*, a senior Magistrate  
of the Town, desired him to Preach in the pub-  
lick: which he did Forenoon and After.

upon his Ministry in his Formalities: But when Mr. *Thomas Shapley* was Mayor, he disturb'd him in his publick Meeting: And Mr. *Arthur Rook* did the same. The former requir'd him to come down when he was Preaching. He also frequently met with Disturbance in his own and other private Houses. Once having preach'd in his own House he and Mr. *Guthbridge* and fifteen or sixteen more of his Hearers, were indicted at the Assizes at Exeter for a Riot. A Gentleman of his Name and Family (*R——d Wh——n* of *Ch——d* Esq) being Foreman of the Grand Jury, argu'd that Mr. *Whiddell* being in his own House, could not be guilty of Riot, whatever the rest were: So the Bill was return'd *Ignoramus*. He was also put into the Spiritual Court at every Turn, and had Processes against him: But the same Gentleman by his Interest with Bishop *Sparrow*, preserv'd him once again from Danger from that Quarter. In Time of great Difficulty, he preach'd several times a Day only to four besides the Family. Tho' he met with such severe Treatment, yet his Principles were very moderate, and his Conversation inoffensive and peaceable. He liv'd in great Amity with Mr. *Forster* (a worthy Man, and of an healing Spirit) as long as he was Vicar of *Totness*; and frequently attended at the publick Worship in the Established Church. He was greatly belov'd and esteem'd by the best of the Magistrates, and Inhabitants of the Town, tho' hated and persecuted by some furious Bigots.

As he was Preaching in his own House, soon after his Recovery from a Fit of Sicknes, he broke a Vein, and spit such a Quantity of Blood as forc'd him to break off, to the great Surprize and Trouble of his Hearers. This was follow'd by a Consumption, which in a few Weeks brought him to his Grave. He died Sept. 21, 1679. His Kinsman and dear Friend, Mr. *Edward Nosworthy*, who was Rector of *Dipford* above sixty Years, preach'd his Funeral Sermon, before the Mayor, Aldermen and Inhabitants of the populous Town of *Totness*, (I give his own Words) with several Justices of the Peace, and Ministers of the County, both Con, and Noncon-  
Formists.



" Patience ; never repining that G o d laid so much  
 " but praying, that he would lay no more than he  
 " might have Strength to stand under. Of late our  
 " Pulpit hath not held us : But I trust, in due Time  
 " one Heaven shall : Where there is no Discord in  
 " the Saints Harmony ; where *Calvin* and *Luther*  
 " are made Friends. When we consider our Loss, he  
 " deserves a fair Monument, and a solemn Mourn-  
 " ing : When we consider his Gain, we have Rea-  
 " son to rejoice in those *Euge's* of Saints and An-  
 " gels, by whom he is receiv'd into the Church  
 " Triumphant above, where *all the Wicked cease*  
 " *from troubling, and all the Weary are at rest.*"

He said also concerning him, *I never met with*  
*more Divinity in a Gentleman, or more Gentility in a*  
*Divine.* And another aged Clergyman, *Mr. Prince*  
 the Learned Author of *the Worthies of Devon*, (who  
 was also his Neighbour) has inform'd me, that he  
 left behind him the Character, of *a curious Preacher,*  
*and a most genteel, friendly, and courteous Person.*  
 But notwithstanding all this, I cannot find that *Dr.*  
*Walker* had a Heart to drop the least Word in  
 his Favour.

He had three Wives. The first was the Daugh-  
 ter of *Mr. Allen* of *Plymouth* : The second of *Mr.*  
*Thomas Down* of *Exeter* : And the third of *Mr.*  
*Hayne* of *Dartmouth*. And he left behind him two  
 Daughters ; the elder of which, after the Death  
 of her Sister, was married to *Mr. John Galpine*,  
 late of *Stepney*.

He never Printed any thing himself : But his  
*Farewel Sermons* were Printed from the Notes of a  
 young Man who wrote after him, under this Title ;  
*The last Words of Mr. Francis Whiddon, to his dearly*  
*beloved, and longed for, the Inhabitants of Towns*  
*in Devon, delivered in two Sermons on Zech. i. 5, 6.*  
*The Prophets, do they live for ever ?* He had very  
 little time to compose them, being surpriz'd on  
*Saturday*, Evening with the Intimation of the Design  
 of the Church Wardens, to shut the Church Doors  
 against him the next Day. The Preface was writ-  
 ten by his Brother in Law, *Mr. John Lydston*, Vicar  
 of *St. Melion* in *Cornwal* ; who tells the World,  
 that



*Pag.* 244. *Ugborough:* Mr. NATHAN JACOB. He was born in 1629. His Father Mr. *John Jacob* was a Major in the Parliament Army, and might have been a Colonel under *Cromwel*, but refus'd all Offers of Preferment from that Hand. He liv'd many Years in good Reputation at *Totness*, being after the Restoration a Captain in the Militia. He design'd this his Son for the Ministry from his Cradle, if it should please God to qualify him for it. His promising Parts and early Seriousness were such as rais'd the Expectations of all that knew him. He was well furnish'd with Grammar-Learning by that Time he was fifteen Years old, and at sixteen was sent to *University-College* in *Oxon*; where he continued an indefatigable Student for about four Years, and then went into the Country to visit his Friends, but with a Design to return. Mr. *Garret* the Vicar of *Totness*, and other neighbouring Ministers, observing his uncommon Genius and Improvement, perswaded his Relations to use all their Interest, to prevail with him to enter upon the Ministry. Their Importunity at last drew him into the Pulpit, and after he had given them a Tast of his great Abilities there, they left no Means unattempted to prevent his Return to *Oxford*, and to get him to settle in the Country; which at length had the Success that was desir'd. At first he assisted Mr. *William Stridson* of *Mary Church*, whose Daughter he afterwards married, and preach'd at *Coffins-well*, a Daughter Church, about 1651. And I have seen a Certificate of his Ordination, by the Classical Presbytery of *Sarum*, on *June 3. 1652*. During his Stay at *Coffins-well*, which was but short, he had an Augmentation of 50 *l. per An.* He was afterwards presented to the Vicaridge of *Ugborough*, by *Servington Savery*, Esq. He succeeded Mr. *Francis Bernard*, who was for some time the Legal Incumbent of that Living, but had been for some *Rebellious Practices*, no doubt, (if you will believe Dr. *Walker*, *Attempt*, Part II. p. 272, who doubts not to set down his own Conjectures, or others Stories, against any suc<sup>t</sup>

as he has a Mind to blacken) seiz'd by a Party of the King's Horse, and carried away Prisoner to Topsham, and afterwards clapt on Board of a Man of War. After his Release, a Committee of Parliament presented him to *Aveton Gifford*, the Sequestered Living of Mr. *Richard Lane*, and put him into Possession of it. Dr. *Walker* says he was inducted to it by a Troop of Horse. I suppose 'twas not that Party of the King's Horse, who took him Prisoner, carried him away to *Topsham*, and clapp'd him on board a Man of War.

Several Gentlemen of considerable Estates and Character, had their Seats in the Parish of *Ugborough*, viz. Sir *Edmund Fowel*, Bart. *Edmund Sture*, *John Fownes*, *John Glass*, Esquires; and Mr. *Prideaux*, Mr. *Trenick*, &c. to whom Mr. *Jacob's* great Learning, exemplary Piety, and obliging Behaviour indear'd him. And after King *Charles's* Return, when Men of his Persuasion were under Publick Marks of Infamy, they treated him with a distinguishing Respect. The Incomes of the Place were not very considerable: But the People by their ready Obedience to his Ministry, had gain'd such an Interest in his Affections, that no worldly Encouragements could prevail upon him to remove. A good Living in *Somerset*, and another in *Cornwal*, worth 200 *l. per An*, were offer'd him: But he generously refus'd them, because (as he said) God had bless'd him with a willing and obedient People. He continu'd with them till *Bartholomew-Day* 1662, and then was ejected.

When he could no longer instruct them in publick, he rented a House in the Parish, and for several Years taught them in private, as he had Opportunity: Preaching sometimes at *Shilston*, and sometimes at his own House, having *Shilston* Family, and other Neighbours for his Hearers. His Patron Mr. *Savery* who knew how to value substantial Learning and Piety, was his hearty Friend in the worst of Times, gave him 20 *l.* a Year towards the Support of his Family, and as the highest Testimony of his Regard, committed his eldest Son, the late *Christopher Savery*, Esq; to his Care and Inspection. He also



having had Experience of Mr. *Jacob's* great Abilities, intrusted him with the Education of his Son, the present *Servington Savery, Esq.* He rode once a Fortnight from *Ugborough* to *Plymouth*, and preach'd to Mr. *Thomas Martyn's* People, and after his Death settled in *Plymouth*, and took upon him the Pastoral Care of that Congregation. There he was convicted upon the Act against Conventicles, and with his Son in Law Mr. *Samuel Martyn*, was about 1684, committed to *Exeter Jail* for six Months. He sometimes attended the Publick Worship, and all his Days maintain'd a friendly Correspondence with some worthy neighbouring Clergymen, particularly with Mr. *Francis Hodder*, and Mr. *Edward Nofworthy*, who then were, (and for what I know still are) Incumbents, the former of *Ugborough*, the latter of *Dipford*: Both of them did him good Offices, and the last afforded him Shelter in his Parish, when the *Five Mile Act* drove him from *Plymouth*. *Dipford* prov'd a Sanctuary to him from the threatening Storm. But it pleas'd God he outliv'd those melancholy Days, and Liberty being granted, he return'd to the Publick Exercise of his Ministry at *Plymouth*, to a numerous Congregation, and liv'd belov'd and died lamented, in the Year 1690: Being reckon'd as solid and judicious a Preacher as most in the County.

He had generally the Character of an humble, peaceable Christian, and a learned, judicious Minister: And his Labours were crown'd by God with great Success. He justified moderate Nonconformity to the last. His Funeral Sermon was preached by Canon *Gilbert*, the Vicar of St. *Andrew's* in *Plymouth*, who gave him a great Character for Piety and Learning, and concluded his Discourse with such Words as these; *I have said more of this worthy Man than I dare say of myself, or deserve that any Person should say of me.*

Page. 244. *Jacobstow*: Mr. PETER OSBORN. I had his Name in the Subscription to the joint Testimony of the Ministers of *Devon*, against the Errors

ors of the Times, in 1648, but know nothing more of him.

Pag. 244. *Northmalton*, or *Newton Ferrys*; it should be *Newton Ferrers*: Mr. JOHN HILL. Add, M.A. He was order'd into this Living, Dr. Walker says, by the Committee of Plunder'd Ministers, in 1656, Att. Part II. p. 236. He was born in the City of Bristol, about the Year 1611. Educated at *Lincoln-College* in Oxon; and episcopally ordain'd by Dr. George Cock, Bishop of Hereford, in 1635. In 1637, Dr. William Pierce, Bishop of Bath and Wells, (who is commended, Att. Part II. p. 71, for being very vigilant and active, for the Good both of the Ecclesiastical and Civil State) granted him a Licence at *Wraxall* in his Diocese, upon Condition of his observing the Constitutions and Injunctions, and wearing the Surplice in celebrating Divine Service. In the same Year, he was at *Bitton*, and in 1643 at *Elberton*, both which Places are in the Diocese of Gloucester. In 1645 he was at *Langridge* near Bath; in 1649 he became Vicar of *North Newington* in the County of Wilt's; in 1650 of *Hewish* in Somerset; and at last in 1652 he became Rector of *Newton Ferrers*, commonly call'd *Newton Ferris*.

Dr. Walker, Att. Part II. p. 236, Conjectures that Mr. Edward Elliot lost this Living, because it was under Sequestration: That upon his Death, Mr. Matthew Clifford was presented to it by the rightful Patron; but (as he says, p. 216,) kept out of it by the Iniquity of the Times. That on the Restoration he got Possession of it: And in the Margin he informs us, that one John Hill was ordered into it by the Committee of Plunder'd Ministers, in 1656.

The poor Doctor is often very much out in his Conjectures. It appears by Mr. Hill's Papers, that the Rectory of *Newton Ferrers* became void by the Death of Mr. Elliot; and being in Lapse to the King, the Standing Committee of Devon in Exon, order'd Mr. Lewis Stucley into it, July 11, 1646: That Mr. Daniel Morton was there some Time, and had an Order from the Committee for Plundered Ministers,

May 7, 1651, to have all the Profits while he officiated there : That in 1650, the Lord Commissioner of the Great Seal presented Mr. *Thomas Harpur* to this Living : That Mr. *Harpur* (not Mr. *Elliot*) was within a Year sequestred for Drunkenness and other Misdemeanours : That Mr. *Hill* was order'd into it March 26, 1652, by the Committee for Plundered Ministers ; and not, as the Doctor says, in 1656 : That on the Death of Mr. *Harpur*, Mr. *Matthew Hele* laid Claim to the Patronage : That on the Restoration Mr. *Anthony* (not as the Doctor says Mr. *Matthew*) *Clifford*, got Possession of this Living as the Doctor truly informs us ; and knowing he got it, so make himself the more secure, he took the Seals for it per Lapsum.

From the Doctor's many Mistakes in this Matter we may see how little Stress is to be laid upon Conjectures, Perhaps's, Supposes, and May be's, (which run thro' his Attempt) in Matters of greater Consequence : And that there's no relying on much the Tittle Tattle, he hath rak'd together.

A few Months after the Restoration, Mr. *Hill* threaten'd to be turn'd out of his Living. To cure himself therefore, he took out the Broad Seal for it, Sept. 6, 1660, as *per Mortem naturalem ulmi Incumbentis ejusdem jam Vacatum*, and the King's Presentation *per Lapsum*. And now another Garb is plaid. A Prosecution against him for seditious Words, is set on foot : Articles are exhibited, and Depositions taken at Modbury, Oct. 23, 1660, before Sir T. Hele, Sir Edm. Fowel, Major Hale, Mr. Elford, and Mr. Cabel. He is summon'd, Dec. 1, 1660, to appear at Morely to make his Defence. In order to this, he had Testimonials, among others from the Mayor and several Clergymen of Bristol who certified, That “ to their Knowledge, in 1648 “ after the Wars, he was well-affect'd to King “ Charles I, and was for his Loyalty ejected out of “ divers Places, as *Elberton*. and *Horvil* in *Gloucestershire* ; and for not taking the Covenant “ of *Langridge* near *Bath*, and *Cleven*, both in “ *Wiltshire* : And therefore they believ'd he was “ grossly abus'd by Desperate Swearers against him.

And it seems the Justices or Commissioners were of the same Mind : For they discharg'd him. And indeed, the Depositions appear'd so contradictory, uncertain, and frivolous, that one would think even Dr. *Walker* himself would not have been for condemning a Nonconformist, or any Man, upon such Evidence. And since the Doctor is forward to pick up Stories of such Judgments as he apprehends have befallen his *Martyrs* and *Confessors*, it may not be amiss to add, That Mr. *Hill's* Daughter gives an Account of two Women that were her Father's Enemies, who riding about upon this Occasion, were thrown from their Horses, and one of them broke her Leg, and the other her Thigh.

However, these Accusations and Depositions serv'd Mr. *Anthony Clifford's* Turn. For the Duke of York being his Friend, he on Feb. 20, 1660, got a Broad Seal for the Living, in which Mr. *Hill's* Presentation, granted not six Months before, is repeal'd, and this Reason given, *Cujus Verba & Actiones, durantebus nuper distractionibus, alicujus Ecclesiasticæ Promotionis eum incapacem reddiderunt* : That is, His Words and Actions during the late Distractions, rendered him incapable of any Ecclesiastical Preferment. So, on April 13, 1661, Mr. *Hill* covenanted to yield up the Living.

Mr. *Clifford* having after this Manner got Possession of *Newton Ferrers*, as the *Attempt* truly says, Mr. *Hill* went from thence to *Exeter*, and afterwards settled at *Newton Abbot*, and there died.

Mr. *Hill* was very kind to his Parishioners, and did not exact Tythe of the Fishermen, who he said ventur'd their Lives to take their Fish. He is buried in the Chancel of *Woolborough*, where he has an Inscription upon his Grave Stone.

Pag. 244. *Stoke Canon* : Mr. JOHN JORDAN. He was born in the Parish of St. Petrock's in Exon, of Religious Parents who liv'd in good Reputation, and were allied to considerable Families. His Mother was one of the Founders of an Hospital in *Exeter*, to which she gave 500 l. In his Youth he went beyond Sea ; and after his Return, was a Student

in the University of Cambridge. In the Year 1655, the Lord Chief Baron Steel, and Sir John Thoroughgood Kt, presented him to this Living. On Febr. 21, 1662, Nich. Warren, and John Tucker, warn'd him from the Dean and Chapter of Exon to leave his Place.

He was a very religious and charitable Man; and a very industrious and painful Minister. He continu'd a Nonconformist to his Dea'h.

Dr. Walker, *Att. Part II. p. 229*, says, *He is assum'd that the Minister here was sequestred: And conjectures that Mr. George Doderidge was the Person.* But many of his Assertions deserve little Regard, and his Conjectures less.

I am inform'd that this Mr. Jordan liv'd to be upwards of eighty Years of Age, tho' he was always poor.

*Pag. 244. Pyworthy: Mr. MICHAEL TAYLOR.* It appears from Dr. Walker's *Att. Part II. p. 287*, that this was the Sequestred Living of Mr. John Kellond: that he was driven from it about the Year 1651, and first succeeded by one Legate, and then by one Taylor. Concerning him he tells us one great Truth, tho' nothing at all to the Purpose; *Viz. that he had no other than Presbyterian Orders.* Which was the Case of many others as well as him, and no way peculiar. *Presbyterian Orders* were as Good and Valid to all Spiritual Purposes, as any Ordination whatsoever. I suppose he might have had *Episcopal Ordination*, as well as any of his Neighbours, had he desir'd it, or thought it needful. To this the Doctor adds, somewhat that is much to his Purpose, but then it happens to be notoriously false; *viz. that he would have conform'd at the Restoration, could he have kept the Living.*

Mr. Taylor's Widow, (who I believe will by most People be thought more likely to know the certain Truth than the Doctor) being consulted about this Matter, gives this contrary Account.

“ **H** <sup>E</sup> quitted (says she) his Living of *Pyworthy*  
 “ sometime before *Bartholomew* Day, when  
 “ his Brethren were ejected, because there was a  
 “ Flaw pretended in his Title, which he would not  
 “ be at the Charge of vindicating, when he fore-  
 “ saw he must quit it on the Account of Con-  
 “ science in a little Time. It was not the Want  
 “ of a Benefice, or Church-Preferment that made  
 “ or kept him a Nonconformist : For his Interest in  
 “ the Gentry of his Neighbourhood, and in some  
 “ considerable Clergymen, would have remov’d  
 “ that Difficulty. But the Terms requir’d of those  
 “ that would keep any Place of Publick Service, in  
 “ the *National Church*, were such as he could not  
 “ comply with. And she added the following Cer-  
 “ tificate under her Hand, declaring her Readiness  
 “ to swear to it if requir’d.

“ **W** H E R E A S Dr. *Walker* hath publish’d in Print,  
 “ that my Dear Husband Mr. *Michael Tay-*  
 “ *lor*, ejected from *Pyworthy*, would have conform-  
 “ ed, could he have kept his Living : I do hereby  
 “ certify, that I was married to Mr. *Taylor* some  
 “ Years before his Ejection ; and that I never knew  
 “ him signify any Inclination to Conformity, either  
 “ before, at, or since his quitting his Living. But  
 “ on divers Occasions hath express’d his *full Satis-*  
 “ *faction* in his *Nonconformity* ; and under all Dis-  
 “ couragements did fulfil his Ministry, as he had  
 “ Opportunity : And with Patience and Chearfulness  
 “ did suffer for so doing. And in his last Sickness  
 “ he spake to many of his Friends who came to  
 “ visit him, that *Nonconformity is a good Cause*, that  
 “ he was *entirely satisfied in it*, and did *rejoice in*  
 “ *his Sufferings for it* : Which will be attested by  
 “ others, if Occasion require.

b. 12. 1747.

*Mary Taylor.*

By

By this, let all indifferent Persons judge, how the Credit is to be given to many of the Doct Positive Assertions.

Mr. Kellond it seems, did not return to this living but resign'd it to Mr. *Edward Byne*, of whom there is a very indifferent Character given, Part II. p. 262, viz. that he never administer'd Sacrament during the whole Time of his Abode at Lupton Pyne. And that he gave up the Living to Mr. *Byne* on the Restoration; and immediately after became Rector of Pyworthy; how honestly is another Question. But 'tis a Question that the Nonconformists are concern'd to answer; nor is the Dishonesty of that conform'd for Benefices, the least Discredit, such as honestly maintain'd their Integrity.

Mr. Taylor after the Liberty in 1687 had a public Meeting at *Hollesworthy* in this County, where he died, May 26. 1705. His Funeral Sermon preach'd by Mr. *John Balster*.

He was born in *Silferton*, and bred in *Cambri*. At his Coming from the University, he was Assid to Mr. *Humphry Saunders* at *Hollesworthy*, with whom he liv'd, and whose Relation he married. While continu'd there, he was taken notice of for his Piety, and ministerial Abilities; particularly for his excellent Gift in Prayer.

Pag. 244. *Harberton*: Mr. GEORGE MORTIN. He had the Character of a good Preacher, and an affable and courteous, as well as pious Man. He parted with his Living which is said to have been then worth 160 l a Year, rather than he would wound his Conscience; and never discover'd least Inclination to conform. After his Ejection he and his Wife were entertain'd for several Years at *Lupton*. He also liv'd some time at *Totness*. He died at *Exon*, Feb. 27, 1687: And his Funeral Sermon was preach'd by Mr. G. Trosse.

Dr. Walker, Att. Part II. p. 216, says, that John Carew (whose Sequestered Living this was) had a Wife, and nine or ten Children: for the sake of whom he could not conform.

were legally due, or whether Mr. Whitmore is willing to pay them, at a time as early as that of the Doctor's return, I neither know, nor have Opportunity to learn.

Page 244. Barnstable; the Lecture: It should be; Bishop Tatham, and the Lecture at Barnstable. Mr. JONATHAN HANWELL, M. A. He was born in Barnstable, in or about 1603, and bred in Emmanuel College in Cambridge.

He was admitted into Priests Orders, by Dr. Thomas Field, who was first Bishop of Landaff, transferred to St. David's in 1627, and from thence to Hereford in 1635. He was ordain'd by him, in St. Margaret's Church at Westminster, on Nov. 24, 1632, while he was Bishop of St. David's. He was first prefer'd to the Living of Inston about five Miles from Barnstable, where he succeeded Mr. John Downe, B. D, who died there in 1635. He was presented to it by John Speer, Esq; and had confirmation from Bishop Hall of Exeter in 1635. In 1635, he was order'd by the said Bishop to preach before him at Barnstable, as appears by his following Letter to him.

*Salvum in Christo,*

" I HAVE appointed my *Traveller* *Whitmore*, as  
" intend (God willing, in the *middle*  
" have made Choice of you as *man* *of* *Barstaple*  
" ble, on Wednesday being the *fourth* *day* *of*  
" March next. I pray *the* *Lord* *will* *send* *you* *grace* *and* *strength*  
" to do it. In Expectation *whereof* *I* *am* *your* *self*

*Your loving friend and Ordain'd*

From my Palace in  
Exon, Feb. 13 1635

*Wm. Laud*



Mr. *Hanmer* sent the Bishop a very modest and respectful Answer, which shews him to have been very far from being such a Person as Dr. *Walker* represents him. It runs thus :

*Most Reverend Diocesan,*

“ I RECEIVED Letters, bearing Date the thirteenth of *February*, wherein Your Lordship is pleas'd to injoin me to preach at Your Personal Visitation at *Barnstable*, the thirtieth of *March* next. How willing I am to do Your Lordship Service, I wish I had wherein to make it appear: But how unworthy this Way, both my Years and Abilities do plainly declare. My Answer is requir'd by Your Lordship, which casteth itself into a Petitionary Form. My Humble Suit unto Your Lordship is, if not an absolute Acquittance, yet at least a Reprieve for this Time. I desire not a *Quietus est*, (for Your Lordship's Commands shall ever find me a willing Servant) only at present a *Supersedeas*. To promote which Request of mine, I shall entreat Your Lordship to consider (omitting my present Weakness and Indisposition of Body) how many of my Worthy Brethren in the Ministry there are, whose Shoulders are far more fit for this Burden; at whose Feet it would become me to sit. And withal it is no longer since than the Archdeacon's last Visitation, that I (*sed quam impar!*) was this Way employ'd. I beseech Your Lordship to pardon my Boldness in this my Plea. 'Tis the Reasonableness of the Request puts me into this Course. I shall readily submit to Your Lordship's Determination and Dispose of me, whether by a Ratification or Nullity of Your Lordship's former Injunction. This I is much desir'd (if Your Lordship so will) the former shall not be dec

may not be granted) but have the utmost of  
my Endeavours: For I am

*Your Lordship's,*

*in all Duty to be commanded,*

J. H.

Mr. Hanmer afterwards had the Living of *Bishopscote*, which was but two Miles distant from *Barnstaple*: And at the same time he was also Lecturer *at Barnstaple*, and was cast out of both Places, *August 24, 1662*. He was a very considerable Man as a Scholar and a Minister. He was commonly reckon'd by the Ministers, one of the greatest for Parts and ministerial Abilities, that the County, or even the whole Nation afforded.

After his Ejection, very distant Parts of the Kingdom enjoy'd the Happiness of his Labours; viz. *Barnstaple, London, Bristol, Pinnor, and Tarrington*.

Troubles he met with for his Nonconformity occasion'd frequent Changes as to the Place of Abode, that were sorely afflictive to him; but Cause of great Joy to those, who by this means came to sit under his Instruction. He was *thoroughly instructed to the Kingdom of Heaven*.

*a spiritual Householder, who brought forth out of his Treasure things new and old*: A Preacher of the first Rank, in Regard of Matter, Method, Diction, and Pronunciation. He had a wonderful Talent in composing Sermons, and a Way of delivering them which few attain to, whereby they were very well adapted to the great Ends of Preaching, the honouring God, by the Salvation of Souls. Few Ministers in his Time, were so instrumental to the doing more Good, or had more Success in his Ministry. From the Places where he

often receiv'd Letters thanking him for blessing God for the great Success of his Ministry. From the Places where he had Intelligence of that Nature



y Persons should be silenc'd, and cast out, and  
Places fill'd up by such as are sadly ignorant and  
alous

nong Mr. Hanmer's Papers there is an Order  
d by Seth Exon, in 1665, to several of the  
hioners of Bishops Tawton, requiring them to  
him what was due of Tythes, at the Time of  
Removal. It was express'd thus:

**WE** desire you forthwith to make Satisfaction  
" to Mr. Jonathan Hanmer in his just  
demands: As also to admonish you, that if  
you shall delay to do it, such a Course will  
peedily be taken against you, as will be very  
much to your Prejudice. Withal adding. as  
our Performance of your Duty in doing Right  
to Mr. Hanmer upon this my Brotherly Desire and  
Admonition, shall be now taken by me as an  
Act of Kindness and Respect; in if this Enreare  
hall be despis'd, and you shall persist contrary  
to the Laws of God, and of this Kingdom, I  
detain his Dues from him. I shall think myself  
oblig'd in all such cases. Wherein I have the asse-  
nance of the Church, to take the same from the  
of my Brother, and to pay the same to the  
executed according to the Law, and as is re-  
quired, &c.

But what  
that Effect  
Mr. Hanmer  
e Preface  
information  
e will  
ex  
I of  
or  
H. Hanmer  
H. Hanmer  
H. Hanmer  
H. Hanmer

the poor *Indians*: And he earnestly endeavour'd by Words and Actions, to recommend the same Concern to the good Opinion and Care of others. Among his Papers, there are many Letters under the Hand of Mr. *John Elliot* of *New England*, in which he returns Mr. *Hammer* hearty Thanks for his Readiness to help forward the Cause of the Gospel, by the generous Supplies which he procured, and sent over.

After he had been very useful many Years both by Preaching and Writing, he at length departed this Life in *Barnstable*, the Place of his Nativity, Decemb. 18, 1687, aged about eighty-one. There lies his Dust: And for his Stone, the Character which a very Learned and Pious Divine gave him, had been a fit Inscription: *Here lies one, whose Life, Doctrine, and Labours will speak for him, both among known and unknown.*

He publish'd an *Exercitation upon Confirmation* in 8vo, in 1657, which has generally been much admired and applauded. It was dedicated to Sir *John Chichester*, and *John Fowel*, Esq; and the rest of the Inhabitants of *Tawton Bishop*. He publish'd also a *View of Antiquity*; and drew up several other Writings that were never yet publish'd, tho' some of them perhaps very well deserve it. A Discourse of his against the *Papists*, could not obtain the Favour of an *Imprimatur* in the Reign of King *James*. And for another against the *Quakers*, he never sought one. This I am inform'd is a MS in 4to, of above an hundred Pages, intit. *The Impiety and Unreasonableness of Quakerism discover'd, by its Opposition to the Truth of GOD contain'd in the Scripture, and the Testimony of the Universal Church of CHRIST conformant to the Truth.* The Treatise consists of six Chapters, and the Contents are these:

1. An Introduction, shewing the necessity of proceeding in general.
2. Of the Authority of the Scripture to be GOD's Word.
3. Of the Authority of the Fathers;

Of the Authority of the *English*, and other  
ned Churches ; to p. 22.

. Character of some of the chief Ringleaders ;  
8.

Of their railing Language, and self-boasting ;  
12.

Twelve of their Positions disprov'd ; to p. 89.  
The dangerous Nature of their Errors ; to p.

from whom they are borrow'd ; to p. 100.

The Conclusion of the whole *Discourse* :  
p. 100, to the End.

Math also left a MS in 4to, fairly transcribed ;  
may be stil'd, *The Life of St. Paul*, before  
ter his Conversion. It seems a learned and  
us Treatise ; and distinctly insists upon the  
of St. Paul, the Time and Place of his Birth,  
son, outward Form, inward Frame or Dis-  
i, his Sect, Conversion, &c. with apt Refec-  
at the End of each Section. It contains au-  
d and ten Pages.

has also written some *Strictures*, or brief Re-  
s on Mr. *Danvers's* Treatise of *Baptism*, in a  
Pamphlet, of about eighty Pages.

her MS is intit. *Eusebious* ; which seems an  
nent or Summary of *Eusebius*.

e is also another short MS of the *Antiquity*  
*Pentateuch*.

another Folio MS of between twenty and  
ages, upon this Question ; Whether there be  
ipture Warrant for debarring Adult Disciples  
e Sacrament of the Lord's Supper by Sus-  
as distinct from Excommunication ? With  
Queries annex'd about Infant Baptism, as  
Extent of it ; and others about Churches.

e is also another Treatise in 4to ; a Trans-  
nto *English*, of *Hieronymus Turlerus* of *Mau-*  
*n Hesse*, his *Latin* Translation from *Itali-*  
*as Machiavel's Florentine History*, printed

This shews the Ruin of the Empire for  
d Years. It is said in the Title-page, to be  
om the *Latin* into *English*, by J. H. i  
676. This comprehends the *Histo-*

those Popes, under and by whom the Papacy grew up and came to its Height.

There is yet another Quarto MS, which contains Remarks on Mr. S's Exceptions to Mr. H's View of Antiquity.

Some Manuscript Tracts he also drew up (and they are yet remaining) for the Advantage of his Son Mr. John Hanmer while at Cambridge. One of them has the Title of *Bibliotheca Selecta*, or a Catalogue, together with a brief Account of some of the principal and most approv'd Authors, in several Faculties, for the Help of young Students. He therein treats of *Profane Historians*, and *Ecclesiastical*; and *Chronological*, *Geographical*, *Philological*, and *Theological* Authors; distinguishing them into *Textual*, *Systematical*, *Polemical*, *Casuistical*, those of a mix'd Sort, *Pontificalian*, *Protestant*, *Remonstrant*, *Antiremonstrant*, *Socinian*, *Antisocinian*, and *Fathers*. This was design'd as an *Appendix* to another of his Writings, intit. *Circulus Academicus*, (which is a MS of 170 Pages and upwards in 8vo) which was a Sort of Commentary upon this Distich;

*Surge, precare, stude, mediator, currito, prande;  
Lude, stude, cœna, meditare, precare, quiesce.*

The Preface to this latter is as followeth,

*Filio suo carissimo J. H. apud Cantabrigienses  
in D. Johannis Collegio Studiis incum-  
benti, S.*

*Cum nulla nos magis (ut inquit Macrobius) quam  
eorum qui è nobis essent procreati, charitate devinxit  
natura, eamq; nostram in his educandis atq; erudien-  
dis curam esse voluit, ut Parentes, neque si id quod  
cuperent ex sententia cederet, tantum ulla alia ex  
voluptatis, neque si contra eveniret, capere possent; hinc est  
Institutione tua mihi  
olim Philander a  
Mensuris & Pon  
est Præfatus, id  
Scripsimus in grati*

*CADEMICUM, sine cuius Catalogo eadem apparet, aliquando eo veluti Testimonio intelligat, quæ sunt ei erga te voluntas, exemplumque nostræ & Literarum, Liberaliumque Artium Studia colæ, & Studiis vestris benevolentia profecturæ. Vale, & Pium, Liberisque bonis macte esto.*

The Spirit of this good Man may be much seen in his Letters, some Extracts from a few of which will here add, by way of Specimen. He wrote ten to his Son while at the University. One of these Letters runs thus :

**I** UNDERSTAND you are well settled in the College. I take Notice of the Goodness of GOD towards you therein, and desire to bless him for it, as I hope you do too, as a great Duty incumbent upon you. How much doth it concern you to look to it, that you answer Expectation? So will you Occasion great Credit to your godly Tutor, Joy to your Parents and Friends, and Glory to GOD; which should chiefly prevail with you. Oh! remember what sweet Fruit you will reap from a few Years well spent there, wherein you may gain and lay up that which will make you serviceable all your Days. Grudge not at any Pains and Industry: 'Tis but your Duty; and the Issue will be such, as will sweeten your Life, and make you amiable in the Eyes of God and Man. But the Loss of Time and what may be got now will be irrecoverable, and the Remembrance of it exceeding bitter. Time and Opportunity are precious Talents: Account so of them, and improve them accordingly: Which the LORD help thee to do for his CHRIST's Sake. GOD hath graciously order'd Things for Good to you, even beyond what you could have look'd for: See his Fatherly Providence and Care over you hitherto; rejoice in it, and bless his Name. Love him with all your Heart, and live to him. The LORD hath brought you to the Place where you are to study: Apply yourself to it with an Eye still to him for his Blessing; and acquit



“ *thyself more with him ; there by Good, all Manner*  
 “ *of Good shall be unto thee. Keep close to God*  
 “ *daily. Mind and do his Work thoroughly, and*  
 “ *you will find 'tis most delightful. Find out and*  
 “ *close with some pious, studious, ingenious Youth*  
 “ *and make them your familiar Acquaintance. Take*  
 “ *heed you neglect not publick holy Duties. Re-*  
 “ *member the Sabbath to sanctify it.*

In another Letter, thus :

“ **T**HE LORD love thee my Son, and delight  
 “ over thee to do thee Good ; making thee  
 “ choicely instrumental for his Glory, which will be  
 “ the Joy of thy tender Father.

In another thus ;

“ **L**ET your Care still be to walk with God ;  
 “ (my Son how sweet is such walking !) and  
 “ your Work be to do his Will : And in all be up-  
 “ right, and study to approve your Heart to him.  
 “ Every Day's Experience of the Comfort of such  
 “ a Course cannot but wonderfully indear the Ways  
 “ of God to you. (There are none like them !)  
 “ Oh the Folly of leaving them ! How bitter are  
 “ the Ways of Sin ! How dear do they cost such as  
 “ turn aside unto them ! The LORD in rich Grace  
 “ keep thee from them, and work thine Heart to the  
 “ utmost Detestation of them. Be diligent in your  
 “ Studies, and methodical. Follow them closely ;  
 “ and the LORD by your Prayers as closely, for  
 “ a Blessing upon them. The best Learning, and  
 “ the only worth having, is thus gotten. Oh !  
 “ that the Lord would delight in thee to do thee  
 “ Good : I trust he doth, and will give me some  
 “ Evidence of it, which will make me a glad Fa-  
 “ ther. I have and do still give thee up to him,  
 “ and devote thee to his Service : The LORD and  
 “ his CHRIST still own and accept thee. With  
 “ him I leave thee.

n another;

**M**IND your Studies carefully, and ply thee  
“Throne of Grace still for a Blessing.  
Live much above, walk humbly and holily, and  
you can stand in Need of no good Thing. Learn  
to live by Faith more and more. Be blameless  
in your Conversation: Yea shine as a Light,  
through Beams of Light deriv'd from the Sun of  
Righteousness. Store yourself now for the fu-  
ture; this being your gathering Time, that you  
may have to lay out for the LORD, and may be  
useful in whatever Place and Employment you  
shall be call'd to: Which is my daily Prayer for  
thee, and will be my no small Joy to see. Take  
heed of Snares. Walk circumspectly, and keep  
thyself pure, I give thee up to the LORD.  
May he own thee in his Son, and make thee  
instrumental for his Glory, which will occasion  
Thanksgivings to him from thy tender Father.

He was concern'd for the divine and humane  
mixture of his Son. Take this Instance of the  
er, in another Letter.

**S**TRIVE to be a good *Logician*. What you  
“read, thoroughly understand: If you cannot  
by your own Study, then use the Help of others;  
ask and confer. Daily ply the *Greek*; and be  
still on the gaining Hand. Neglect not the *He-  
brew*. Labour after a good *Stile* in the *Latin*  
Tongue, and a graceful Pronunciation. Imitate  
*Tully* as near as you are able: And for this End  
read him often, and write as he. converse much  
with the *Greek Testament*, &c.

He was admirably qualified to give Advice, and  
early sought to for it on many Occasions, and  
at by Persons of very different Characters and  
ations in the World. I shall out of his Papers give  
mention of one particular Case, that was sent  
X 3 him

him by Mr. *Flavel* of *Dartmouth*, in the following Letter.

*Rev. Sir,*

“ I HAVE lately met with a Book, wherein  
 “ among other Things there is one Knot which  
 “ I crave your Help to untie. The Author in Proof  
 “ of an Assertion, that it is justifiable in our Rules  
 “ to prescribe some Things more in the Worship of  
 “ GOD than he hath prescrib'd, besides the ordering  
 “ the ordinary necessary Circumstances of Time,  
 “ Place, &c. gives us a double Instance in Vindi-  
 “ cation of it. The one is in *1 Kings viii. 64.*  
 “ where *Solomon* offer'd Sacrifice in the middle  
 “ Court of the Temple, besides the Offering on the  
 “ Brazen Altar; though GOD had appointed the  
 “ Brazen Altar only for that Purpose. The other  
 “ is in *1 Chron. xxx. 23*; where *Hezekiah* with the  
 “ Princes and People kept the Feast of the Passover,  
 “ not only for seven Days, which was according to  
 “ GOD's Institution, but seven Days more; and  
 “ yet with good Approbation from GOD. Pray, Sir,  
 “ favour me with your judicious Sentiments upon  
 “ these Instances: For they seem to go far into  
 “ the Controversy, &c.

His Reply was this,

“ THE Book mention'd by you, (Mr. *William*  
 “ *Allen's Friendly Address, &c.*) I have not  
 “ seen, and therefore can say but little as to his Ar-  
 “ guement grounded upon those Texts produc'd by  
 “ him (as I suppose) to justify those Things which  
 “ have been by mere humane Authority introduced  
 “ into the Worship of GOD as Parts of  
 “ the Directio  
 “ ing throu  
 “ treat of  
 “ Directio

“ I. That of 1 Kings viii. 64. For,

“ 1. *Solomon* who hallow'd the Middle of the Court,  
 “ may at this Time be look'd on as acted by a more  
 “ than ordinary Spirit: For such was the Work he  
 “ had now been doing, viz. preparing an House for  
 “ GOD, and ordering all Things pertaining to it:  
 “ Wherein he needed Divine Assistance, and for  
 “ his Encouragement had a special Presence of  
 “ GOD with him, 1 Chron. xxviii. 20, which doubt-  
 “ less he experimented accordingly. And this is  
 “ evident by that excellent Prayer he made at  
 “ that Time, to which the LORD gave a gracious  
 “ Answer. Of this Mind was Dr. *Whitaker* in his  
 “ Answer to *Bellarmino*, alledging this Text for the  
 “ Power of the Pope to impose, &c. *Quicquid So-*  
 “ *lomon fecit* (inquit) *id Dei Autoritate, & Spirit-*  
 “ *us Sancti nutu fecit.* So likewise, *Ames. Bellar-*  
 “ *min. Enerv. Tom. 1: Solomon eo tempore extra ordi-*  
 “ *nem actus fuit à Spiritu Sancto.* And saith *Diodate*,  
 “ He was divinely inspir'd so to do.

“ 2. *Solomon* did this out of Necessity, because  
 “ the Brazen Altar was too little to receive the  
 “ Offerings. *Nihil* (inquit *Ames. ubi supra*) *insti-*  
 “ *tuit novi, sed consuluit singulari & presenti neces-*  
 “ *sitati.* *Tostatus* likewise in *Loc. Nunc licuit ex*  
 “ *necessitate, &c.*

“ 3. *Solomon* sanctified the Middle of the Court,  
 “ &c. the Inner or the Priests-Court, i. e. the  
 “ Pavement of Stone, which was next unto the  
 “ Altar of Burnt-offerings. *Solomon* herein did not  
 “ against the Law, (*Tostat. in loc.*) because Sacrifices  
 “ were now burnt at the Altar, and on the Altar  
 “ together: And so the whole Court of the Priests  
 “ was in a manner but as one Altar. And the In-  
 “ tent of the Law was no other than that they  
 “ should not offer in divers Places; but here was  
 “ one continu'd Place. With him accords *Ca-*

loc. *Fuit* (inquit) *tanquam extensio Alta-*  
*hujusmodi sanctificatio, regia dis-*  
*autem Ministerio facta, quoni-*  
*continualbatur solo Atrii.*

“ Thus

" Thus do the Circumstances of the Place shew the  
 " Fact of *Solomon* to be warrantable, which there-  
 " fore will not justify what Men do only by their  
 " own Fancy and Will.

" II. For that 2 *Chron.* xxx. 23, these Things may  
 " be said.

" 1. This was done but this once, upon special  
 " Occasion. It was not an Institution yearly to be  
 " observ'd, but an occasional Continuation of Free-  
 " will-offerings, which might be offer'd any Day  
 " in the Year. This Feast of the Passover had  
 " been long omitted, at least by some of them:  
 " For *Israel* after the Death of *Solomon*, had never  
 " met to keep the Passover, *inhibentibus Regibus Is-*  
 " *rael.* *Cajet. in loc. ver. 26:* And therefore being  
 " now together, they doubted the Time (not of the  
 " Feast of the Passover, but) of their Stay; that  
 " the *Israelites* might the better be inform'd and  
 " confirm'd in the true Religion. So *Cajetan. in*  
 " *loc.* A pious and commendable Act, which the  
 " LORD was pleas'd with, and approv'd of, by  
 " his gracious Exaudition of the Voice of the Priests,  
 " blessing and praying for the People, *ver. 27.* And  
 " 'tis observable that concerning these additional  
 " seven Days, the Text only says, *ver. 23, that they*  
 " *kept other seven Days;* not that they kept the  
 " Feast. It was done in way of rejoycing for this  
 " special Mercy, and the better to improve the  
 " Opportunity they had of mutual Edification.  
 " And thus far they may safely be imitated; espe-  
 " cially if you add,

" 2. That this was a voluntary Act, done by  
 " Consent; neither impos'd upon any, nor obliging  
 " those that should come after to do the like.  
 " was done by the whole Assembly consenting,  
 " 23, only this once. If it had been appointed  
 " to be observ'd yearly, it had been a presumptuous  
 " Act of the Priests.  
 " 3. It was done after Deliberation  
 " and due Advice.  
 " what they had done.

“ satisfied and have Comfort in. So ver. 23, they  
 “ took Counsel : With whom ? With the *Priests*  
 “ and *Levites*, of whom it is said, they did teach  
 “ the good Knowledge of the LORD, ver. 22 ;  
 “ i. e. *Recte sentiebant de Domino*. Tig. Or, *Præ-*  
 “ *diti erant intellectu bono de cultu Jehovæ*. Piscator.  
 “ *Negotium veræ Religionis probe intelligebant*. Osian-  
 “ der. It appears that they proceeded in this whole  
 “ Affair with utmost Caution, and such a Care as  
 “ became Persons truly religious, that fear'd God,  
 “ and would not offend him. Hence we read they  
 “ took Advice of the Time of keeping this Pass-  
 “ over, viz. in the second Month, which ordinarily  
 “ might not be done, but only the fourteenth Day  
 “ of the first Month.

“ Yet such was the Impediment, equivalent to  
 “ Num. ix. 11, that the Matter being thoroughly  
 “ weighed, it was resolv'd they might safely do it :  
 “ And all were fully satisfied herein, ver. 4. It  
 “ was the Judgment *συνάγωγῆς μεγάλης*, *constan-*  
 “ *tis ex Synedrio gentis, ex Senatu urbano Hieroso-*  
 “ *lymorum, & ex Senatoribus aliunde evocatis*. Grot.  
 “ ap. Pool, in ver. 2 ; which was the highest Judi-  
 “ catory amongst them, by which the Matters of  
 “ greatest Importance were manag'd and decided.  
 “ To all which I shall add one thing more, ver. 23 :  
 “ They took Counsel, viz. of the Priests, who  
 “ might enquire by *Urim*, to know the Mind of  
 “ God ; which they did in dark and difficult  
 “ Cases : So might they here. Dr. Ames answer-  
 “ ing the former of these two Texts produc'd by  
 “ Bellarmine, gives this for his second Answer,  
 “ (which will hold here as well as there) *Sacer-*  
 “ *dos adfuit cum Urim & Thummim, ita ut non sit*  
 “ *verisimile, eum quicquam hac in re sine speciali di-*  
 “ *rectione fecisse : Præsertim cum in cæteris omnibus*  
 “ *observate sic observabat Dei præscriptum*. The same  
 “ we conceive and say of *Hezekiah* in the pre-  
 “ ceding Chapter : Seeing he was so exact in keeping to  
 “ the one and the other  
 “ what they did. And  
 “ then

“ then Mr. *Allen* can have little Advantage from  
 “ their Practice, unless they whose Cause he pleads  
 “ can shew the like Authority for their Prescrip-  
 “ tions.

To which Mr. *Flavel* made this Return.

“ I RECEIV'D yours, and in it not only a spe-  
 “ cial Mark of your Respect, but very much  
 “ Satisfaction: Some of your Sentiments being so  
 “ concordant with mine own; and other (tho' such  
 “ as I have not met with before, yet) very useful  
 “ to solve the Doubts propos'd to you. I could  
 “ wish that Book of Mr. *Allein's* had pass'd under  
 “ your Eye: Tho' I think you have in this touch-  
 “ ed the most argumentative Part of it.

'Pag. 245. *Stokenham*: Mr. BENJAMIN CLEAV-  
 LAND; it should be CLELAND: Add, M. A. He  
 was a considerable Time at *Petrock's* in *Dartmouth*,  
 and remov'd from thence to *Stokenham*. He was  
 of an advanc'd Age when ejected, and continu'd a  
 Nonconformist till King *Charles II* his Progress into  
 the *West*, and coming to *Dartmouth* in July 1671,  
 when by the Interest of his great Friend and Pa-  
 tron Sir *John Fowel*, with the King, Mr. *Cleland* was  
 indulg'd the Liberty again to exercise his Ministry  
 at *St. Petrock's*, without being oblig'd to any other  
 Terms of Conformity than the bare reading of a  
 few Prayers, and such of them only as he thought  
 fit. He rejoic'd in this Opportunity of employing  
 his excellent Talents, and faithfully discharg'd the  
 Duties of his Ministry, at length being super-  
 annuated, he was oblig'd to retire from his be-  
 loved Work, and retire the Remainder of his  
 (many) for the most Miles from *Dartmouth*.  
 One Day, as he was Minister of *Ashpringt*  
 Road, made a Shift

ney, told his Son he was come to die, and accordingly in a short Time did finish his Course.

He had the general Reputation of a very grave, solid Divine; and was a Man of great Worth, eminent for Ministerial Abilities, Activity, and Zeal, and one of exemplary Piety. A *Boanerges* in the Pulpit, and his Ministry was attended with great Success: For *Stokenham* People, who before were very ignorant and profane, were reform'd, and many became serious.

Dr. *Walker* says, That this was the Sequestred Living of Mr. *Jonas Stiles*, who recover'd it again in 1660, and Mr. *Cleland* was forc'd to pay him something in Lieu of Fifths, *Att. Part II. p. 356.* But when he intimates, p. 341, that I have rank'd him among the *Bartholomew Confessors* for giving the Living up again to the right Owner, his Jest is very insipid: For I only mention him as one, who by the celebrated *Uniformity Act* was incapacitated from holding any Living whatsoever, without strict and exact Conformity; which actually was his Case, till he was so happy as to be favour'd with a special Royal Indulgence.

I have seen a Book of his intit. *The Saints Encouragement; Or, A Treatise, shewing how we may ease our troubled Hearts, by believing in GOD, and his Son JESUS CHRIST*, 8vo, 1667.

Pag. 245. *Drews Tenton*: It should be *Drews Teignton*: Mr. RICHARD HERRING, M. A. After he was ejected, he liv'd in an Estate he had, call'd *Perridge*, in the Parish of *Kenn*, three Miles from *Exeter*. He preach'd in his own House on the Lord's Day; and many went out of *Exeter* to hear him. He also sometimes preach'd in the House of Mr. *John Mayne* in the City. He instructed a great Number of Boys in Grammar Learning, for which a Prohibition was set on foot against him in the Spirit of the Favour of Bishop *Ward*, who had him in the University, he was discharg'd. He was an excellent Belov'd by his Parishioners,



rishioners, and, as I am inform'd, very kind to to Dr. *Short's* Widow, whatever is said in the *Attempt* to the contrary.

Dr. *Walker*, *Act*. Part II. p. 354, tells us, that this was the Sequestred Living of Dr. *Anthony Short*, and worth several Hundreds a Year: That Mr. *Herring* refus'd to obey the Orders of the Committee for paying Fifths, and put the Doctor's Wife to insufferable Trouble, before she could recover any of them: That the Committee were forc'd to put his Tythes under Sequestration, for the Payment of them: That he kept fast hold in this rich Living, untill the Restoration, and would undoubtedly to the Day of his Death, (unless he could have got a better, which is scarce to be found in this Country) had not the Commissioners and Justices of the County dispossest'd him in 1660, for Preaching against King *Charles II*, and his Right and Succession to the Crown.

As to the Doctor's Suggestion, that Mr. *Herring* would have kept this Living to his Death, it is near about as probable, as what he said out of his own Head about Mr. *Mich. Taylor* of *Pyworthy*. However, I have been inform'd, that Sir — *Carew* of *Anthony*, the Patron of *Drews Teington*, would have continu'd him in that good Living, if he would have conform'd. And as to his Preaching against King *Charles*, I know not how his Words may have been wrested, which was no uncommon Thing at that Time, in order to the making such as he was odious, and the paving the Way for the *Act* of Uniformity. I have given a Specimen of that Sort of Policy, *Abridgment*, Part I. p. 177, and 181, as well as in my foregoing, and this present Account of the *Ejected* and *Silenc'd*: And for any thing that appears, this might be somewhat of a like Nature. Could one but see the Defence of Mr. *Herring*, against the Allegations of his Adversaries, we might possibly find some of them as downright *Falshoods*, and others as vile *Misrepresentations* of his Word as any of those brought against Dr. *Short*. In any Accusation under the *Just* and *Merciful* Reigns of the two Brothers, was, with the Help of *Pack'd*  
*Juries*

es, Prerogative Judges, and Irish Evidence, sufficient to imprison, and fine, hang and ruin, such stood up for the Civil and Religious Liberty of the Nation, against Popery and Slavery, which h-Church Bigots then did, and still do tugg hard ntail upon their Posterity. And whereas the Doctor says, that after Worcester Fight, Mr. Herring, that King Charles II, was a tyrannizing and pping Prince, to invade the Land; and we ought ive G O D Thanks we were deliver'd from him, and such Blood thirsty Enemies; and that other Things: duely prov'd, &c. I am inform'd, that one Permade Oath to this Purpose, before Henry North-, Esq; But he denied that he spake the Words, others, thought him falsely accus'd.

And whereas the Doctor is offended, because *Abridgment* recounts Mr. Herring among the *tholomew Sufferers*, I must still say, that tho' he his Part cannot be reckon'd as then ejected, yet may as then *silenc'd*, as well as others that could conform: Which is a Distinction so easy and ural, and so obvious all along my Book in the *uning. Title*, that it seems a little strange the Doctor should take no Notice of it.

But I must not omit a very material Passage, hich our *faithful and accurate Historian* relates. seems, (if he doth not mistake) *there was a com-m Story about this County, of an untoward Boy, that en he came to say his Catechism, had forgot his son; and having his Hands behind him, as may be pos'd, (what a perilous shrewd Man is the Doctor supposing! ) gave a foolish Answer to Mr. Her- Question, which (as our Author very justly es) could not fail of making the Congregation Who that meets with so many pretty, per-es in the Attempt, can forbear saying, Ter- cecidit Cato. Most certainly, the Sub- ing Bargain, when besides the Poysoning and Murdering Stories enough to make Ford Fests.*

*Pag. 245. Maristow :* Mr. JOHN HERRING *M. A.* He was the elder Brother, and Mr. *Richard Herring* foremention'd the younger. He was born at *Saltsb* in *Cornwal* in 1602, (where his Predecessors liv'd for many Generations;) and bred at *Cambridge*, and had Episcopal Ordination. After leaving the University, he at first preach'd in *Lincolnshire*. When he first came to *Maristow*, he was Usher to Dr. *Williams*, who had the Living, and kept a great School there. Mr. *Herring* was also Chaplain to Sir *Edward Wise* of *Syddenham* in that Parish, who on the Death of Dr. *Williams* presented him to the Benefice in 1632, and retain'd a very great Respect for him to the Day of his Death. When the *Act of Uniformity* took place, his Patron press'd him very much to conform: But not being satisfied in his Judgment and Conscience, with the Terms, he was ejected in 1662, after he had enjoy'd the Living thirty Years. He continu'd in the Parish ten Years after he was ejected, in an Estate he had there, and kept a School, being protected by Sir *Edward Wise*, and very well beloved by the Inhabitants. He purchas'd an Estate, in *South Petherwin*, near *Lanceston*, in *Cornwal*, and continu'd living there till his Death. There also he taught School, till his Sight fail'd him. He preach'd on the *Lord's Days* in his own House till he was incapacitated by the Infirmities of old-Age. He was blind, not by Accident, but Age, for many Years. He died in the Year 1688, *Ætat.* 86. His Funeral Sermon was preach'd by Mr. *Michael Taylor* of *Hollefworthy*. He was a Man of exemplary Piety and great Learning. He left a large Collection of very valuable Books. He was never imprisoned, or prosecuted for Preaching or Teaching School.

*Ibid. Dean or Buckland :* Mr. SIMMONS should be *Dean Prior*: Mr. JOHN SYMS. Years after he was ejected, he liv'd at *W* in the Parish of *Ashburton*; and afterwards at in the Parish of *West Ogwel*. He preach'd

own House as often as he could. He was a Man of eminent Piety, and a great Sufferer for Non-conformity; often expos'd to Dangers, and sometimes reduc'd to Straits. But he trusted in God; and had Experience of his Goodness, in delivering him and providing for him. Once, he hid himself in a Hay-loft, to escape such as came to apprehend him. Some of his Enemies in searching for him, thrust their Swords into the Hay, and yet he escap'd. When his Wife hath gone to Market to get Necessaries for her Family, she hath met with unexpected Supplies: And whereas she went out empty and sorrowful, she hath return'd home all and joyful. *Hugh Stawel* of *Heerabeer*, Esq; — *Cabel* of — Esq; and others, one *Lord's Day* beset his House while he was Preaching, broke open the Door, and disturb'd the Meeting. When they had done, Mr. *Cabel* accompanied Mr. *Stawel* to his House, and as he was going along, seeing a Plank lie on the Ground, in *Gale-Tenement*) he swore 'twas long enough to make him a Coffin, and could not be persuaded from lying down upon it to try. And a short Time after, he was seiz'd of a Distemper of which he died: And 'tis reported, that his Coffin was made of that very Plank. Mr. *Stawel*, when he was about taking a Journey to *London*, met Mr. *Syms*, and threaten'd he would do his Business when he return'd: Mr. *Syms* replied, Sir! You should ask God's Leave. He went to *London*, but never return'd.

On his Death-bed he gave Notice beforehand of the very Hour of his Dissolution: And after he had for some time lain silent, he cried out on a sudden, *Tell my Friends, I have overcome, I have overcome.* His Funeral Sermon was preach'd by Mr. *Widdan* of *Tunefs*.

*Mr. Widdan*: It should be *Plimpton*  
*Mr. Widdan* SERLE. Dr. *Widdan*. Attempt,  
 mentions this *Mr. Widdan*, as suc-  
*Widdan* *Widdan*, in *Sequestred*  
*Widdan* County, he con-  
 when (I sup-  
 pole)

pose) to this Living of *Plimpton Mary*. And there were a great many others both in this and other Counties, who in this Respect were in the same Circumstance with him; being forc'd to quit the Sequestred Livings of which they had Possession, (where the former Incumbents surviv'd) at the Return of King *Charles*, and yet regularly possess'd of other Livings, before the *Bartholomew* Ejection.

In all his Conversation Mr. *Serle* shew'd himself a very serious religious Man. In 1685, he suffer'd six Months Imprisonment in *Southgate, Exon*, for refusing the Corporation Oath. Old Mr. *Hale*, Mr. *Hoppin*, Mr. *Trosse*, and Mr. *Gaylard*, suffer'd at the same time with him, and for the same Cause. Mr. *Serle* was but in low Circumstances, and was chiefly maintain'd by Friends, till about the Revolution; when he was chosen Pastor to the Dissenting Congregation at *Plympton*. He adventur'd to preach in his own House in the very worst of Times, and was a very useful Preacher. I am inform'd he printed a Funeral Sermon, which he preach'd upon the Death of an excellent young Woman, whose Relations earnestly press'd that it might be printed: And they at last prevail'd, upon this Proviso, that not so much as the first Letters of his Name should be publish'd. And upon this Account my Informant was not free to give me any farther Account of it.

P. 245. *Brutton*. It should have been *Bratton Fleming*, to distinguish the Place from *Bratton Clevely*, lying also in this County; Mr. ANTHONY PALMER. This is a different Person from one of the same both Christian and Surname, who is taken Notice of at *Burton* in *Gloucestershire*. Dr. *Walker* in his Part II. p. 250, owns, that this Mr. *Anthony Palmer* succeeded Mr. *Anthony Gay* in this Sequestered Living, about the year 1685. I left it for N. conformity in 1685. I have a marginal Note, that he was ejected once in fourteen years.

have nothing to say in his Vindication. He died in September 1693.

Pag. 245. *Kentisbiere*: Mr. RICHARD SAUNDERS, M. A. He was born at *Pebemburg* near *Honyton*, in this County, of a reputable Family. His Father Mr. *Lawrence Saunders* had a good Estate: And Major *Saunders*, and Mr. *Humphrey Saunders* of *Holleworthby*, (of whom before) were his Brothers. About sixteen Years of Age he was sent to *Oxford*, and continu'd there till 1642, (when King *Charles* came thither) but not long enough to take the Degree of M. A. Upon the King's Coming thither, he and several others were carried off as Prisoners, and committed to *Exeter Jail*. When he enter'd upon the Ministry, he at first was plac'd in *Kentisbiere*, the Sequestred Living of Mr. *John Parsons*, worth (as Dr. *Walker* says, *Att. Part II. p. 327.*) 200 *l per An.* When he gave up this Living at the Restoration, he was presented to *Lockhear* by *Zechariah Cudmore*, Esq; of that Parish: And from thence he was ejected at *Bartholomew-Day*. About this Time he resided a while with his Brother in Law Mr. *Robert Land* of *Plymptree*; and afterwards he liv'd and preach'd at *Honyton*. There he met with Favour and Connivance from several of the Neighbouring Gentlemen, upon the Account of the Civilities they had receiv'd from his Brother, the Major, before the Restoration.

In 1672, he had a publick Meeting in *Tiverton*, where he spent the Remainder of his Days. About 1681, he was disturb'd as he preach'd at Mr. *Wood's*, carried before the Mayor, and convicted for a Conventicle. And tho' the Fines for the Preacher and the House were levied, yet was he bound over to the Sessions at *Exeter*. When he appear'd, the Oath was tender'd him, which he offer'd to take in a qualified Sense, and pleaded that in so doing he should answer the Law, which admitted of a qualification. He said also, that it was unjust to be bound over for one offence and punish'd for another. The Court (Sir E. S.) replied,

plied, *We must stretch the Law to meet cunning Fellows as you.* So he was com Prison. There he found two *Popish Pri* were soon discharg'd after he came thir he was kept there six Months, in which receiv'd great Civilities from the Inhabitan City.

After the Liberty in 1687, he again hel lick Meeting in *Tiverton*. He presid as tor of the *First Assembly* of the Ministers at *Tiverton*, *March 17 and 18, 1697.* He this Life towards the End of *July*, and wa *Aug. 2. 1692.* Mr. *Robert Carel* of *Credito* ed his Funeral Sermon, in which he gav considerable Character.

" As to his *Intellectuals*, (said he) he wa  
" of rare Parts. His Fancy was high, his l  
" rich and copious, and his Judgment d  
" solid. He had the Philosophers *Αγχι*  
" Sagacity of a piercing and quick Sp  
" was a diligent, methodical, and succel  
" dent.

" As to his *Morals*, so prudent was he,  
" Enemies rather fear'd and envy'd than  
" him. He had a very equal Temper; b  
" ing the Scales even, neither elevated, no  
" fed. He liv'd in the same World of Pro  
" as we do, and was subject to like Passio  
" are. But I (said he) who have known hi  
" thirty Years, and have had for some time t  
" fort and Advantage of his Society in on  
" never saw him angry: Nor have I ev  
" of any one that could accuse him of e  
" Degree of Touchiness, or swelling Bb  
" sudden Passions: Yea when he hath b  
" provok'd, he hath not be overcome  
" hath overcome Evil with Good. He l  
" derness as well as oth  
" and therein his *Bri*  
" piercing Trials, whi  
" der Heart.  
" and Civi]

great Losses and Crosses. His Contentment  
in his daily Bread was signal; and so was his  
Love, Peaceableness, and Moderation. His Hu-  
mility was admirable. He had the Art of giving  
soft Answer, so as not to exasperate. Few if  
any, less degraded others, or less exalted himself  
in his Discourses. He disdain'd not the Society  
of friendly Converse, and Labours, of those who  
were far inferior to him in Age and Learning.

In his Humility he was fitted for Converse with  
the most high God; and by his Meekness, for  
fruitful, sweet, and obliging Conversation with

Fellow Creatures. He was in his whole  
course a *Jonathan*, amiable and pleasant. In  
port, he was chearful, but not vain; serious but  
not fallen; of good Behaviour, vigilant, modest,  
Num. iii. 2.

He was a good polemical Divine, and in a  
vigorous Sense, a Man of War from his Youth,  
winning the Lord's Battles, and able to muzzle  
the Mouths of Gainsayers. An excellent Dis-  
putant, who made Truth his Triumph. He had

the Body of Divinity in his Head, and the Spirit  
and Soul of that Body in his Heart. Though he  
was a great *School Divine*, yet he rather chose

to shoot at the Peoples Hearts in plain and prac-  
tical tho' very rational Divinity, than shoot over  
their Heads in high and seraphick Notions. His  
style was clear and strong, flowing from a full  
mind. He was an *Extra*, a ready and eminently  
instructed Scribe in the Law of his God: Clear  
and solid in resolving Cases of Conscience: In

all Things a *Workman that needed not to be a-*  
*ssured*. And the Lord crown'd his Labours  
with Success, &c.

He was also of a chearful and obliging Temper:  
He appear'd over modest in the Presence of  
the great, yet he was ready and communi-  
cative in his discourse, and was a great help to younger  
Ministers. He was a great friend to Mr. Fa-  
therly, and was very agreeably  
fully  
rec-



“ acknowledge, having profited more by occa-  
 “ sional Conversation with him, in little more than  
 “ two Years when I was his Assistant, than (as far  
 “ as I can judge) during any two Years of my Life  
 “ besides. He was one of those who were at the  
 “ Time call'd *New Methodists*, and highly approv'd  
 “ of Mr. (since Dr.) *Daniel Williams's Gospel Truth*  
 “ *stated*, &c. - But shew'd a great deal of Candour  
 “ towards such as had different Sentiments, and  
 “ earnestly wish'd for more Charity among the se-  
 “ veral Parties of Protestants.

“ He was solicitous to promote as far as in him  
 “ lay the strict and conscientious Observation of  
 “ National Fasts and Thanksgivings, expecting (he  
 “ would say) happy Consequences of them, if well  
 “ manag'd : And as he was a great Observer of  
 “ Providence, he would give divers Instances to  
 “ confirm this Opinion and Expectation.

“ He had an excellent Talent at expounding the  
 “ Holy Scriptures ; and took a great deal of Pains  
 “ in making a more accurate Inquiry into the  
 “ Sense of Abundance of Texts, than Common  
 “ Expositors and Commentators do. In Conse-  
 “ quence of this, he made a large Collection of  
 “ the Interpretations of particular Texts, from cri-  
 “ tical, polemical, and practical Writers, adding  
 “ his own Observations, which are neither few nor  
 “ inconsiderable. He made frequent Use of these  
 “ in his Sermons, which render'd them the more  
 “ entertaining and profitable : And this which is  
 “ a Work of many Years, has by several Ministers  
 “ that have seen it, been thought well to deserve  
 “ to be printed.

Some who had been concern'd in persecuting this  
 good Man, after his Death said, *Where is there an-  
 other such Man ?*

He printed a Sermon preach'd before the Judges  
 at the Assize in *Exeter, May 1710*, *to heal Religious Wounds,*  
*pit Guard routed*; 8vo.  
 there was publish'd his  
 Preface by Mr. George I

Commendation both of the Book and its

*Walker, Att. Part II. p. 327, owns that In-*  
*nance was charg'd on Mr. Parsons, the Prede-*  
*of this Mr. Saunders of Kentisbiere, as the*  
*of his Sequestration. But, says he, when the*  
*f his Living is known, and the Person who*  
*d in it, there will be no Difficulty in guessing*  
*her Reason for his Ejection. Major Saunders*  
*Brother to the Intruder, came in Person with*  
*of Horse to execute the Sentence. The first*  
*this Story being only the Doctor's Guess, is*  
*worth taking notice of. And as to his Tale*  
*he Major, neither will that make much Im-*  
*, on such as are acquainted with the Doc-*  
*ay of Writing, till he is pleas'd to produce*  
*lence: But supposing the Story true, though*  
*might be thought to have been more pro-*  
*have been active in removing a Drunken*  
*than the Brother of him that was to suc-*  
*a his Room, yet 'tis hard to judge of the*  
*, without knowing attending Circumstan-*

245. *Brixham: Mr. JOHN KEMPSTER,*  
*Dr. Walker speaks very slightly of him, Att.*  
*. p. 341: And p. 376, (out of his abundant*  
*) says, he was a very sorry Fellow; and cruel*  
*Family of his sequestred Predecessor. For when*  
*rs. Travers, (the sequestred Minister's Wife)*  
*the Doctor conjectures right, (as it is not im-*  
*e but he may sometimes do) had by her ill*  
*been provok'd to say some hard Words of him.*  
*ed him for her Fifts, he offer'd to pay her 5 l.*  
*would keep a better Tongue in her Head: (And*  
*y thing I know, this might have been Mo-*  
*ell bestow'd: ) To which when she reply'd, that*  
*the Losers might have Leave to speak; he*  
*without either paying her the 5 l, or any*  
*ver after. But for my Part, I can-*  
*Ground | conjectures and idle*  
*r tree | ed and worthy*  
*ome who are*  
*very*

Preaching was solid ; till Age and bodily Disorders impair'd him. He was afflicted with the Gout, Stone, and Diabetes ; and thro' Weakness of Body, and the Failure of his Intellectuals he was taken off from Preaching more than a Year before his Death, which was somewhat sudden. He died the fifth, and was buried the seventh of July, 1702, in the seventy-fifth Year of his Age. His Funeral Sermon was preach'd by Mr. John Cox who succeeded him at Kingsbridge.

He suffer'd much for his Nonconformity: And some Account of his being convicted for a Conventicle, and fin'd 30 l, for praying with three Gentlewomen who came to visit his Wife, and comfort her upon the Death of her Son, and only Child, who was drown'd at Sea, is given in the *true and faithful Narrative of the Sufferings of many Christians in Devon, &c.* publish'd in 1671, p. 12, 13 Where there is a remarkable Instance of the Partiality of the famous Justice Beer or Bear, and the Barbarity of the Informers, who tore down all the Goods in Mr. Tucker's House, seiz'd not only his Bed and Bed clothes, but the poor Children's wearing Cloaths, and the very Vittuals in the House, and left no Corner or Place unsearch'd for Money. He there goes by the Name of *Tooker*.

The Doctor, *Att. Part II. p. 356*, gives this Account of Mr. Tucker. He says, he was never known to be of any University, and that obtaining the Sequestration of this Living of which Mr. Strode was before the Incumbent, he got his Wife and six Children violently dragg'd out of the Parsonage-house: And this is said to be done, about the Year 1645. The Doctor could not well have drawn up a more formal Charge. But Accusation and Proof are two very different Things. Mr. Withers of Exon, in his *Appendix* to his Reply to Mr. Agate, p. xxxiv, tells the World, that believing this to be a scandalous Misrepresentation of Mr. Tucker, he applied himself to his Widow, still living in Kingsbridge who put into his Hands a Certificate of her Husband's death, bearing Date May 24. 1650 and signed by Dr. George Hall, with his

ther Ministers. In this Certificate, he is call'd *Edmund Tucker, Student in Divinity, of Trinity College*; and said to be *call'd to the Work of the Ministry in Dittisham*. By which Testimonial 'tis evident, that Mr. Tucker had University Education: and if Mrs. Strode was (as the Doctor reports) *dragg'd out of her Habitation, &c.* it could not be by his Order, it being many Years before his Settlement in that Parish. So that when we read in Dr. Walker of such or such a Clergyman, that he was succeeded by a Tinker, or a Cobler, or that he receiv'd such and such outrageous Treatment from him that succeeded him, we have Reason to believe it is just as true, as that Mr. Tucker was never known to be of any University; or that he got Mr. Strode's Wife and Children violently dragg'd out of the Parsonage-House, &c. several Years before he had any thing to do with the Parish.

Pag. 246. *Mary Tavy, or Huckesham*: Mr. BENJAMIN BERRY. He was afterwards of *Topsham*. His Funeral Sermon was preach'd by Mr. George Tresse of Exon.

*Ibid. Dunchuddock*; (it should have been *Dunchideock*;) Mr. HUNT. Dr. Walker, *Att. Part II*, p. 26, says, that this was the Sequestred Living of Mr. *Heliar*, who died in 1645: And owns, that Mr. Hunt who succeeded him, was depriv'd for Nonconformity in 1662. He must therefore have a legal Right to the Living, by the Act in 1660.

*Ibid. Tavistock*: Mr. THOMAS LARKHAM, M.A. Add; He was born, May 4. 1601, and was of *Jesuw-College* in Cambridge. He was first settled in the Ministry at *Northam* in this County. Being of the Puritan Stamp, he was so follow'd with numerous Prosecutions, that in a little Time he had sufferer in almost all the Courts of England. Chamber, and High-Commission, rticled against in the Consistory at

at *Exon*, and under a Suit of pretended Slander, for reproving an atheistical Wretch, under the Name of an Atheist, at another Time : And had Pursuants came upon him, one upon the Back of another, till at last, (to use his own Words in his Dedication of *the Wedding Supper*) by the Tyranny of the Bishops, and the Tenderness of his Conscience, he was forc'd as an Exile into *New England*. And tho' he there sojourn'd in a Land that he knew not, yet God was with him, and in some time return'd him back. And by the Inhabitants of *Tavistock* he was chosen their Pastor ; the Noble Earl of *Bedford* having promis'd to present and pay him whom they chose. And in this Place his Labours were crown'd with more than ordinary Success.

One Mr. *Wilcox* of *Linkinhorn* in *Cornwall*, going to hear him on a Lecture-Day, merely with a Design to divert himself, came away pricked at Heart, and retain'd a particular Respect for him ever after. One Mr. *Watts* who liv'd in the same Town with him; publish'd some scurrilous Pamphlets against him ; and some time after, openly profess'd his Sorrow, and begg'd Pardon. And as a Proof he was therein sincere, he by his Will settled an Estate in the Hands of Trustees for Pious Uses : And in the same Will gave his own Pamphlets no better Name, than *idle and wretched* : Adding, that he wrote them in his youthful Years, and did not stick to cast Dirt on others, for the Clearing himself. And when Mr. *Larkham* died, this Mr. *Watts* wish'd his Soul in his Soul's Stead, and respected his Memory as long as he liv'd.

However he met with his Share of Trouble after his Ejection, and at last died in the Town where he had liv'd and labour'd, confin'd in the House of his Son in Law, and not daring to stir abroad, for fear of a Jail. And the Malice of some follow'd him, even after his Death : For they would have prevent  
 a Manner  
 from being  
 marked Body (that was  
 ed by the  
 MS

of the Earl of Bedford interpos'd, and he was buried in that Part of the Chancel, which belong'd to that Noble Family.

He was lamented by pious Persons of all Persuasions in those Parts, and his Name is precious among them to this Day.

He was a Person of great Sincerity, strict Piety, and good Learning: A Chaplain for some time to Sir *Hardress Waller*: And the Father of Mr. *George Larkham*, of *Cockermouth* in *Cumberland*.

*Pag. 247. Columpton*: Mr. WILLIAM CROMPTON, M. A. There is some Account of him in the last Edition of *Wood's Athenæ Oxonienses*, Vol II. p. 1038. Among his Works I have omitted, *A Treatise of Prayer*, shewing the Nature, Necessity and Success of fervent Prayer, on *Jam. v. 16*, 8vo. 1659. And also, *A Wilderness of Trouble, leading to a Canaan of Comfort*, 8vo. 1679.

*Ibid. Brixton*: Mr. JOHN QUICK: Add, M. A. Born at *Plymouth*, An. 1636, of Parents of the Middle Rank, but eminently pious. God wrought a saving Change on his Heart very young, which inclin'd him to devote himself to the Work of the Ministry. He went to *Oxford* about 1650, and enter'd in *Exeter-College*, under the Government of Dr. *Conant*. His Tutor was Mr. *John Saunders*, then Fellow of that College, and Reader of Rhetorick to the University; and ejected in 1662, in the County of *Bucks*, where some Account is given of him. Mr. Quick was his first Pupil, and own'd he had good Advantages both for Learning, and serious Religion, under the Influence of his Tutor, and the learned Rector. He took his Master's Degree, and left the College at the End of 1657; and return'd into his native Country, and preach'd for some time at *Ermington* in this County, and was publickly ordain'd in *Plymouth*, Feb. 2. 1658, by six Batchelors in Divinity; being call'd Minister of *Kingsbridge*, and *Churchstow* in the County. From thence he some time after was call'd

call'd to *Brixton*, where the *Act of Uniformity* found and ejected him. •

Tho' upon most serious Consideration he could not comply with the Terms which the Law imposed, yet the People being earnestly desirous of his Labours, he continu'd preaching to them after *Bartholomew-Day*, till he was seiz'd in the Pulpit, in the Midst of the Morning Sermon, *Dec. 13, 1663*, and by the Warrant of two Justices committed to Jail, for preaching without Episcopal Ordination, and that after Excommunication. Being brought to the Quarter-Sessions for the County, *Jan. 15*, following, he pass'd under a long Examination from the Justices. The Court ask'd him by what Authority he durst preach in Spite of the Law? He said he did it in Despire of no Authority, but from a Sense of Duty, and a Necessity laid upon him by his Ordination, to preach to his Flock, which had otherwise been wholly destitute. They ask'd him who were his Ordainers? And he mention'd four who had then conform'd, but omitted *Mr. Hugbes of Plymouth*, lest it should expose him to new Troubles. His Council urging that there were Errors in the Inditement, the Bench allow'd the Plea, and unanimously declar'd his Commitment illegal. But upon a Motion made for his Discharge, the Court insisted on Sureties for his Behaviour, or else his Promise to desist from Preaching. After a long Altercation, he freely told them, he must obey God rather than them: And that he could not look God in the Face with Comfort, if he should make such a Promise, after that at his Ordination. Upon this he was remanded to Prison, where he lay in close Confinement eight Weeks longer, till discharg'd at the Assizes by the Lord Chief Baron *Hale*.

Afterwards *Bishop Ward* order'd two Indirements to be laid against him, for preaching to the Prisoners in Jail, and he was try'd upon them but acquitted. He was so sensible of the Goodness of God to him, that he was very thankful for his Confinement, in that it made him more acquainted with the World he liv'd in.

fides his Books, when he was seiz'd; but a Kind Providence supplied him: And whereas he was consumptive when going to Prison, he was perfectly recover'd when he came out. At another Time by the Order of the E. of B, he with several other Ministers was imprison'd for twelve Weeks in the *Marshalsea* at *Plymouth*, without any Cause of Commitment alledg'd. Being releas'd, and finding other Difficulties obstructing his being any farther serviceable in the *West of England*, he came to *London*, and in 1689 was unanimously chosen Pastor of the *English Church* at *Middleburgh* in *Zealand*, which he accepted, upon Condition that he might be at Liberty to return, if he was call'd into his own Country. Meeting there with some angry Contests that he did not expect, he return'd to *London*, July 22, 1681. He preach'd there privately with good Acceptance during the Remainder of the Troubles of King *Charles's* Reign, and gather'd a Congregation. He afterwards made use of King *James's* Indulgence, as soon as it came out, as thinking that an unjust Law from the first, which depriv'd him and his Brethren of the Exercise of their Ministry.

He was a good Scholar, and a lively Preacher, and had a great Facility and Freedom in Prayer. His Fervency in that Exercise would remarkably raise the Spirits of the whole Assembly at the Close of a Fast-Day. His Ministry was successful to the Conversion of many. His Labours were abundant: For he was all his Life an hard Student, (using to spend a considerable Part of the Night in his Study) and a constant Preacher. For the last six Years of his Life, he was rack'd with the Stone to a very uncommon Degree, and had it almost daily returning: But he was very seldom diverted by it from his Work; nay he that Way found he had present Ease. He was very compassionate to Distress; at a great deal of Pains and Expence for the Relief of the Poor French Protestants, and Purses were almost ever in his Hands. He was a perfect Master of their peculiar Respect for their Churches,



Churches, upon the Account of their sound Doctrine and useful Discipline, and the noble Testimony which they bore to Religion by their Sufferings. He was much concern'd for a learned Ministry, and eminently forward in encouraging hopeful Young Men, that were dispos'd to devote themselves to that Office. He was a serious Christian, that convers'd much with his own Soul, spent much Time in Meditation and Prayer; had been in great Despondency and Temptations, but was enabled to overcome them; and had a confirm'd Hope of his own Estate, which upon the strictest Examination, in the Views of Eternity, he retain'd unshaken to the End. The Warmth and Eagerness of his Temper, which was the greatest Imperfection that appeared in him, was his own Grief and Burthen; tho' it had its Advantages too, to make him the more active in his Work and Service. The rack-ing Pains that attended him, quite broke that happy Constitution of Body he had had for many Years, and brought Life to a Period, in the seventieth Year of his Age, April 29. 1706. Dr. Daniel Williams preach'd a Sermon at his Funeral, and Mr. Thomas Freke, his Successor in his Congregation, another, upon that Occasion afterwards, which are both publish'd. His only Daughter is married to Mr. John Evans, of Hand-Alley in Bishopsgate-street.

Besides his Printed Works, he had prepar'd for the Press a large Collection of the Lives of several Protestant Divines, which he intitled, *Icones Sacrae*. They make in Manuscript three Volumes in Folio, and consist of fifty French Lives, and twenty English. Among the French there are their most Eminent Pastors and Professors, since the Reformation: Such as the Capell's, Cameron, Chamier, Place, Rivet, Dreincourt, Du Moulon, Amyraut, Bochart, Daillé, L'Arraque, Claude, &c. Names of the most celebrated Reputation for Piety and Learning in all the Reformed World. They were all great Labourers for their Church and the large Souls that were got with the Affairs of it, and they paid many Pains for many of them.

the Principal Men of that Church in his Time, both Ministers and People, made him able of doing Justice to their Memory. The *British* Divines he has given an Account of, singled out from their Brethren, upon some Considerations particular to the Author; which gave either special Inclination or Capacity, to preserve Memories. There are some few that were to receive the Reward of their Labours before Time: As Mr. *Welch*, and Mr. *Bruce* of *Scots*: And some old *Puritans* here in *England*. These either Persons whom he had in singular Esteem for their Works; or they had been Prophets in their own Country, and he found their Memory precious among the good People he convers'd with; for some of them, he enter'd into their Labours; or it had fallen in his Way to have peculiar Notice of them, by Conversation with those that knew them, or private Memoirs put into his Hands. Modern Instances he has chosen, were out of his own intimate Acquaintance. He fully knew their *Principle, Manner of Life, Purpose, Faith, Long-suffering, Patience, Charity, Persecutions, and Afflictions*. besides those whose Lives he professedly writes, he often intersperses remarkable Passages concerning them, upon Occasion of their Acquaintance or Neighbourhood.

He would have publish'd this Collection in his Lifetime, but fail'd of a competent Subscription encouraging the Design. The old Duke of *Bedford* was so well pleas'd with it, that he had resolv'd to see it publish'd, tho' at his own Charge: but he was prevented by Death.

There is a short Account of Mr. *Quick* given, in the last Edition of *Wood's Athenæ Oxonienses*, Vol. II. p. 56.

*Page. 248. Little Ham*: It should be *Little Ham* *Wyke*, to distinguish it from *Littleham* near *London*. Mr. *JOHN BOWDEN*. Add; He was an eminent for Humility and Serene Preacher; and of an ad-

Pag. 248. *Stoke*: (It should be *Stoke Dammarel*, to distinguish it from other Places of that Name in this County:) Mr. JOHN HICKES. He was born An. 1633, at *Moorhouse* in the Parish of *Kirkby-wick* near *Thursk* in *Yorkshire*. He descended from the *Hicks's* of *Nunnington* near *York*, formerly a considerable Family. He was elder Brother of Dr. *George Hickes*, who was turn'd out of *Alhallon Berking* in *London*, and out of the Deanry of *Worcester*, for not taking the Oaths to King *William* and Queen *Mary*. So that both the Brothers suffer'd for their Principles, tho' they widely differ'd from each other.

Mr. *John Hickes* had his Education at *Trinity College* near *Dublin*, and came to be Fellow there, and was Cotemporary with Mr. *Veal*. He was afterwards Minister of *Stoke* by *Plymouth*, which Living being in the Gift of the Crown, he was oblig'd to quit it at the Return of King *Charles*. He remov'd from thence to *Saltsb* in *Cornwal*, where he was ejected in 1662, by the *Bartholomew Act*. One asking him about that Time, What he would do if he did not conform, having several Children, and a Family like'y to be growing? His Answer was, Should I have as many Children as that Hen has Chickens, (pointing at the same Time to one that was at hand, that had a good Number of them) I should not question but God would provide for them all. He remov'd from thence to *Kingsbridge* in this County, where he had a Meeting, and took all Opportunities that offer'd for Preaching: But for many Years together, he met with a great deal of Trouble, and was often hurry'd up and down, and forc'd to hide, and harass'd by the Bishop's Court; his great Spirit carrying him thro' all with Chearfulness. An Apparition being once sent to him with a Citation, was advised before-hand by some that knew him, to take heed how he meddled with Mr. *Hickes*, for he was a stout Man: He came however to his House, and ask'd for him. Mr. *Hickes* coming down, with his Cane in his Hand, look'd briskly upon him. The

Man told him, he came to enquire for one Mr. *Hickes*, Gentleman: And he replied, I am *John Hickes*, Minister of the Gospel. The Apparitor fell shaking and trembling, and seem'd glad to get from him: And Mr. *Hickes* never heard more of him.

In the Year 1671, he publish'd a Pamphlet, intir. *A sad Narrative of the Oppression of many Honest People in Devon, and other Parts, by Informers and Justices, out of their pretended Zeal to put the Act against Conventicles in Execution.* He there named the Informers, Justices, and others, who were guilty of illegal Proceedings; and particularly Judge *Rainsford*. Though Mr. *Hickes's* Name was not to the Book, yet he was soon discover'd to be the Author; and two Messengers were sent down to apprehend him, and bring him up to Court. It happen'd to fall out, that upon the Road, Mr. *Hickes* fell into the Company of these very Messengers, not having at first the least Suspicion of them. He travell'd the best Part of a Morning, and at last dined with them, and they talk'd with great Freedom against one Mr. *Hickes* as an ill Man, and a great Enemy to the Government. He bore with all their scurrilous Language till Dinner was over, and then going to the Stable to his Horse, (of which he was always tender) he there gave them to understand, that he was the Person whom they had so much abus'd and vilified: And then to reach them better how to govern their Tongues another Time, he took his Cane and corrected 'em to some purpose; till they begg'd his Pardon: Upon which he immediately took Horse and rode to London. Being arriv'd there, he by one whom he well knew, (who was at that Time a Favourite at Court) obtain'd to be introduc'd to the King's Presence. The King told Mr. *Hickes*, he had abused his Ministers, and the Justices of the Peace. He replied, *Oppression may it please your Majesty makes a wise Man mad. The Justices, beyond all Law, have very much wronged your Majesty's Loyal Subjects, the Nonconformists in the West*: And he instanc'd in several Particulars of Troubles they had gone through. The King

heard him with a great deal of Patience ; and he spake with that Presence of Mind and Ingenuity, that the King seem'd affected, and gave him his Promise, that they should have no such Cause of Complaints for the future. And soon after this, the Dissenters had some Favour shewn them ; and Mr. *Hickes* thereupon came up with an *Address*, from a considerable Number of Gentlemen and others in the West of *England*, and presented it upon his Knees. The King receiv'd it very graciously, and ask'd him, if he had not been as good as his Word, having a Respect to his Promise forementioned. An Indulgence was granted, and Liberty to build Meeting-houses ; and by his Majesty's Favour, Mr. *Hickes* got back a third Part of what the Dissenters in those Parts had paid in, on the *Conventicle-Act*. He had at that Time also Offers of Preferment made him if he would have conformed : But he said no Temptation should bring him in that. He had a Congregation afterwards at *Portsmouth*, and continu'd with them, till he was driven away by a fresh Persecution. While he was there the King and Duke of *York*, came thither in a Progress. The Governour, Principal Officers, and many of the Inhabitants of the Town, went to *Portsmouth* to meet them ; and Mr. *Hickes* was one of the Company : And as soon as the King saw him, he took particular Notice of him.

As for his suffering Death afterward, for joining with the Duke of *Monmouth* in 1685 ; the Way of his coming into those Measures, and his dying Sentiments and Carriage ; an Account thereof has been long since publish'd to the World : And his last Speech may be met with in *Turner's Compleat History of the most remarkable Providences*, Chap. cxlii. pag. 135.

Besides the foremention'd Narrative, Mr. *Hickes* also publish'd, *A Discourse of the Heavenly Substance*, from *Heb. x. 34.* 8vo, 1673.

Pag. 248. *Werrington* : Mr. WILLIAM CAMPBELL. Add - " had his Education in *Exeter* Oxo form'd he preach'd a

the Churches in *London*, all the Time of the great  
ague in 1665. He was afterwards for some Years  
stor to a Congregation near *Horslydown* in *South-*  
*rk*. He was inclin'd to Melancholy, but a very  
ly good Man. He died not long after the Re-  
lution.

Pag. 248. *Tammerton*: Mr. ROBERT WYNE.  
was Author of *Elisii Campi, A Paradise of De-*  
*its*, in two Discourses, of, 1. *The Confirmation of*  
*Covenant*, on *Heb. vi. 17, 18*. And 2. *The Do-*  
*tion of Christ*, on *Rom. viii. 32*. 12mo. 1672.

*Ibid. Rew*: Mr. EDWARD PARR. He succeed-  
his Name-fake, and probably his Relation, Mr.  
*Bartholomew Parr*, Prebendary of *Exon*, in this Liv-  
, which Dr. *Walker*, *Att. Part II. p. 29*, intimates  
lost, by the Ordinance against Pluralities. This  
Edward Parr was a fluent taking Preacher, and  
very heavenly Person. He every where made it  
Business to do good. Though the Living from  
ence he was ejected was between 120. and  
50 l a Year, and he had no Children, yet his great  
arity allow'd him to lay up but very little. Some  
ie after the *Bartholomew* Ejection, he and one  
Gundry (an elderly ejected Minister, and a  
od Preacher) us'd to preach in *Newton Chapel*,  
Peculiar belonging to *Ailsbeer*, the Minister where-  
(Mr. *Cortes*, a sober, moderate, good Man, and  
lover of such) countenanc'd, or at least conniv'd  
it. The Bishop often sent to forbid it: But he  
Excuse us'd to say, that if the Chapel Doors  
re shut up, the Alehouse Doors would be open;  
d that no others would preach there, the Pay was  
small. So that they continu'd there to exercise  
eir Ministry, all his Time: But his Successor  
ould not suffer it.

This Gentleman not only quitted *Rew*, but also  
fus'd the Parsonage of *Silferton*, worth 500 l. per  
a, which was offer'd him to tempt him to Con-  
m. He liv'd above forty Years a Nonconfor-  
m. and so may be said to have lost above  
1000 l. He liv'd afterwards but in a low Con-

dition,

dition, and died full of Peace and Hope, as I am inform'd by a worthy Person that was with him in his last Sickness; who also adds, that he never heard or knew of any that at last repented of their Nonconformity, though he has heard of such as did conform, who had great Terrors on that Account in their latter End. His Funeral Sermon was preach'd by Mr. George Trosse of Exon.

*Pag. 248. Musbury:* Mr. RICHARD TARRANT M.A. I have been inform'd by a neighbouring Clergyman that his Name was FARRANT, and that he was a very modest, pious, good Man. He was (I am inform'd) a Native of Manchester. All his ministerial Performances were manag'd with the utmost Reverence. He was not less eminent for Humility and Charity, than he was for Learning and Piety. Being once taken up for preaching after his Ejection, and carried before the Justices in Honyton, Sir Courtney Poole told him he should be discharg'd if he would promise to preach no more. He replied, *He would not promise, because he could not answer it to his great Lord and Master.* He died of a Consumption: And Mr. Moore preach'd his Funeral Sermon in his Orchard, on *2 Kings xviii. 20. And Elisha died, and they buried him, and the Bands of the Moabites invaded the Land.*

*Pag. 249. Dunsford:* Mr. WILLIAM PEARSE. He was the Son of Mr. Francis Pearse of Erming-ton, Gent; Baptiz'd, Jan. 26. 1625. Educated in Grammar-Learning at Plympton Mary, and in Academical-Learning at Oxford in Exeter-College, where he had Mr. Hancock for his Tutor. After continuing some Years in the University, he return'd into his native Country, and Dec. 25. 1655, was presented to the Vicaridge of Dunsford, void by the Death of the former Incumbent. There the Act of Uniformity silenc'd and ejected him. He afterwards remov'd with his Family to Stretchleigh-house, in the Parish of Ermington, five Miles from Plympton Mary, and preach'd privately in Tavistock as he had Opportunity.

portunity. In the *Indulgence* granted *March 15. 1674*, took out Licences for himself and his House. After King *Charles* call'd in his Declaration, Mr. *Pearse* met with great Trouble. He was grievously harassed, threaten'd, hunted after, oblig'd to abscond, and at length thro' the restless Malice and unwearyed Diligence of his Enemies forc'd to make over his Goods, and leave his Family for several Months together, living in *London* and elsewhere, to escape their Rage. Great were the Dangers he was exposed to, in endeavouring to secure himself from those that sought his Ruin, yea his very Life. Besides what he suffer'd from his Neighbours, he met with Troubles abroad. The *Conventicle Courant* of *Nov. 31. 1684* has this Article. "On *Sunday* the twenty-first of *January*, several loyal and worthy Justices and Constables, went to Mr. *Lobb's* Meeting, where they seiz'd one Mr. *Pearse*, and one *Marmaduke Roberts* both Preachers, who were both committed to *New Prison*."

Six times a Year the Bailiff came to *Stretchleigh* to warn Mr. *Pearse* and his Wife, with his son and Daughters, to appear at the Assizes at *Exeter*, to answer for Riots, Routs, keeping seditious Meetings, and not obeying the Laws. What befell him was not in a Time of War, and Confusion, by the Violence and Covetousness of Soldiers: nor was he guilty of Sedition or Disloyalty, or punished for Immorality, but persecuted for Conscience. He was impoverish'd, pursu'd, and imprisoned, for no other Crimes than preaching the Gospel of Peace, and endeavouring to help on Souls the Way to Heaven. But out of all these Troubles the LORD deliver'd him: And though he was often hunted after, he never was seiz'd but once, which was at the Time aforesaid. Notwithstanding his Dangers, he did not waver. And GOD spared him till the Cloud was dissipated. He surviv'd the Tribulation of those Days, and saw our Civil and Religious Liberties restor'd by the happy Revolution: After which, he set up a publick Meeting in *Ashburton*, where he continu'd for the Re-



mainder of his Days. He died *March 17. 1691, Ætat. 65.*

Dr. *Walker* is pleas'd to throw Dirt very plentifully at this good Man. He says, *Att. Part II. p. 98, he had been a Trooper at Worcester-Fight, and carried a Token of the good Service, by a Cut over his Hand. He was wretchedly illiterate, was never of any University, nor in any Orders as far as can be learn'd: Not at least in Episcopal Orders, &c. Here are several most barefac'd, and known Falshoods, (use some of the Doctor's own Language.) His Daughter Mrs. Agnes Pearse, in a Letter dated at Ashburton, February 28. 1717, declares as follows:*

“ **A**S for the Hurt on my Father's Right-hand, it  
 “ was got by the going off of a Fowling  
 “ Piece, in his Hand, as he went over an Hedge  
 “ about a Mile and a half on this Side *Plimpton*  
 “ *Mary Church*; and it was a great Mercy he did  
 “ not lose his Life with it, as I have heard him  
 “ say many times. It was some Years before he  
 “ went to *Oxford*: And he hath shew'd us his  
 “ Children who are living, the very Place in the  
 “ Hedge where it happen'd, as we have rid the  
 “ Way. As for his being a Trooper at *Worcester*  
 “ or any other Place, I never heard any such thing  
 “ in all my Life, before now. I think 'tis as  
 “ true as what Mr. *Agate* writes of him; and that  
 “ I am sure is most notoriously and abominably  
 “ false.

“ I know not how long my Father was in *Ox-*  
 “ *ford*; but have Letters sent him when he was  
 “ there by Mr. *Stephen Revel*, Mr. *Arthur With-*  
 “ *redge*, and Mr. *John Andrews* of *Cadleigh*, super-  
 “ scribed to Mr. *William Pearse*, Student in *Ex-*  
 “ *College, Oxon*, and dated in 1650, and 1651.  
 “ remember we had many Letters sent him  
 “ ther by his eldest Brother, from *Beach in*  
 “ *Wilmington*: But thinking there would be no  
 “ Use of this I do not say of this

Years ago. My Sister Mary can and doth testify this.

And in another, May 12, 1718, she declares, •

“ **T**HAT when her Father receiv’d the Hurt in his  
 “ Hand, he was carried to *Plymouth*, and fell  
 “ into a Fever. He lay a considerable Time under  
 “ the Surgeon’s Hands, who consulted about cutting  
 “ off his Hand, but a *London-Surgeon* prevented it.  
 “ As also, that she hath often felt the Shot under the  
 “ Skin in the Back-side of her Father’s Hand, and  
 “ once saw him open the Skin with a Penknife, and  
 “ take out a small Shot, &c.

And again, Oct. 2. 1718, thus:

“ **S**INCE I saw you, I have seen in Papers of my  
 “ Father’s own writing, that he was in *Oxford*  
 “ in *June* 1649, and in 1650, and 1651, and in  
 “ *September* 1652. Whatever Time else he was  
 “ there, I am sure he was in these Years there, for  
 “ I have seen it in his own writing.

As to the last Accusation, that *he was not in any Orders, as far as can be learned*; it might be sufficient to say, that there are several yet living, that saw him ordain’d in the Church of *Woolborough*: And there at the same Time were ordain’d with him, Mr. *Robert Carel* of *Ayshcombe*, Mr. *Bloy* of *Chudleigh*, Mr. *Stephens* of *Hole*, Mr. *Lewis Sharp* of *Abbots Kerwell*, and Mr. *Brayne* of *High Wyke*. But it so happens that the Daughters have the following Testimonial of it.

“ **F**ORASMUCH as Mr. *William Pearse*, Student  
 “ in Divinity, hath address’d himself to the  
 “ Associated Ministers of the First Division, within  
 “ County of *Devon*, desiring to be ordain’d a  
 “ Presbyter

" Presbyter (according to the Directory for Ordination) for that he is call'd to the Work of the Ministry, in the Parish of *Dunsford* in the said County; and hath exhibited unto the said Associated Ministers sufficient Testimonials, (now remaining in their Custody) of his unblameable Conversation, and of his *Proficiency in his Studies*; as also they having been satisfied as to his competent Age: We the Associated Ministers of the said First Division, have (by Appointment thereof) examined him according to the Tenour of the said Directory, and finding him to be *duly qualified* for that holy Office and Employment, (no just Exception being made against his Ordination) we have approv'd him, and accordingly in the Church of *Woolborough*, in the County of *Devon* aforesaid, upon the Day and Year hereafter expressed, we have proceeded solemnly to set him apart to the Office of a Preaching Presbyter, and Work of the Ministry, with Fasting, Prayer, and Imposition of Hands. In Testimony whereof we have hereunto subscrib'd our Hands, this fifteenth Day of *September* in the Year of our LORD GOD, according to the Computation of the Church of England, 1659.

*Geo. Kendal.*

*Rob. Lawe.*

*John Nofworthy.*

*John Stephens.*

That Mr. *Pearse* was not in *Episcopal Orders*, is true, but so intolerably silly and impertinent in this Case, that nothing but the Degree of the Publisher can at a' excuse it. And should a Dissenter write after that absurd Rate, the Doctor would be apt to compliment him, as he doth others, with the Civil Language of a *mere Blockhead*. But Order he had, and those as good as his Neighbour's as good as he either desired or needed.

Supposing that at this Distance of the utmost Inquiry could not have by

been thus particular as to this good Man, I see no Reason to have concluded, either that he must be of no University, or have continu'd Preaching all his Days without being ordain'd : But when there is such Evidence of it, it must not a little weaken the Credit of the Doctor's other Stories, to find him so positively asserting, that *he was never of any University, nor in any Orders, as far as can be learn- ed.* I believe few after this will have any Regard, to his declaring this Worthy Person *wretchedly illiterate* : They will rather reckon the Doctor to be *wretchedly censorious*. A Man may easily write *Folio's*, and give us one after another, that will take the Liberty of asserting Things that have not the least Shadow of a Foundation.

Mr. Pearse publish'd, *A Present for Youth, and an Example for the Aged* ; being some Remains of his Daughter *Damaris Pearse* : Containing her Speech after she kept her Bed ; a Paper she left as her Legacy to her Brothers and Sisters : Several pious Expressions in her last Sickness ; and her Funeral Sermon, 8vo. 1683.

Pag. 249. *Manaton* : Mr. JOHN NOSWORTHY, M. A. He was born at *Manaton*, Nov. 15. 1612, of Religious Parents, who put him to the Grammar-School, where at first he did not make the Progress that was expected ; upon which his Parents were for breeding him up to a Trade, to which he was greatly averse, and thereupon applied himself to his Book with such Diligence, that Mr. *William Nosworthy*, at that Time Master of the High School at *Exon*, hearing of his Capacity and Industry, took him under his own Care, till he was fit for the University ; and with Mr. *John Southmead* his Mother's Brother, sent him to *Oxford*, where he continu'd nine or ten Years. After he left the University he married Mr. *Irish's* Daughter of *Dartmouth*, by whom he had sixteen Children. ~~He~~ first he preach'd in *Northamptonshire*. He was in the War broke out ; and his Learning pos'd him to no small Share of Suffer- as driven from his Home, and with  
above

above forty others imprison'd at *Winchester*, where he met with cruel and barbarous Usage. Being remov'd from Prison to Prison, the rest went two by two chain'd together: But Mr. *Nosworthy* march'd single before them, with his Hands so fast bound with a Cord, that the Blood burst out at the Tops of his Fingers. When his Wife came to visit him she was inform'd how his merciless Enemies had us'd him the Day before, and that they design'd to hang him the next Day. This News surpriz'd and almost sunk her. However, she found him and his Brethren comfortable and chearful in the Prison, and in a short Time he was discharg'd. He and his Wife were several times reduc'd to great Strains; but he encourag'd himself in the Lord his God, and exhorted his Wife to do the same. Once when he and his Family had breakfasted, and had nothing left for another Meal, Mrs. *Nosworthy* lamented her Condition, and said, *What shall I do with my poor Children?* He perswaded her to walk abroad with him: And seeing a little Bird, he said, take Notice how that Bird sits and chirps, though we can't tell whether it has been at Breakfast: And if it has, it knows not whither to go for a Dinner. Therefore be of good cheer, and do not distrust the Providence of God: For are we not better than many Sparrows? And before Dinner-time, they had Plenty of Provision brought them.

From *Northamptonshire* he return'd to *Devon*, and preach'd at *Seaton* in 1655, where he met with great Respect from the neighbouring Gentry, Mr. *Walrond* of *Bovey*, Sir *Walter Tonge* of *Culliton*, Mr. *Duke* of *Otterton*, and others. After a while Mr. *Jacob Hill* of *Manaton* being sequestred for Drunkenness, and debauch'd Living, (Dr. *Walker* calls him *James*, and owns, he had heard he would drink more than became him, *Att. Part II. p. 263*;) Mr. *Nosworthy* was settled in that Rectory in 1659, and continu'd there until the Restoration, at which Time he quitted it to Mr. *Hill*, who dying, as Dr. *Walker* says, in 1661, the Rectory was given to the greater P. after his I

for the Broad Seal for it. Soon after this the  
 atton, Mr. Catcombe, presented Mr. Stow to the  
 e was again oblig'd to resign the place, and when  
 hen he preach'd at North Berry, till one Mr. N.  
 e him remov'd from thence. And after that as  
 open, where the *Att* for *Unlawful* *Assembly* *Act*  
 When he could no longer tolerate his *Att* in the  
 publick, he went back again to *Marston* and  
 (what Good he could in private. When the  
*Att* drove him thence, he held at *Ap* *the*  
 where he met with many *Learned*, and *Wise*  
 tion. Mr. Stowel of *Exeter* in the *Parish*  
*Exington*, distinguish'd himself in his *Learned*  
 against him. He came into the *Meeting* as  
 with *—* *Reverend*, *Mr. At* *Reverend* *Mr.*  
*Mr. Nofsworth* to come down, and he was  
 to be pull'd out of the *Pulpit*. *At* *Re*  
 an *Attorney*, who was *present*, said,  
 my *Place*, for you are *preaching* *Unlawful*  
*however*, in length the *Gentlemen* oblig'd  
 come down. Another time, when he was  
 a *Week* *Day*, particularly *At* *the*  
*Exeter*'d the *Town* in his *Church*, attend  
*Mr. Serrano* and others, with *Learned*  
 He went into the *Meeting*, and  
*Mr. Nofsworth* to *defist*, who *boldly* *aid*  
*Authority* to *preach* the *Gospel*. When  
 he was gone out, some of the *Hogers*  
 Upon this the *run* *Drummers* beat  
 some *discharge*'d their *Guns*, others  
*shouted* and *made* *loud* *Noises*, in  
*aggregation*. When he had done this  
 he went out of the *Town* on *Fri*  
*day*, that it was *thought* in *occa*  
*Mr. Stowel* at *home* and a *Mind*  
*was* *inhabited* *in* *place*  
 he had taken his *Horse* *any*  
*presently* gave *Post* *of*  
 would *tariff*. When  
 the *Meeting* *where*  
 he requir'd him to

but he did not. Mr. *Stawel* trembled exceedingly. Some say he was taken speechless upon the Spot, and could never speak plainly afterwards: Others say he was seiz'd with a Disorder in his Mouth a little after he came home. Mr. *Bogan* and Mr. *Stawel* convicted Mr. *Nosworthy* for holding a Conventicle, and impos'd a Fine of 20 *l* upon him, and 20 *l* upon the House, which Fines were levied and paid by seven of the Hearers. Mr. *Stawel's* Disorder continuing, he resolves upon a Journey to *London* in order to a Cure: But he threaten'd at his Return, he would effectually hinder Old *Nosworthy* from preaching. Mr. N. said, *I fear him not, nor do I fear what Man can do unto me.* To *London* he went, and was there taken sick, and died. Mr. *Nosworthy* afterwards liv'd in Peace, and departed this Life, Nov. 19. 1677, being just enter'd into his sixty-sixth Year.

He was reputed a considerable Scholar. Besides *Latin* and *Greek*, he understood the *Hebrew*, *Chaldee*, and *Syriack* Tongues. He instructed three of his Sons till they were fit for the University. The neighbouring Ministers paid a great Deference to his Judgment, and often made him Moderator in their Debates. Mr. *Eastchurch* who succeeded him at *Manaton* (a very worthy Man) often made honourable Mention of his Parts and Piety. When there was a Discourse about the many Religious Families there were in his Parish, Mr. *Eastchurch* said, *Many of the religious People die away, but few come up in their Room. I fear the Good Work was done before I came hither.*

After Mr. *Nosworthy's* Death several of his Enemies were troubled, on the Account of the Trouble and Disturbance they had given him; and sent to his Children that surviv'd him, (who were eminent for their Piety) begging their Prayers, and desiring Forgiveness of the Injury they had done their Father. One *Reap* particularly so to pray with him and much Grief for abusing also one Mrs. *Mary R* the Rabbie to the A

uch Poverty, that she came begging to Mr. Nof-  
worthy's Children, and would have been in Danger  
of perishing for Want, had it not been for his el-  
dest Daughter.

Pag. 249. *Moreton Hampstead*: Mr. ROBERT  
WOOLCOMB, M. A. At the End of the Account  
of him, add: He was ordain'd at *Dartmouth* in  
this County, Nov. 11. 1657. He was born at *Chud-*  
*leigh* where his Grandfather was Minister, and was  
presented to this Living of *Moreton Hampstead* by  
the present Sir *William Courtney's* Grandfather. He  
died at his House in *Chudleigh*, An. 1692.

*Ibid. Staverton*: Mr. JOHN HORSHAM. Dr.  
*Walker* owns him to have been dispossest'd of this  
Living for Nonconformity in 1662, *Att. Part II.*  
p. 264: And intimates, that there was one of  
both these Names possest'd of this Vicaridge be-  
fore the Wars: And I must own, I do not see any  
Reason to question but it was the very same  
Person.

*Ibid. Sawton*: It should be *Sowton*: Mr. JOHN  
MORTIMER. Mr. *Prince* informs me, that this  
was the Sequestred Living of Mr. *Jurdain*, Son to the  
Famous Mr. *Jurdain*, Alderman of *Exeter*. This  
Mr. *Mortimer* was born in *Exon*, in which City his  
Father was a plain Tradesman, and his Mother was  
Sister to the Famous Dr. *Manton*. He was bred in  
*Oxford*, and continu'd there till he was *Batchelor in*  
*Arts*. He was very studious, and serious, and so  
conversant with the Holy Scriptures, that if any one  
mention'd a Passage of it, he would readily tell in  
what Chapter and Verse it might be found. After  
his being silenced, he was reduced to Straits;  
and went to *London* to his Uncle *Manton*, who got  
some Employment in private Families, by which  
he liv'd up a Subsistence. He was in the great  
City, in the Time of the Plague, and there  
he lost his Books and Sermon Notes.  
2.1 where the Plague  
broke



broke out, he and his Wife were put into the Pest-house there, as if they were Persons that brought the Infection: But God preserv'd them, and they never had the Distemper. He afterwards return'd to *Exon*, where he liv'd many Years, tho' having a large Family of Children, he met with Hardships and Difficulties. When he was brought very low, and in Danger of being every Day seiz'd, he withdrew, and met a Man driving some Sheep, whom he endeavour'd to avoid; but he came up to him, whether he would or no, and deliver'd him a Paper with some Money in it, which he carried home to his Wife, who had much complain'd of her Strain. She opening the Paper, found these Words written in it, and nothing more; *to preach Providence*: With which the whole Family was not a little affected. He died in *Exon*, An. 1696, *Ætat.* 63.

*Pag.* 249. *Axmister*: Mr. BARTHOLOMEW ASHWOOD. Dr. *Walker*, *Att.* Part II. p. 182, mentions one of both these Names, at *Bickleigh* in this County: And I take him to have been the same with him ejected here.

*Ibid.* *Broad Hembury*: Mr. JOSIAH BANGER. Add, M. A. He was Fellow of *Trinity-College, Oxon*, according to *Wood's Representation*: But Dr. *Walker*, *Att.* Part II. p. 124, seems to make him Fellow of *Magdalen-College*, tho' he is uncertain whether he was ejected by the Parliamentary Visitors, or was one of those that at that Time kept their Places by submitting, and making Peace. Tho' this was a Sequestred Living, yet the Doctor sticks not to own, Part II. p. 287, that he that was turn'd out of it, was altogether unfit for any Ecclesiastical Cure. It could not therefore be any Damage to the People, to have the Vacancy fill'd up, by one of Mr. Banger's Worth.

That Treatise, intit. *Sick-Bed Thoughts*, &c. i. 23. 1667, which I befo

Mr. Banger, I  
Mr. John Bachil  
College, of v

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*in the County of DEVON.*

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inform'd, that after Mr. Banger's Imprisonment in *Exon*, he liv'd many Years at *Mansel* in the County of *Somerset*, where I think did much Good. There were two Gentlemen in that Neighbourhood, Father and Son, who were both Justices of the Peace, and both their Wives, when they had Opportunity, were Friends of Mr. Banger, and especially the younger Son, who was a Gentlewoman that in Vertue and true Piety was exceeded by very few; while her Husband was a violent Persecutor of those in her Soul heartily lov'd. Falling into a Consumption, and being grown extremely weak, she desired for some Conversation with Mr. Banger; sent for him in her Husband's Absence, and he readily made her a Visit. Her Husband, upon private Notice given him, return'd sooner than was expected, and found Mr. Banger at Prayers with his Wife; and taking him by the Collar, with Violence push'd him down Stairs, saying, *What hast thou to do at my House?* And soon after he sent him to *Ilchester* Prison, upon the *Five Mile Act*. He had Liberty to preach there to his People, who were often to him. When he was deliver'd from Confinement, he return'd to the same Place, and preach'd with more Freedom. And then he remov'd to *Sherborn* for a little while, where he was near his own Estate at *Linington*. And from thence he went to reap the Fruits of what he had been sowing with Peril, for many Years, even Life lasting.

Ag. 249. *Fremington*: Mr. JOHN BARTLET. was the Son of Mr. *William Bartlet*, who was educated at *Biddiford*. He was (as most of the *Devonshire* Men) of *Exeter-College* in *Oxon*. A Man (as he is inform'd) universally respected of all Parties, highly esteem'd for the Sweetness of his Temper, his Affability, and Courteousness: But most for Ministerial Abilities. He was a most acceptable Teacher, and had a marvellous Felicity of Address, Persuading Sinners, and winning Souls to Christ, which God eminently bless'd and succeeded.

very Enemies spake well of him, and own'd him to be an accomplish'd Man : But this could not screen him from the Fury of the Times, in which he suffered considerably, by Bonds and Imprisonments, and other harrassing Difficulties. However, he rejoiced in being made a Gazing-stock in *Stoke-cannon*, and *Exon*, both County Jails : And he has left behind him in Writing, one of his Consolatory Addresses to his Fellow-Prisoners. It may be no small Part of his Character, that he had contracted an intimate and most endear'd Familiarity, with that great Man Mr. *John Howe*, (who once liv'd near him in *Great Torrington*) as appears from a great Number of his affectionate Letters to him. He died in his Prime; aged about forty-four, in the Year 1679.

Dr. *Walker* in his *Att.* Part II. p. 393, observes, that this Mr. *John Bartlet*, succeeded Mr. *John Wood*, in this Living, upon his Sequestration : But he deals more softly with him than his Father. He only notes, That as he finds by the Admission-Books of those Times, he succeeded at the Nomination of *Oliver*. But tho' he did, and was upon that account cast out of the Living at the Restoration, yet one of his Character could not fail of having sufficient Interest to have obtain'd another Living, if the *Act of Uniformity* had not silenc'd him.

Pag. 249. *Uplauman* ; (it should be *Uplowman* ;) Mr. ROBERT CARYL, M. A. I have been since inform'd that his Name was CAREL. This was a Sequestred Living. Dr. *Walker* mentions Mr. *Seymor Kirton* as Rector here, and says, he was never dispossest'd, tho' he suffer'd considerably, and died much about the Time of the Restoration : *Attempt*, Part II. p. 419. But I am inform'd by Mr. *Prince*, that this was the Sequestred Living of Dr. *Creyghton*, afterwards Bishop of *Bath* and *Wells*. And perhaps this may be the Living that Dr. *Walker* means, when speaking of this Dr. *Creyghton*, p. 72. he among the Preferments which he lost, mentions a Living somewhere in this County, (meaning *merfeshire*) tho' even then there will be a stake still left ; because this Living of *Uplowman*

not in that County, but in this neighbouring County of *Devon*.

At the End of Mr. *Carel's* Character, when *Creston* is mention'd, it may be added; And there he died: And his Funeral Sermon was preach'd by Mr. *George Trosse* of *Exon*.

Pag. 250. *Tallaton*: Mr. ROBERT COLLINS, A. A. This was the Sequestred Living of Mr. *John Pinson*, of whom Dr. *Walker* gives an Account, 1st. Part II. p. 29, 30. He says, that one *Collins* got the Possession of it. I pass by the Slight put upon a Gentleman of his Worth and Substance, which is not over civil: But cannot forbear transcribing what he adds. He says, That he continued it till the Restoration, and would have done so much longer, (possibly beyond St. Bartholomew's-Day) if he could. For, he says, he forc'd Mr. *Pinson* to commence a Suit with him for it, and at last, (tho' he had agreed to let the Produce of the Harvest continue in the Barns, locked up, till the Matter should be decided by Law) finding how it was likely to go with him, broke open the Doors, and carried, or stole away the Corn: soon after which, the Suit going against him, he was forc'd to undergo the grievous Persecution, of delivering up the Living to the right Owner Mr. *Pinson*; and is accordingly for it enroll'd among the ejected Ministers in the Abridgment. This last Reflection, any one that observes my View, which I had often enough intimated, and with a sufficient Plainness too, will see to be unjust: And I believe most that read my account of this good Man; (which I had from an exceptionable Hand) will be apt to suspect it to be so to the former. I did not enroll him among the Ejected, for undergoing the grievous Persecution of delivering up the Living to the Right Owner, nor mention'd him as silenc'd with the rest by the Act of Uniformity, though he might have been useful in many Places, and very acceptable too, supposing he, that the Doctor calls the right Owner, the Living of *Tallaton*, if the Act had not dissuaded him. He that can put such a Gloss upon it is so plain, where the Fact is obvious,

is not in my Apprehension much to be depended on in his Representation of a Matter that is disputable, where it is hard to know particular Circumstances, without which there is no Room or Ground for a regular or prudent Judgment.

However in this Case it so happens, that I am able to give a true Representation of Matter of Fact. For writing to a worthy Friend in these Parts, he sends me Word, that he applied himself to an old Man of good Credit, yet living (in Dec. 1717) and of perfect Reason and Memory, (Mr. Philip Pyle) that had not only, been a Communicant with Mr. Collins from his Youth, but who when he was a young Man liv'd in his House, as his principal Servant, and the Manager of his Affairs: And he needed such an one, because besides his Parsonage, he had a very good Estate. This Person liv'd with him when he left the Parsonage of Tallaton, and declares, that as it was then order'd by the Government, Mr. Collins resign'd it at *Christmas* to Mr. Pynsent. the former Incumbent, who was ejected for Immoralities. And by Order of the same Authority, one half of the yearly Value of the Parsonage was paid to Mr. Pynsent by Mr. Collins very punctually; and Mr. Pyle actually carried it to Mr. Pynsent; and he declares, that he appear'd fully satisfied with it, and made no farther Demand, or the least Exception; as indeed there was no Room for it. Mr. Collins after this, remov'd his Goods, Corn, Wood, &c. to his Estate in Ottery, and no Man's Mouth was open against him, nor any Reflection made, till this Scavenger rak'd up all the Lies and Slanders that the Devil could help him to collect throughout the Kingdom.

This Mr. Pynsent it seems had two Benefices, viz. this of Tallaton, and another in Cornwall. He had been ejected out of the latter some time before, (even while the Bishops were in Power) for *Bastardy*: But no one of the Parish of Tallaton complaining against him, he continu'd there, till the General Casting out of scandalous Clergymen. And when that Time came, and he left the Parsonage

nage of *Tallaton* also, this *Mr. Pyle* very well remembers, he swore he would never come to the Church till it was again restor'd to him. Accordingly he liv'd at his own House in the same Parish, and attended no Publick Worship for many Years together; tho' *Mr. Sprat* (the Father of the late Bishop of *Rochester*, an excellent Minister, who first succeeded him) was an admirable Preacher. And when upon his Death, *Mr. Collins* who next succeeded, preach'd in the Church, *Mr. Pynsent* would sometimes come without the Windows and hearken, without entering the Doors. And when upon the Restoration he was again possess'd of his Benefice, on the very Day he was restor'd, it pleas'd God he was seiz'd in all his Limbs, and render'd a very Cripple: So that he never did enter the Church any more, till he was carried thither to be buried, tho' he liv'd above four Years afterwards. He was indeed a Man of a very ill Character.

And whereas *Dr. Walker* objects *Mr. Collins's* Non-payment of the *Fifths* of his Benefice to *Mr. Pynsent* and his Wife, this *Mr. Pyle* well remembers that *Mr. Pynsent* compounded with the Commissioners; and gave a Note under his own Hand, never to demand *Fifths*, provided his Temporalities might be secur'd to him. And accordingly he liv'd in the quiet Possession of them, and this was at his own Motion and Request.

And since that Time, viz. in Jan. 1717 the same Friend informs me, that upon Search he had met with several Papers of *Mr. Collins's*, some under his own Hand, and particularly a Bond he had given to *Mr. Pynsent* of *Tallaton*, the Sequestred Incumbent, to conclude all Differences; whereby he was oblig'd to pay 90 *l*, to which *Mr. Philip Pyle* was Witness, who paid the Money, and so the Bond was cancell'd, which is yet in Being, dated 1660, and paid Dec. 24, of the same Year.

Among his Papers also, there was found the following Account of Part of the Persecution he endured.

On Sept. 25, 1670, the Church-wardens and Constables with a great Mob after them beset his House in Ottery, upon an Information that some School-boys had given them, that a Meeting had been kept there. After some time Mr. Collins went forth to them, and met with much base and scandalous Language, especially from one of the Officers, who told him, *he had kill'd one King already, but he should never kill another; and jeeringly w'd him, he might be as godly as he would upon Week-days, but should not be so godly on Sundays.* Soon after, they sent to Sir Peter Prideaux for a Warrant to break open his Doors, and secure his Person, and bring him with others before him, by whom they were handled roughly and inhumanely. Sir Peter call'd him *Devil* several times, and *Minister of the Devil*; and told him he was *ordain'd by the Devil, and no Body else*: And that *he believ'd the Scripture no more than a Child, otherwise he would not so rebel against the King.* And the Justice's Son Mr. Peter Prideaux told Mr. Collins, that he deserv'd to have his House pull'd down about his Ears for putting it to such an Use.\* And Sir Peter told him, that *he kept a Bawdy-house; none coming thither but Whores and Rogues*: And whenever he offer'd to reply, he would threaten him with the Jail; interlacing his Words with Oaths and Curses. *Rebel, Factious, Seditious, Liar, Murderer of the King,* were very good Words, in Comparison of what were given him. And the People that were with him were treated as badly, being mock'd and derided, and call'd *holy Sisters, and Brethren*; and he wonder'd they had not *Bastards*, being so often in the Bawdy-house. And sometimes he rag'd at them for not confessing. And when another Minister offer'd to justify what he had done from the Word of God, he stopp'd his Mouth with this, that *he should not mention the Name of God, or of Christ in his House.* He often demanded *God* of Mr. Collins; who replied, that he had not much with him: Upon which he said, he would send for it: And then he said, *God*, if he had much.

dismiss'd, and then Witnesses were examin'd, who affirm'd, that on such a *Lord's Day*, they heard *Mr. Collins* preach or pray, but which it was they were not certain. On *Saturday, Octob. 1.*, the Officers came with a Warrant to levy 40 l on *Mr. Collins*, for which they drave away sixteen Bullocks out of his Ground. They also levied 6 l and odd Money, on *Mr. Mauduit* a Minister, being the Fines of some that were by many Hundreds richer than he, and one of them that was at that Time at home sick : And upon others they levied more ; all amounting to 51 l odd Money,

After this *Mr. Collins* appeal'd from the Justice to the Quarter-Sessions, and the Record (which was not brought in the first Sessions after as the Law requir'd, but the third Day of the second Sessions) being produc'd and read at the third Sessions, an Error was found in it, which was, that *Mr. Collins* was convicted of Teaching, or Preaching, or Praying, but of neither, positively or certainly. The Council for *Mr. Collins* insisted much on this, and *Sir Thomas Carew* being the Chairman, took notice of it, and said he thought it a Fundamental Error, and that he could not in Judgment or Conscience pass it over. All were much stumbled, and seem'd inclin'd to relieve *Mr. Collins*, except some few Justices, who would have had it pass for an Error in Form. And one of them said, that Presbyterian Preaching and Praying was all one : For they in their Prayers would undertake to teach Almighty God. Some press'd hard to have it overlook'd : But when they were so earnest and violent, *Sir Thomas Carew* said, he could not overlook it, and brought several Precedents in other Cases, where such an Error had overthrown the whole Matter, and therefore with much Earnestness bespoke the Court ; saying, Pray Gentlemen, let us do something for the Honour of the Court. If we pass two 20 Pounds against this Man notwithstanding this Error, ~~there shall~~ never be a Court of Justice more : And he 'd all the Counsellors at the Table to save Error ; but none offer'd at it. Only *Mr. C.* for the Prosecutor, pray'd the Bench



to call for a *Dictionary* and look in it, and there they would find that *prædicare* and *orare* were all one. This Business was discours'd more or less several Days: And Mr. *Collins* in the mean time applied himself to several of the Justices, who assur'd him the Court was inclin'd to relieve him, as to one 20 *l* at least, as far as they could understand Men; and the Chairman Sir T. *Carew* shew'd the like Inclination. For they were all at a Stand, and in a Word, (as they own'd themselves) could not see their Way out. So that at length they told Mr. *Collins* that he must submit to the Court, and then he should have Favour. But some of them, tho' they talk'd of Favour, meant nothing else but to punish him severely, which they knew not how to do without his Submission. Mr. *Collins* having consider'd of it, and apply'd to his Friends, they advis'd him by all means to submit, for certainly as far as they saw, they were confident the Court would shew him Favour. Then Sir T. *Carew* call'd to him in Court, and told him, that they were dispos'd to favour him, and desir'd to know whether he would submit: Which he did accordingly; telling Sir Thomas, that he hop'd they would give him the Benefit of the Error in the Record. A certain Justice immediately stood up and replied, we are not here to shew Favour, but to do Justice, and to see the Laws fully executed. Sir T. *Carew* answer'd, this Man doth ingenuously submit, and we cannot but shew him Favour. But notwithstanding all their Talk of Favour, nothing was less intended: Only they could not punish him, without first betraying him into a Submission. And as he submitted, some of the Court smil'd and munn'd: now he hath relinquish'd and waiv'd his Appeal, and confess'd himself guilty, which was not lawfully prov'd against him; so that they were oblig'd to pass a Sentence of Absolution. After this, not a Word pass'd, but that he was left to pay the Whore's Money: yet more than before, instead of a fine, the Court put more upon him for his Submission. This was the

On Aug. 22. 1675. there being no Service or sermon in the Parish Church, many considerable Inhabitants of Okeham, desired Mr. Collins to preach here, but he refused them, and preached at his own House near it, which was a large handsome Building, where all manner of Persons of all Ranks, Conditions, and Persuasions, throng'd it both in the Forenoon and Afternoon. About five Weeks later, some of the Town being told that they were sent for, and threaten'd and mov'd by Justice Alcock, and against their Conscience convicted. Mr. Collins had several others of a Conscience, at the time of apprehending. Whereas there was no Meeting at all that Day, but the Persons convicted were a Council. However so I went with some Mr. Collins, and stood on his Goods: so I of *Wentworth* Legation, 1675, for Persons neither and unknown, 4. and 13. 1. on Mr. Matthew Strickland: 5. on Mr. Harrington, for being an Officer and authority of a Meeting but not doing any thing, which there was none at all on that Day. Weeks or Months after some were said and served on others, some of whom appeal'd, and prov'd they were at no Meeting that Day, but at Church: And yet they had treble Cost laid upon them for their Appeal. The Money of this Conviction being about 50. I never appears to have been applied as the Act directed. The Informers complaining they had not their Due: And when the Poor clamour'd for their Part, they were answer'd by the Professor that they must keep it, it being themselves a Law. If question'd upon the Misdemeanor of the Law: And what was done with the Kings Part was never known.

On Aug. 22. 1675. Mr. Fierster with several Officers upon Information or Suspicion of a Meeting at Mr. Collins's House, came and broke open the House and Doors, enter'd the House and made a hard search, and found none there to make a Warrant: But understanding afterwards that some had been there, they got the Names of twenty or thirty Persons, and at the next Session deliver'd them for a Riot, or unlawful Assembly, at Mr. Collins's House: And

though these twenty-three Persons were all in one Inditement for one pretended Offence, and some of them were Men and their Wives, yet the Clerk of the Peace made them pay distinct Fees, but this was remov'd by *Certiorari*.

On May 15. 1681, Mr. *Hayden* with several Officers, without any Information that was ever known, but upon mere Suspicion, beset Mr. *Collins's* House, and demanded Entrance; but being denied, broke first the great Gate, and then the Door of the House: And upon Search found only three Persons, of which they could make no Conviction: But Mr. *Collins* had no Recompence for breaking his Gates and Doors.

On May 25. 1681, as Mr. *Collins* and his Wife were attending a Funeral on Horseback, a Constable by a Warrant from Mr. *Hayden*, seiz'd them both; but at length let his Wife go, and carried him to the Constable's House, and kept him there under a Guard Night and Day, from *Wednesday* to *Friday*, when he was brought before Mr. *Hayden*, and had the Corporation Oath tender'd: And he refusing it, Mr. *Hayden* sent him to the high Jail, where he lay six Months with the Common Prisoners, and by all Appearance was an Instrument of converting a poor Criminal that was executed.

In the Year 1682, at *Michaelmas* Sessions, Mr. *Collins* was convicted for two Months Absence from Church, which Conviction he did not return'd into the Exchequer: But Process was made by the Justices by the Clerk of the Peace, and by the Sheriff, to levy the Moot Money, being 40*l*: Whereupon the Constable, *Courtenay Pole*, or his Son, *Mr. Tomkins*, on the fifteenth of *November* 1682, sold on Mr. *Collins's* Goods 16*l*: and sent it into the Exchequer: And for taking this Money, Mr. *Tomkins* was fined 10*l*: to pay the Money, but the Office was not paid.

Office of Mr. *Collins* was not paid. This Notice was given to the Justices.

Baptism, nor receiving the Sacrament, &c. He excommunicated, and had a *Capias* issu'd out nst him: And was very often indited at the ses upon the Statute of 23 *Elix*, and at the ons also upon the same Statute: And he and Wife and Servants were frequently indited upon *ix*. for 12 *d.* a *Sunday*; for which his Goods were oft distrain'd. And he was often presented and ed at the Sessions for the said 12 *d. per Sun-* where he paid great Fees to the Clerk of the e, when the 12 *Pences* might have been levied ome. At every Sessions the Justices would take resentment from the Officers, unless Mr. Collins set down. And at every Visitation, the Court- ers would take no Presentment from the War- , except he was inserted: So that both were d unwillingly to give him Disturbance. And he was under Excommunication, yet was he tantly prosecuted for not being at Divine Ser- . He was also prosecuted for living within five is of the Place where he had been Minister. which Prosecutions bore so hard upon him, that as at length constrain'd to leave his Family and e of Abode, his Country, and at last the King- itself, and withdrew into *Holland*, to his great and Cost of several Hundred Pounds: And oblig'd to sell a very handsome Mansion-house, fine Estate adjoining, to maintain his Person Family in their distracted shatter'd Condition. his grave and holy Man's Persecution being the remarkable in this County, I was the more to give the full State of his Case. And as I it not at all improper that this should be pub- in Answer to such as represent the Sufferings tinenters in King *Charles's* Reign as inconfi- to I ~~do~~ leave it to any that are of Dr. And, justify and apologize for such at their Leisure.



done with Mr. Collins, standing his Trou- and pressing, he e: And his Fu- George Trosse of Exon.

*Exon.* At his Death he left 20 l. towards building a new Meeting.

*Pag. 252. Exborn :* Mr. FENNY, ~~Senior~~. I am inform'd it should be Mr. FINNEY. He had been about forty Years Minister of this Parish, before Bartholomew-Day, 1662. He was a mighty grave solid Divine, generally reputed a very good Scholar and extraordinary Preacher. A Man extremely mortified to the World, and in a manner entirely taken up about his Studies, and his Ministerial Service. The good old Gentleman and his Wife, liv'd comfortably upon his own Estate, several Years after his being silenc'd, and continu'd in the Parish to his dying Day.

He bred up three Sons to the Ministry, and they conform'd, and were all of them Worthy Men, of great Temper, and very moderate Principles. The second Son succeeded his Father-in his Living.

*Ibid. West Buckland :* Mr. JOSIAS GALE. Find his Name to the *Joint Testimony of the Ministers of Devon*, in 1648.

*Ibid. Woodbury :* Mr. SAMUEL FOWNES. It should be FONES. After his Ejection, he left this Country : But I am inform'd, there was a general Weeping when he preach'd his Farewel Sermon. He had the Character of a very good Man and was universally belov'd by his Parishioners.

*Ibid. Shute :* Mr. JOHN GILL. He continu'd an humble, pious Preacher among the Dissenters till his Death, about the Year 1688.

*Ibid. Uplime :* Mr. JOHN GOODWIN. Here I am inform'd there was a Mistake in both the Names : For the Minister ejected, was call'd Mr. THOMAS GODWINE. He was (says a neighbouring Clergyman of the *Church of England*) a grave, pious, learned Divine, much broken with the Gout, and yet a constant as well as excellent Preacher

acher. He died in a good old-Age, in the  
the Parish, not long after he was silenc'd.

Pag. 252. *Pinhouse* : It should be *Pinhames*, near  
eter : Mr. GROVE.

*Ibid. Caverley* : It should be *Caverleigh* : Mr.  
DRSFORD. Dr. *Walker*, *Attempt*, Part II.  
197, calls him *Horseman*, and says, he was a  
w *England Divine*; and that it is reported of  
n, (but he says not by who, as is proper in a  
faming Story) that talking in Defence of Ex-  
mporary Prayer, he said, *Though we speak Nonsense,*  
OD will pick out the Meaning of it. Of which  
e might be better able to judge, if we knew the  
eporters.

*Ibid. Loddeswel* : Mr. HIND. Dr. *Walker*, re-  
esents this as the Sequestred Living of Mr. Hen-  
Warren, *Att.* Part II. p. 392. And says, that af-  
r the Restoration he was at the Charge of some  
undreds of Pounds, to dispossess Mr. *Hind*, the  
struder, who is however recounted in the *Abridg-*  
ent, as ejected for Nonconformity at St. *Bartho-*  
new's Day. But as the Charge that Mr. *Warren* was  
t in the Case, seems plainly to intimate on the  
ne hand, that his Title was not so clear, as to  
ake it evident, (even to the Men of those Times,  
ho were so much inclin'd to favour such as were  
f his Stamp,) that he had a better Right to the  
iving than Mr. *Hind* : So the Running Title of  
y *Abridgment*, which equally takes in *Ejected* and  
ilenc'd Ministers on the other hand, makes it plain,  
at if Mr. *Hind* was then *silenc'd*, it as fully an-  
vers my Purpose to mention him, as if at the  
ime mention'd, he had been there *ejected*.

*Ibid. Moncton* : Mr. THOMAS LISLE. After his  
ectment, he liv'd in the Family of General *Monk*,  
e Duke of *Albemarle*, and was Tutor to the young  
uke, his Son, and to Sir *Walter Clarges*, his Kins-  
an. He liv'd privately in the latter Part of his  
ife, for some Time at *London*, and then at *Clap-*  
ba m

ham in *Surrey*, and afterwards at *Honyton* in the County of *Devon*, where I saw and convers'd with him, in my Journey into the *West*, *An.* 1713. And there he some Time after died.

*Pag.* 253. *Briddeston*: (It should be *Bridistone*) Mr. WILLIAM KNAPMAN. This Dr. *Walker* *Att.* Part II. p. 26, says, was the Sequestred Living of Mr. *Edward Cotton*. Mr. *Knapman*, he says, was settled here, by an Order of the House of Commons, in the Year 1647.

*Ibid.* *Little Hempston*: Mr. JOHN KNIGHT, M. A. He liv'd afterwards in *Exeter*. He had his Education under Mr. *Hoppin*, who was Fellow of *Exeter-College* in *Oxon*. He was a correct Man in wording his Sermons, but had such an Impediment in his Speech, as not to be acceptable in his Preaching. Tho' I never had any Personal Knowledge of, or Conversation with him; yet he was so kind, as by Letter to send me some Hints, with Respect to the Ministers of this County, of which I have made my Use in the proper Places.

*Ibid.* *Claybadon*: Mr. MATTHEW PEMBERTON, Add; He and Mr. *Thomas Vincent*, wrote a small Piece intit. *The Death of Ministers improv'd*: Which was occasion'd by the Decease of Mr. *Henry Stubbs*, which is bound up with Mr. *Baxter's* Funeral Sermon for him. *See.* 1677.

*Ibid.* *Comb Raleigh*: Mr. WILLIAM TAYLOR. This was the Sequestred Living of Mr. *Samuel Kett*, who was rector'd in 1660, *Attempt*, Part II. p. 287. Tho' I cannot say of this Mr. *Taylor*, that Dr. *Walker* does of Mr. *Kett*. That he was by the Generality of the People look'd upon as a *Canon*, (which, by the way, is but an odd and indiscreet Character for a Minister) yet I hope he was a very honest Man, and qualified to be useful in the Ministry. And his Sufferings by himself known, have been

*lefiastical Cure*, (tho' he had two Livings) I can-  
see that it was any Hardship at all upon the  
ple, that Mr. *Taylor* should be put in his Place;  
o might have been yet farther useful in the  
ork and Service of the Ministry among them,  
l not the *Act of Uniformity* prevented him.

Pag. 253. *Pultimore*: Mr. LAWRENCE MUS-  
GRAVE. Tho' I have mention'd this Living of  
*Pultimore* before, and Mr. *Ambrose Clare*, as there  
cted; yet finding this Mr. *Musgrave* in several  
my Lists, mention'd in this Place, I am inclin'd  
believe that the one was Minister of the Parish,  
d the other Assistant.

*Ibid. Woolfradishworth*: Mr. THOMAS WALROND.  
*Walker, Att. Part II. p. 264*, owns, that Mr.  
*Walrond*, was presented to this Living by the Pa-  
m, and possess'd it till 1662, and then lost it for  
onconformity. He was second Son to *Henry Wal-*  
*nd of Bradfield, Esq.* He was a Person of emi-  
nt Piety, a compleat Scholar in almost all Parts  
Learning, a Man of good Breeding and Estate,  
ry exemplary to all Men, and of great Use in  
commending Religion among the Gentry. He  
itted this good Benefice, which was in the Gift of  
e Family, and despis'd all Preferments for the Sake  
a good Conscience: And not many Years after,  
ade a very happy End. His elder Brother *Willi-*  
*Walrond, Esq.*, and some others of the Family,  
o after the Restoration ran pretty much with the  
eam, was not a little vex'd at his relinquishing his  
necice, and casting himself into a State of Non-  
iformity: But he was able to forsake all through  
ith, and adhere to CHRIST alone, whom he  
ctly follow'd to the Death.

*Ibid. Luppit*: Mr. THOMAS WELLMAN.  
was born at *Ilchester* in *Somerfetshire*, about the  
6, and educated in *Oxford*. After seven  
there, he was episcopally ordain'd, and  
are at *Honyton* to Mr. *Eedes*, a con-  
being greatly belov'd for his use-  
ful



ful Labours, and exemplary Conversation. Then he married a religious Gentlewoman, Daughter of Mr. *Isaac Northcot* of that Town; who was his Wife almost fifty Years, had nine Children by him, and surviv'd him about twelve Years. From *Bonyton* he remov'd to *Luppit*, a Place four Miles distant, having the Vicaridge bestow'd upon him by — *Southcot*, Esq; a Gentleman of the Parish.

\* See Lord Clarendon. Hist. Vol. II. 8vo. p. 667, 668.

† Pag. 632.

In 1644, or 1645, when Sir *Richard Greenoil* \* apprehended, imprison'd, and murther'd Men at Pleasure: And when *Goring's* Forces infested the Borders of *Dorset*, *Somerset*, and *Devon*, by unheard of Rapine: When his Horse lay upon free Quarter, plundering the very Gates of *Exeter* †, to avoid their Rage and Cruelty, Mr. *Wellman* fled to *Taunton*, where there was a Garrison for the Parliament, with his Wife and two Children, one of which was born but a little before. There he continued during the Blockade, and strait Siege, being highly valu'd by the Governour, and well respected by the religious People of the Town, whom by his Prayers and Sermons he encourag'd to trust in God, in the greatest Dangers and Difficulties; telling them that he was so fully persuaded that God would deliver them, that he could even pawn his Life for it. Nor had he Cause to be ashamed of his Confidence. For one Day as he was preaching in *St. James's Church*, on *Mal. iii. 6. I am the Lord, I change not; Therefore the Sons of Jacob are not consumed*: As he was insisting on this Doctrine, that *God's Immutability is the Ground of the Stability of his Church and People*, before the Sermon was ended, some ran into the Church, crying out *Deliverance!* For on the Appearance of a Party of the Parliament Forces under Col. *Welden*, the Cavaliers raised the Siege, after they had enter'd the Line:

‡ Lord Clarendon. P. II. Book ix. p. 661.

burnt a third Part of running out of the News: But the rarry, and join w Almighty God pened on *May* after, (and

Town †. The

icing and Thanksgiving unto God by the In-  
ants of Taunton, for its being rescu'd from such  
ent Danger, when it was in the very Article  
eing reduc'd. \*

\* Idem. ib.

r. *Wellman* staid some time after this in Taun-

For he could not with Safety go to his own  
e, while (as the Noble Historian informs us)  
ral Goring's Horse committed intolerable Insolences  
*Disorders in Devon* †. And while Sir Richard  
nvil, whom he calls, *the greatest Plunderer of*  
*War*, did at his Pleasure, without Law or Rea-  
send Parties of Horse to apprehend honest Men,  
hang'd up several only to enrich himself. † But

† Pag. 671.

son as the Country was free from the Ra-  
s of these Men, he return'd to Luppit, where  
ettled; tho' Offers of better Preferment at  
rton, London and elsewhere were made him:  
he was not satisfied to leave a People whom he  
the Charge of, and by whom he was very well  
v'd. So he continu'd to labour among them un-  
bartholomew-Day, when with many of his Bre-  
n he was cast out.

† Pag. 673,  
674.

nd here I shall take Notice of a remarkable  
ge, recorded by Dr. *Walker*, Att. Part II. p.  
, concerning Mr. *Joshua North* of Church Taun-

The Doctor says, *he was the Son of a Tanner*:  
ich is very true, but would have been no Dis-  
gement to him, had he been a learned worthy  
: As 'tis no Honour to one who behaves him-  
ill, to be the Son of a Knight, a Gentleman,  
Merchant. The Doctor adds, that *he succeeded*  
*John Salkeld, whose Living was sequestred*; and  
*he conform'd at the Restoration*. But in this the  
tor was misinform'd: For it was not before  
bartholomew-Day, 1662. This Mr. North did on

Occasions express a great deal of Zeal against  
ity: And as he was riding with Mr. *Well-*  
little before the *Act of Uniformity* was in  
vehemently dissuaded him from comply-

Terms to be impos'd; professing that  
tho' for refusing he should

ee. However, when the

to comply than to part  
with

with a fat Benefice, worth (as the Doctor says) a bout 200 *l* per An. But it was observ'd that in reading the *Liturgy*, he would tremble so very much, that he could scarce hold the Book. And 'tis not improbable, that upon this Account he was (as the Doctor was inform'd) *much disturb'd in his Mind, some considerable Time before his Death: And that he died in all Appearance, much dissatisfied, tho' he left his Family rich.*

Mr. *Wellman* on the other Hand, was true to his Principles, and left his Place to keep a good Conscience, tho' he had at that Time seven Children living, and no large Estate to maintain them. And he profess'd that if he had had nothing of the World to leave them, he would rather commit them to the Care of Divine Providence, than act against the Convictions of his own Mind. He also declar'd that he would not give his Interest in the Covenant of Grace, in their Behalf, for all the World. Nor was he disturb'd in his Mind, or dissatisfied with what he had done, but liv'd and dy'd a Nonconformist with a great deal of Comfort, tho' he did not leave his Family rich. There were Abundance of weeping Eyes when he preach'd his Farewell Sermon: And the great Affection of the Inhabitants of *Luppit*, encourag'd him after he was ejected, to continue Preaching among them in his own House, as he had Opportunity. He was a sickly Man, having broken his Constitution by his ministerial Labours, and hard Studies at *Honyton*. He died in the Time of *Monmouth's* Rebellion, in the eightieth Year of his Age almost compleat; A. D. 1685.

He concern'd himself very little about world Affairs; but was an excellent Preacher, and had an extraordinary Gift in Prayer. Such was his spiritual and heavenly Frame, and some who have heard him, have said, he spake rather like an Angel than a Man. His singular Humility, Modesty and mild Temper, made him when Peoples Miscarriages, choose rather to write them of what they had said in Letters, than to reprove them to

me of his Letters on such Occasions, had a very good Effect. He made no Use of Notes in the Pulpit: And both his Sight and Memory continu'd to the last. His Ministerial Abilities, and exemplary Piety, procur'd him Love and Respect. He was *Consequential* in his Judgment, but moderate; of a peaceable, healing Spirit, and one who lamented the Divisions and Animosities among Ministers and Christians in his Time. He would advise those about him so to behave themselves, as that the Lord might not be prejudiced. His Readiness to send young Scholars design'd for the Ministry to the University, and to direct and encourage them in their Studies, and write to his Friends on their behalf, deserves to be recorded. Many were greatly oblig'd to him on this Account. His Cousin German, Mr. *Simon Wellman*, a noted Physician, who was intended for the Pulpit, was one of that Number. GOD was pleas'd to hide and secure him, so that he was never convicted or imprison'd. In difficult Times he often preach'd, either in the Morning before Day, or some Hours after it was Night. Informers and Soldiers endeavour'd to apprehend him, offering Sums of Money offer'd them for their Encouragement; but were disappointed. Some came near his House, but return'd without entering. Others actually search'd it, under Pretence of seeking for arms, but with a Design to seize on him. One of them saw him in his Study, but did not aim to take him. Others at the same Time sat on horseback at the Door, but never alighted. One —ter, a Brazier of *Honyton*, a very bad Man, was offer'd 5 *l.* if he would apprehend him; but he refus'd it. However, another undertook it, and endeavour'd to effect it: But GOD prevented him, by removing this good Man to a better World.

253. *Culliton*: Mr. JOHN WILKINS. Presented to this Living in 1654, upon the (as is said in the Instrument) of Mr. — Incumbent. See the *Marriage*, Part II. p. 30. I hope there—

therefore his Title to the Living he was possess'd of, was unquestionable, if the *Act of Uniformity* had not depriv'd him. I am inform'd, he was a Man of eminent Piety, and an excellent Preacher. Tho' he had several Children, yet he quitted 200*l.* *per Annum*, without repining. He had the Character of a very pious, good Man, and most affectionate Preacher; that scarce ever quitted the Pulpit, without shedding Tears. After *Bartholomew-Day*, he preach'd in his own House, and in some Time died of a Consumption.

*Ibid.* *Plumpton Morris*: It should be *Plimpton Morris*: Mr. WILLIAMS.

*Ibid.* *East Down*: Mr. JOHN BERRY, M. A. He was the Son of Mr. John Berry, Minister of a neighbouring Parish out of which the Son was ejected. He was educated in Oxford. Dr. Walker, *Att.* Part II, p. 116, says, *I am oblig'd to mention this Gentleman, because he was actually dispossest of his Fellowship by the Visitors, (he means in 1648) but he was afterwards a Nonconformist.* And for that Reason it should seem, tho' he was turn'd out of his Fellowship and so a Sufferer on the Royal Side, he could not think it fit or decent to say so much as one single good Word of him. It was a Fellowship in *Exeter-College* which the Doctor declares this Mr. Berry lost: But he was afterwards of *Oriel-College* in *Oxon*, as appears from the following Certificate.

*Oxon, 17. Junii 1653.*

“ NOS Præpos. & Socii Col. *Oriensis* in Academia *Oxon.* Salutem, omnibus ad quas  
 “ præsentēs Literæ pervenerint, in Domino Semper  
 “ ternam.  
 “ CUM officii nostri sit Veritati Fidele Testimonium  
 “ perhibere, Johanni Berry id a nobis petiti,  
 “ non potuimus non obsecundare. Scitis in  
 “ que prædictum Johannem Berry per omne id tem-  
 “ pus

“ pus quo apud nos commoratus est, studiosè, piè  
 “ & modestè segeffisse, nec cuipiam, quod sciamus  
 “ causam præbuisse quo minus defelici ipsius in Li-  
 “ teris & Virtutibus profectu de futuro speremus :  
 “ Eoque nomine omnibus commendatum esse vo-  
 “ lumus ; quamque de eo apud nos opinionem con-  
 “ cepimus, eandem apud omnes libere profitemur,  
 “ subscriptisque Nominibus confirmamus.

*Robertus Say, Præpositus.*

*S. Sheldon, Decanus.*

*Guil. Washbourne.*

*Tho. Shepphard.*

*Arthur Acland.*

*Tho. Gybons.*

Four of those who sign'd this Testimonial, viz.  
*Say, Sheldon, Washbourn, and Acland* were expell'd  
*Oriel-College*, as *Dr. Walker* informs us, *Att. Part*  
*II. p. 132.*

*Mr. Berry* was afterwards episcopally ordain'd,  
 and was for some time Minister of *Lankey*, and  
 then settled in this Rectory of *East Down* in 1658,  
 being presented by the Protector *Richard*. And this  
 Living (which was worth 120 l or 140 l per Ann,)  
 he lost for his Nonconformity, having ten Children,  
 and little or nothing whereon to subsist. After his  
 Ejectment he preach'd in several Places as he had  
 Opportunity ; and felt in an high Degree the se-  
 vere Usage of those Days. Once (if not oftner)  
 he lay in the Common Jail at *Exeter*, for several  
 Months. He was advis'd by some, who would  
 have born the Charges, to prosecute those who  
 committed him, for wrong Imprisonment, but would  
 not. After the Dissenters had Liberty granted them,  
*Ilfarcombe* and *Puddington* two Meetings in this Coun-  
 try enjoy'd most of his Labours.

His Preaching was very serious and affectionate,  
 and in all his ministerial Exercises he gave abun-  
 dant Proof of his earnest Desire to do Good to Souls.  
 God had furnish'd him with good Abilities for  
 that Sacred Office in which he was employ'd ; which

tho' not a little conceal'd by his great Modesty and Humility, yet they by means thereof made the brighter Appearance. All that knew him were constrained to acknowledge he was a very sincere Christian: And he shew'd himself a Man of a very tender Conscience, in all the Passages of his Life, as well as in quitting so good a Benefice, rather than he would break its Peace; and that at a Time when he had a good Number of Children, nine of which are alive to this Day, and live most of them, in Repute, and in comfortable Circumstances as to temporal Accommodations.

Whatever Straits and Difficulties this good Man met with, he maintain'd constant Communion with God in his Providences, as well as Ordinances, as appears by a *Diary* he kept both of publick and private Occurrences, respecting the State of his own Body and Soul, his Children, (even when at a great Distance) and other Friends; their Actions and Behaviour, and even their Words and Speeches; their Trouble, Deliverances and Mercies of every Sort, with Pious Reflections, according to different Occasions. His Method with Regard to himself, was like that observ'd by the great and good Mr. John Corbet, in his *Self-Employment in Secret*. With Respect to his Children and Friends, his Way was, (noting Time and Place) to mention such a Mercy bestow'd, such a Deliverance receiv'd, and such Things as he thought deserv'd to be minded: And then a serious Aspiration was added, *Lord suffer them not to pass them over, without serious Remarks, and a religious Improvement. Or, The Lord affect their Hearts and mine: Let them be the better for it.* Not a Christian Friend of his, to be sure no faithful Minister could die, but it was observ'd by him, and piously reflected on.

Of Mr. Jonathan Hanmer (of whom before, p. 299) he writes,

" Dec. 18. 1687, *Lord's Day Morning*, that Re-  
 " verend Person, and choicest Servant of CHURCH  
 " departed this Life; aged 81. O that the Lord  
 " would duly affect our Hearts at the Removal  
 " such more pious and glorious." *Ps. 138.*

“ Dec. 8. 1691, that holy and great Luminary of  
 “ CHRIST’S Church Mr. *Richard Baxter* deceas’d.  
 “ O that due Impressions might hereby be made  
 “ upon the Hearts of Christians, and that the LORD  
 “ would raise up some more such shining healing  
 “ Spirits among us.

“ This Day, (Sept. 7. 1693) *Thursday* Evening,  
 “ my reverend, dear, and choice Friend, Mr. *Anthony Palmer* (of whom also before, pag. 320,) *Minister* of the Gospel, at *Bratton Flemming*, till  
 “ that sad ejecting Day, *Aug. 24. 1662*, deceas’d,  
 “ after a long Langour and Weakness. I was ab-  
 “ sent when GOD took him up (I trust) into the  
 “ eternal, blessed, joyous State above. O LORD,  
 “ help Persons to improve such Strokes, such awa-  
 “ kening Dispensations, and familiarize, and realize  
 “ Death unto themselves.

“ *July 24. 1694*; that choice, sweet, humble,  
 “ serious Minister, Mr. *Hart* of *Chumleigh* was bu-  
 “ ried there. Mr. *Henry Berry* preach’d his Funeral  
 “ Sermon: And that Day fortnight after, he dies  
 “ at *Torrington*. A considerable Loss! O that  
 “ plain, downright, prudent, intelligent Supplies  
 “ may be given in to the LORD’S Vineyard.

“ *May 23. 1701*, I heard of the Death of that  
 “ choice, and reverend, worthy, able, very useful  
 “ Minister of JESUS CHRIST, Mr. *Robert Carel*  
 “ of *Crediton*. But a little before I was with him.  
 “ He adventur’d to preach once that *Lord’s Day*,  
 “ on those Words, *I will bear the Indignation of*  
 “ *the Lord*, &c. O that the true Interest of God-  
 “ liness may be born up in poor *Crediton*; a Place  
 “ where in Days past, there was a Spirit of lively  
 “ savoury Godliness. The LORD support the Spirit  
 “ of his Dear Consort, and Children. Help us all  
 “ to be on our Watch. We know not the Day or  
 “ Hour.

“ *June 19.* Heard of the Death of that very  
 “ excellent Friend, Mr. *John Flavel* of  
 “ a Loss and Stroke is this!

! A sudden Stroke it was:  
 “ *rtmouth*, and preserve  
 “ *tion* which he and  
 “ others,



serenity of spirit, resigning his soul into the hands of his SAVIOUR with much Satisfaction. He was near eighty Years old.

Mr. *Baxter* gave him this short Character: He was an extraordinary humble, tender, conscientious, godly, able Minister. *Fol. Life*, p. 98. But tho' Dr. *Walker* mentions him as a Sufferer on the Royal Side, yet being a conformist, he knew not how to do so great and handsome a Thing as to drop a word to his Favour. 'Tis really to be wonder'd at that he lets him pass without Censure and Reflection. I wonder I can find no Notice of him, more than of several other Dissenting Ministers, and certainly Graduates, in *Wood's Athenæ Oxoniæ*. I am still more and more of Opinion, that they were designedly omitted.

I know of nothing that he has printed: His Sermons I have heard commended, as Consistent, which for the Sanctity of their Matter, and the seriousness in delivering them, were very advantageous. A great deal of Good. A Preacher he was, whom many had Reason to bless God for. He preached before the Assembly of the United Ministers of Devon, and Cornwall at Exon, May 9. 1696. 1 Cor. iii. 7: And he was Moderator at that Assembly Sept. 8. 1696.

d Praying, and always a very pleasing and acceptable Variety.

Pag. 254. *Hinton*. (Dr. Walker writes it *Fenington* :) Mr. SAMUEL HIERON, M. A. Confining him I formerly express'd myself thus : He is ejected soon after the Restoration of King Charles, being in a Sequestred Place, and the former Incumbent, (who I now understand was Mr. Charles Archbill, tho' I knew it not before) being still so. This I am apt to think would with most men have pass'd for an inoffensive Way of signifying, as this Living being a Sequestration, he did not continue in it till the passing the Act for Uniformity. And yet even here is Dr. Walker pleas'd to censure me in his wonted Manner, saying, he is recorded as : *Abridgment* is ejected from this Living in 1662. 2. Part II. p. 216. But in the Name or Wonder, how can this be said to be recorded in the *Abridgment*, when that which is directly contrary to it is there recorded ? This looks as if the Gentleman is positively determin'd either to find Faults or make them. Perhaps indeed, he had not seen my second Impression, and may plead that in *Excuse* : it when it was actually published a good while before his *Attempt* saw the Light, and he might have seen it if he had been so dispos'd, most People will think his not taking a View of it, was no clear Sign either of his being in want of Power, or so fearful of imposing words his Readers, as he presents himself, and seems willing the World should believe him to have seen.

Pag 256. *Woodland*: Mr. TAYLOR F. R. S. M. A. I before *mentioned* a Treatise in the *1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* The *Loyal Nonconformity*; or, *The Nonconformity* in 1688; yielding to God as One, and in 1689 the right. Discoveries from Jan. 10. 1711, to Jan. 10. 1712. 1. Printed in 1712. A new edition of 1713. By T. P. F. in the British Museum. *Geophiles, Psephos, Psephos.*

*Ibid.* line 2. *Learned from the same source.*

*Pag. 256. Sidbury:* Mr. RICHARD BABINGTON. I am inform'd that this Gentleman was not properly ejected, but beforehand voluntarily resign'd his Living, to a very worthy and great Man, a Prodigy of Learning, Mr. *Simon Parsons*, upon the Account of a Distemper in his Head, which sometimes disabled him in the Pulpit: But in all Likelihood, he would otherwise have been a Nonconformist. He had a good Estate, and studied Physick, which he practis'd only by giving Advice *gratis* to Rich and Poor. He was a learned and moderate Man, who gave by Will an 100 *l* to ten ejected Ministers, and order'd that there should be three *Conformists*, and three *Nonconformists*, to carry him to his Grave, about the Year 1681.

*Ibid. Ingardby*, it should be *Inwardleigh*: Mr. BRIDGMAN. He subscrib'd the *Joint Testimony* of the Ministers of *Devon*, in 1648, by the Name of *Thomas Bridgman*, of *Inwardleigh*. Dr. *Walker* informs me, that Mr. *Francis Nation* was dispossest'd of this Living in 1657, and return'd to it at the Restoration, *Att. Part II. p. 320*: And he adds, that Mr. *Bridgman* had it, during some Part of the Confusions, and never administer'd the Sacrament there. Perhaps the Parishioners were not in a fit Disposition for it, which I have Reason to believe was the Case in some Places where this Complaint was made. And if so, his Forbearance for a Time, might be excusable.

*Ibid. Woolborough*: Mr. WILLIAM ABBOT. This should be entirely expung'd. For it was Mr. *William Yeo* (who is mention'd here before, *p. 283*.) that was ejected from *Newton Abbots* where there was a Chapel of Ease to *Woolborough*, in which Chapel Mr. *Yeo* sometimes preach'd.

*Ibid. Silvertown*: Mr. NATHANAEL BYFIELD. This was the Sequestred Living of Mr. *William Cotton*, *Att. Part II. p. 24*. But Dr. *Walker* complains that Mr. *Byfield* never paid Mr. *Cotton* Fifts,

as far as he could learn ; owning at the same Time that possibly some of his temporal Estates which he had again recover'd, might exclude him from that Benefit. And to me I confess it not only appears to have been possible, but very likely, that their being in such Circumstances as not to need any Allowance of Fifths, was the true Reason why such an Allowance was not made to several, as to whom he makes the same Complaint.

Pag. 256. *Ashberry* : (It should be *Ashbury* :) Mr. DANIEL MORTON. This was the Sequestred Living of Mr. Chaplain, *Attempt*, Part II. p. 216. Mr. Morton, who succeeded, the Doctor says, had no other Education than that of a private School. Which perhaps upon a narrow Search might be found to be as true, as that Mr. Tucker of *Dittisham*, and Mr. Pearse of *Dunsford* (of both whom before) were never known to be of any University.

*Ibid.* *Little Yempston* : (Dr. Walker calls it, *Little Kempston* :) Mr. THOMAS FRIEND. In the Subscription to the *Joint Testimony of the Ministers of Devon* in 1648, I meet with this Gentleman, under the Name and Character of *Thomas Friend*, Minister of *Blackanton*. But as for *Little Yempston* or *Kempston*, it was one of the Sequestred Livings of Mr. *John Strode*, whom Mr. Friend succeeded. *Attempt*, Part II. p. 356, the Doctor gives this Mr. Friend the Character of a very honest sober Man ; against whom there was no Exception to be made, the Intrusion only excepted, and his not administering the Sacrament, (as far as appears from the Parish Accounts) for the Space of nine Years. Perhaps the Parish Accounts were ill kept : Or the Charge and Expence of the Administration to a select Company, might be privately provided for, and so never brought into the Parish Accounts at all.

*Ibid.* *Totness* : Mr. JOHN GARRET. Mr. *Whiddon*, (of whom before) and Mr. Garret, were Fellow-Labourers in this Town. And there is in Print, the last Words of Mr. *Francis Whiddon*, to his dear-ly

ly Beloved, the Inhabitants of *Totness*: In two Sermons, *June* 22, 1662, in the Morning and Afternoon of that Day, on *Zach. i. 5, 6.* Which are Funeral, and Farewel Sermons at once: And there *Mr. Whiddon* expresses himself thus: "It was but a few Days since, that *GOD* put an End to the Labours of your Reverend Minister, and my Fellow-Labourer. (And in the Margin Notice is taken of *Mr. John Garret*, who 'tis said died *June* 13, 1662.) And then he goes on and says, "And now the *LORD* threatens to put an End to mine: With this Difference; He died in respect of Body, I in respect of Office. I have an Happiness this Day, which he could not enjoy, to preach my own Funeral: And I beseech you, let the Words of a dying Man make some Impression on your Hearts. I look upon it as a wise Providence, tho' a bitter one, that we who liv'd together, should depart together. You have heard many Sermons from us both: Never think the worse of the Word of *GOD*, because we suffer for it. He (says he) died to see the Face of *GOD*, and is gone before to drink of the Rivers of Pleasures; but I am reserv'd to a bitter Cup: However, shall I not drink of the Cup that my Father will have me drink of? Well, he is gone; the *LORD* hath taken him; he is better where he is, than where he was: You may have Time enough to confess his Worth, and lament his Want, &c." So that it from hence appears, that as *Mr. Whiddon* was ejected from this Town, where *Mr. Garret* had been Fellow-Labourer with him in the Month of *June* 1662, so *Mr. Garret* died there in the same Month: And as *Mr. Whiddon* would have held on Preaching till *August* 24, if the Church-wardens had not hinder'd him; so *Mr. Garret* would have done the same, if Death had not prevented him. And there is good Reason (from his known Character) to believe that the latter was in Reformation, as really

g. 256. *Woodland*: Mr. BLACABLER. Here I inform'd there is a Mistake in the Name, it should be *Backaller*, by which Name he is mention'd in my former Edition, p. 97, at *Newbury*, where he assisted Mr. *Woodbridge*: And he was ejected with him; and therefore I did not, (according to this Advice) have been mention'd here. But then, in a Letter from another (by whom I had several Hints given that were very agreeable, as well as sufficiently attended to,) I am told of one Mr. *Backaller*, who liv'd at *Charmouth*, who was an ejected Minister, of a considerable Conversation, and of considerable Parts. And another informs me, his Name was *Blackaller*, and he was ejected at *Cbyddeck*, (a Parish either in *Dorset* or *Dorset*) and that he was Episcopally Ordained, at the same Time with Mr. *Brice* of *Marsh*: And that he was a very good Preacher, and somewhere about *Exeter*, 1713, wanting but a few Months of an hundred Years of Age. His last Sermon was preach'd by Mr. *Aaron Pitts* of *Exeter*; from those Words of good old *Jacob*, *I have desired for thy Salvation, O Lord*. His true Name *Henry Backaller*.

id. *Sandford Peverell*: Mr. STEPHEN COLE. This was one of the Sequestred Livings of *Thomas Collins*, Mr. *Coven* was presented to it 1555, *Attempt*, Part II. p. 30. We are told also in the same Elaborate Work, Part I. p. 98, that it had been a Ship *Joyner*, and left behind him at the same time, a Table-board of his own making, which was all Mr. *Collins* had for *Fifths*. And because this was a Thing of mighty Consequence, once related it was not reckon'd sufficient; and therefore we have it again repeated, Part II. p. 30, with this Addition, That 'tis probable, he never had any Orders of any Kind: Which is much about as true, it is what is before suggested, concerning *Pearse*. He was the Author of *A Christian, Or, A Good Soldier, described in his Arms compleat*:

*compleat: As also, the Hardness of his Service: On 2 Tim. ii. 3. 8vo. 1669.*

*Pag. 256. Thorncombe: Mr. NICOLAS WAKELY, and Mr. BRAG.*

As to Mr. NICOLAS WAKELY; I am inform'd he was under great Concern for Fear of War, and tempted to conform upon that Account; having a Wife and several Children, and nothing to maintain them: But at length, upon close Consideration, he resolv'd to cast himself upon God and his Providence, and was remarkably provided for quickly after, by the Death of a Relation, upon whose Decease, 40 l. a Year came into his Family. He was a lively, affecting Preacher, and an excellent Man, both in the Pulpit and out of it.

Mr. BRAG, I have it from Mr. Prince, (to whose Father he was Neighbour) was Minister of *Thorncombe* before the Restoration, and continu'd so, long after *Bartholomew-Day*, 1662: And therefore he was inserted in the Lists by Mistake.

*Ibid.* Mr. WATSON. His Name was JAMES. He was Minister of *Ermington*, but conform'd, and so ought not to be mention'd here, being neither *ejected*, nor *silenc'd*.

*Ibid.* Mr. RUNDALL. This perhaps may be Mr. Randall, whom I find subscribing the *Joint Testimony* of the Ministers in *Devon*, in 1648, as Minister of *Berry Pomrey*.

*Ibid.* Mr. SALAWAY. See of him in *Dorsetshire*.

*Ibid.* Mr. CHANNON. This was Mr. Thomas Channon of *Harpford* and *Fen Ottery*: Who at first had some Scruples about Conformity, but at length got over them, gave his Assent and Consent, at the Time appointed, and was not silenc'd till his Death, which was on'd, Feb. 19,

ig. 256. Mr. JOHN GAY. He had not ch'd when the *Act of Uniformity* took Place in , but was at that Time a Student in *Oxford*, left the University, because he could not sub- to the Terms impos'd. He liv'd afterwards in *stable*, and was useful there.

ig. 257. lin. 1. Mr. JOHN CUDMORE. He Mr. Gay were intimate Friends, and he left University at the same Time with his Friend, being satisfied with the Declarations and Sub- tions that were requir'd in order to take his ree. He was of a good Family, Brother to el Cudmore of *Loxbeare*, Esq. A singular Scho- and eminently holy Man: Content with a small e, and a small Congregation in *Chumleigh*, e he settled in 1694, succeeding Mr. *Thomas* . In the latter Part of his Time he was crip- with the Gout; and died in *October* 1706. In st Sickness, he said to a worthy Minister that with him, *Nonconformity is the right: Continue* . A Son of his is now in the Ministry in the

id. Mr. POPE. That is Mr. JOHN POPE. e time after his being silenc'd, he preach'd at ear *Crediton*: And when K. *James* gave Liberty ie Dissenters, he became fix'd Pastor to a Con- ation there. He liv'd afterwards at *Exeter*, and e he died, *July* 9. 1689. And his Funeral Ser- was preach'd by Mr. *George Trosse* of *Exon*.

id. Mr. LAWRENCE. He being left to him- fell into gross Sin, preach'd a publick peniten- Sermon on that Account, and afterwards fell acted, and continu'd in that Condition many rs. He had always his Bible with him, and frequently reading in it: And many were af- nd to hear his Discourse. It was generally hop'd a serious Penitent. He died about the *James's* Grant of a Toleration.



Pag. 257. lin. 1. Mr. MOOR. This is he that died Minister of *Bridgwater* in July 1717, and of whom some Account is given in the County of *Dorset*.

Pag. 257. lin. 2. Mr. SPRAGUE. It should be Mr. RALPH SPRAKE. He was born at *Lyme Regis* in *Dorset*, Jan. 1. 1627, and Educated in *Exeter College*, in *Oxford*. He left the University for a Time, and missed a Living of 140 l. per Annum, for refusing the *Ingagement*. At last he quitted the University, when he was about a Master of Arts his Standing; and Preach'd at *Trafalgar* in *Somerset*, at *Bettescombe* in *Dorset*, and other Places; but was never settled in any Living.

After the Ministers were Ejected, he was a great Sufferer for Nonconformity. He and Mr. Samuel Chappel, were taken at a Conventicle, at *Captain Check*, near *Charmouth* in *Dorset*, for which they were convicted, and committed to *Dorchester Jail*, Feb. 27. 1667, tho' the Informers own'd before the Justices who committed them, (viz *Hay* and *Titherleigh*) that they heard neither Praying nor Preaching. There he continu'd three Months, Preaching often in the Prison. He declar'd that he never enjoy'd more Peace and Comfort than during his Imprisonment, except while he was in the University. There he was in danger of having his Brains dash'd out with a great Stone, by one *Strangeways*, who was distracted. For this great Deliverance he frequently gave Thanks to God. He also met with a great deal of Trouble from the Spiritual Courts. At length he settled at *South Molton* in *Devon*, where he departed this Life Jan. 13. 1687. Mr. Henry Berry Preach'd his Funeral Sermon.

*Ibid.* Mr. AUSTIN. This is Mr. SAMUEL AUSTIN, who is mention'd at *Mynbinniot*, in County of *Cornwal*.

Pag. 257. lin. 6. Mr. GEORGE TROSSE, M.A. dd; He was born in Exon, Oct. 25, 1631. He was the Son of Henry Trosse, Esq; Counsellor at Law. His Mother's Father, Mr. Walter Burrow, Merchant, was twice Mayor of Exon, and a considerable Benefactor to that City. He was in no small danger of being starv'd at Nurse: And was in his advanced Age, much affected with his early deliverance in that Respect. He was brought up in the Grammar School at Exon, where he out-ripp'd most of his School-Fellows. His Master was much troubled at his being taken from School so soon; saying, that his Mother did both her son and him an Injury in removing him, for that he was the most promising Child he ever had under his Instruction. Designing for Merchandize, he was sent into France, when he was about fifteen years of Age, to learn the Language, &c. which prov'd a great Snare to him with Respect to his Morals. He was some Time at Morlaix in Lower Brittany, and afterwards at Pontive, in the House of Mr. Ramet, a French Minister, and learned to speak French readily; but grew very dissolute. After two Years Stay Abroad, he return'd Home; and cover'd his foreign Extravagancies, with stories and Falsties, which his Friends were not able to disprove; and from his own Experience, afterwards caution'd Parents, from sending their Children Abroad too young. Still designing for Merchandize, he was sent to London, to a Portuguese Merchant, in order to go over to Portugal, to be bound an Apprentice to a Merchant there. During his Stay in London, he improv'd in Viciousness, tho' at the same Time he was zealous for the Common-Prayer and Ceremonies, in a Love of which he had been educated; and forward to inveigh against those of the Puritan Stamp. He sail'd at length for Oporto, and was upon Trial, with one of the chief English Merchants of that City. There he liv'd without any Shew of Religion, not so much as once seeing a BIBLE or Religious Book, nor one Act of solemn Worship perform'd among his

his Countrymen, (who yet call'd themselves *Protestants*) during the whole Time of his Stay there: Upon which Account, being in the midst of a Variety of Snares and Temptations, 'tis not at all to be wonder'd at, that he grew still more profane, and irreligious, and extravagant, than he was before. At length, not agreeing with his Master, he after two Years Stay, went for *Lisbon*, and from thence for *England*; landing at *Plymouth*, after a stormy Passage, in which he was in no small Danger, but not at all affected with it. He brought back with him a rampant vicious Disposition to *Excess*, which was rather heighten'd than abated by the Life which he led there for some Years following. His own Words thus describe his Case: *What a Life* (says he) *I led, what a Course I took to increase my Wickedness, and to outstrip the common (yea, those who were more than ordinary) Sinners, can never be related, or lamented by me as it ought. I had so accustomed myself to Wickedness, so blinded my Mind, and seared my Conscience, that I had not the least Sense of the Evil of Sin, the Wrath of God, or the Necessity of a Change, &c.* But at length it pleased *God*, (who had merciful Purposes to serve not only upon him, but by him upon many others,) to lay his Hand upon him, and cause his own Thoughts so to terrify, as to overset him. Certain false Steps that he had taken, the Consequences of which he knew not how to bear, led him into such an Hurry of Spirit as craz'd his Brain, and issu'd in an outrageous Distraction, and downright Madness. He was hereupon sent to *Glastonbury* for a Cure, and was wonderfully recover'd; but afterwards relaps'd into his old Sins. His Disorder thereupon returning, (and his former Convictions and Horrors with it) he was sent to the same Place a second time, and return'd Home compos'd; yet still return'd with the Dog to his Vomit: But he observes, that after this, *God* neither suffer'd him to fall so far as formerly, nor to continue long in his *R.*

He soon be  
his Spirits  
sent him

as as miserable and as outrageous as ever. Yet  
 after a while, GOD was pleas'd, by the Use of  
 Physick, and the good Counsel and Prayers of Chri-  
 stian Friends, to deliver him from his Madness,  
 and inexpressible Misery, and to give him a sound  
 Mind, and an healthful Body, which when he had  
 enjoy'd for some Time, he return'd once more to  
 his Relations at Exon: And here it pleas'd GOD  
 actually to put a Period to his sinful Courses,  
 not to his Days, which were prolong'd for the  
 glory of his own Great Name, and the Benefit of  
 the Church and People. Henceforward (being now  
 out twenty-five Years of Age) he was not the  
 person he had been before; but being deliver'd  
 from his Disorder and Distress, he devoted himself  
 to GOD through CHRIST, to walk before him  
 in Holiness and Righteousness all the Days of his  
 life, and GOD was with him.

Visiting a Friend afterwards at Oxford, an Ac-  
 quaintance of his there so commended an Acade-  
 mical Life to him, that he became in Love with it;  
 and with his Mother's Consent, went thither to  
 reside there, in May 1657. He enter'd Gentleman  
 commoner in Pembroke-College, and continu'd there  
 some Years. Mr. Thomas Cheefman, the blind Man,  
 was his Tutor. He was very studious, soon re-  
 ver'd his Grammar Learning, read many of the  
 Classics, went through Philosophy and Divinity,  
 and got such Skill in Hebrew, that he read over  
 the Original of the *Old Testament* several times.  
 He allow'd himself no Recreation: And yet in this  
 sedentary and unactive Life, his Mind was com-  
 posed, and his Health wonderfully preserv'd. But  
 now he sought the Kingdom of GOD and his Righte-  
 ousness in the first Place. He took competent Time  
 for secret Duties, and never was absent from Cha-  
 pel Prayers. He read many good Books, and exa-  
 mined himself by them. He attended Dr. Conant's  
 lectures on *Fridays*, Dr. Harris's Chatechetical Lec-  
 ture on *Tuesdays*, the Lecture kept up by the Ca-  
 n of Christ-Church on *Thursdays*, Mr. Hickman's  
 at St. Olave's on the *Lord's Days*, and  
 many excellent Sermons at St. Mary's,

He receiv'd the Sacrament, sometimes from *Hickman*, and sometimes from Dr. *Lang* Master of his College. He attended the recitation of Sermons and solemn Prayer in the Hall, on the *Lord's Days* before Supper; and himself repeated and pray'd with a few young men in his Chamber afterwards. And at other Times conversed, and sometimes pray'd with some new Students and Townsmen. He took such Care to redeem the Time that he had lost, that he was a Wonder of all that observ'd him.

Upon the Restoration, he impartially studied Controversy about Conformity, and carefully read *Hooker*, and *Sprint*, and *Burges*, on one Side; *Gillespy*, *Bain*, and *Ames*, on the other; and after mature Deliberation, determin'd that for his Conscience he could not comply with the Impositions of the Church, tho' he well knew he by such a Resolution might displease his Relations, and hinder his Preference. But he was at the same Time so moderate, that he could think that several that were for Conformity, might be satisfy'd with such plausible Arguments as were produc'd for the same Practice, might with a good Conscience submit to it, and do what he could not do without Sin. In length Dr. *Langley* being ejected by the Visitors, and the Chaplain of the College dismiss'd for Contempt, Repetition of Sermons suppress'd, and other good Customs quite alter'd and ridicul'd, he quitted the College, and retir'd for a short Time to a private House; and then left *Oxford*, and turn'd to *Exeter*, where he kept close to *God Dury*, and farther pursu'd his Studies. At length he began to preach, but it was at first very privately, for fear of being expos'd. He went only on *Lord's Days* with his Mother to Church, and attended on the *Liturgy*, joining in which, he perceiv'd he found the SPIRIT of GOD moving on his Soul: But he never went to the Sacrament in any Parish-Church, not being satisfied with the Gestures.

His first Labours met with good Success among serious Ministers and People.

made him walk with an heavy Heart. At length, that Time when the *Oxford Act* drove Dissenting Ministers from Cities and Corporations, and their Benefices, he at Mr. *Atkins's* Persuasion, yielded to be ordain'd: And was accordingly in the Year 1666, solemnly set apart to the Work and Office of the Ministry, in *Somersetshire*; Mr. *Joseph Lein* of *Taunton*, praying over him, and being ordain'd in Imposition of Hands by Mr. *Ames Short*, Mr. *Thomas Lye*, Mr. *William Ball*, Mr. *Robert Atkins*, and Mr. *John Kerridge*. Afterwards for above twenty Years, he preach'd once a Week, and administer'd the Lord's Supper every Month, in the midst of violent Persecutions. In the Time of King *Charles's* Indulgence, he preach'd in a Licensed House. When it was recall'd he forbore publick Preaching, and went to Church as formerly; and continu'd preaching and administering the Sacrament privately, till the Revolution. In King *James's* Time, he would not preach publicly on the Lord's Day, till the Publick Worship was ended: nor durst he discover the least Satisfaction with that King's Declaration, because he knew it was designed in Favour of the *Papists*, and bottom'd upon the Dispensing Power, the owning and encouraging which he was sensible would be very ruinous and destructive. In that King's Reign, about twenty persons with Mr. *Trosse* and some other Ministers, were met to pray together. Being inform'd against, and disturb'd and taken, they were abus'd, and the *Oxford Oath* (against Resistance in any Case whatsoever) was offer'd them, and Mr. *Trosse* refus'd it; unless he might be allow'd to qualify that Expression, of endeavouring any Alteration of Government, &c. with the Word *unlawfully*, which was not allowed him. He pleaded the Act did not reach him, because he never had had a Benefice, nor was he legally convicted for keeping Conventicles: But to no Purpose; for he and Mr. *Gaylard* were sent to Prison, against Law, by a *Mittimus* sign'd with the seals of seven Justices. He continu'd six weeks at *Southgate*, with great Satisfaction. The Justices would gladly have made

made a Riot of this Meeting, (that they might  
 i'd them at Pleasure) and endeavour'd it:  
 on a *Certiorari* brought to remove the Cause  
*Westminster*, they stopp'd the Prosecution. We  
 e Dissenters in King *William's* Time had a li  
 oleration, Mr. *Trosse* as well as others  
 each'd publickly in Church-time, and contin  
 ing so till his Death. And in the Account w  
 e left of himself, hath among others these  
 markable Words. *Till I was four or five and tw  
 Tears old, I liv'd in a Course of Sin and Folly, w  
 I experienc'd to be base, unreasonable and destr  
 to Health, Estate, Name, Rest, and Reason, led  
 to Horror and Despair, Rage and Hell. Ever  
 for many Tears (blessed be God for every Minute  
 them) I have kept on steadily in the Ways of H  
 ness and found them blessed, honourable and con  
 table, both with Respect to Body and Soul, and to  
 outward and inward Concerns. I can say, if  
 that Godliness has the Promises of this Life, and  
 which is to come: And must declare that I  
 heard or read of any one, so almightily sav'd from  
 and Hell, and so wonderfully blessed with all Fav  
 and Mercies as I have been.*

This was written by him in *February 1697*:  
 it is observable he liv'd fifty-six Years, after  
 Change wrought in him by the Grace of God.

Though this good Man seems to have tho  
 he could never speak bad enough of himself  
 Account of his youthful Lusts, and though having  
 great Heat of Imagination, he was apt to aggr  
 Things to a great Height, (and never more  
 when he represented his own Vileness and W  
 edness, before he was renew'd in the Spirit  
 Mind) yet he was in Reality a singular and  
 veltous Instance of the Power and Efficacy  
 Grace of God.

He was well furnish'd for ministerial Service  
 His Apprehension was quick, his Invention  
 his Judgment solid, and his Memory  
 Though he set out late, yet by  
 rived at a considerable Degree  
 was as great a Reader as most

was mighty in the Scriptures, and had them  
 ready in his Memory; having read over the Bible  
*English, Latin, Greek, Hebrew, and French,* (as  
 he declar'd himself some Years before his Death)  
 hundred and a hundred Times. He had a Body  
 of Divinity in his Head, and could as Occasion  
 serv'd preach pertinently and profitably on short  
 Warning, without much Study or Preparation. He  
 succeeded Mr. Hallet at Exon in 1689, in that  
 large Congregation, where his Work in Publick  
 and Private was very great. For above twenty  
 Years, he frequently preach'd twice on the *Lord's*  
*Day.* On *Thursdays* in the Afternoon, he had a Ca-  
 thetical Lecture, in which he explain'd the Prin-  
 ciples of the Christian Religion, in the Method of  
 the *Assembly's Catechism.* He spent many Years in  
 explaining the Attributes and Works of God, and  
 came no farther than to finish the First Com-  
 mandment, when God put an End to his Labours.  
 He preach'd a Weekly Lecture on *Wednesdays,* till  
 but three Years before his Death; when he ad-  
 dressed his three Collegues to take their Turns, and  
 preach'd it himself but once in a Month. He  
 preach'd also occasionally, on Days of Publick and  
 Private Fasting and Thanksgiving, and on Prepara-  
 tions for the Sacrament, and Funeral Sermons for  
 the People; and he perform'd that Office for four-  
 teen of his Brethren in the Ministry: As Mr. Ben-  
 jamin Berry of *Topsham,* Mr. Thomas Trescot of *Shoo-*  
*brook,* Mr. Robert Atkins of *Exon,* Mr. George Mor-  
 rier of *Totness,* Mr. Joseph Hallet of *Exon,* Mr.  
 Robert Gaylard of *Exon,* Mr. John Pope of *Exon,*  
 Mr. John Flavel of *Dartmouth,* Mr. John Chapman  
 of *Dartmouth,* Mr. Robert Collins of *Ottery St Mary,*  
 Mr. Edward Parr of *Oldscumb,* Mr. Ames Short of  
*Wimborne Regis,* in *Dorset,* Mr. Robert Carel of *Crediton,*  
 and Mr. Samuel Atkins of *Exon.* Often also was  
 he employ'd in Ordinations; and sometimes he  
 preach'd eight Sermons in a Week, and that  
 with Pleasure; for his Work was his Delight. His  
 Discourses were methodical, and deliver'd with  
 Ease, Freedom and Fluency: And in  
 them, he manifested that Concern, that  
 C c 3 engag'd



engag'd the Attention of the Hearers. And hours were succeeded to the Good of man. God was with him. He had a wonderful Prayer: And his Administration of both the Sacraments, and other Publick Performances, was judicious and affecting. He did also a great deal of Work in private. He had an excellent Skill in resolving Doubts, and comforting afflicted Consciences, and in assisting such as were going out of this World. As a good Shepherd he was desirous to know the State of his Flock. He shew'd Love and Prudence in Reproving: And was wont to do it by Letter, when Circumstances made it proper for him to do it in Person. And for six Years after his Ordination, did he continue to exert exemplary Pains and Diligence to discharge the Duties of a vigilant and faithful Minister.

He was regular in his Devotions, and exact in the whole Course of his Life, which was an excellent Comment upon his Sermons. Love to God was the Principle which mov'd and govern'd him. Much was forgiven him, and he forgave much. He shew'd the Height and Ardour of his Affection, by his tender Regard to God's Honour and Interest. His Life was very much made up of Devotion. He was a strict Observer of the Sabbath Day. He took great Delight in Thanksgiving, and kept Publick Fasts appointed by Authority, with great Seriousness; and a private Fast in every Month, with an unusual Strictness. He was remarkably patient and submissive under Pains and Afflictions. No Changes of Providence as far as he could discern, made any considerable Change in him. In Dangers and Difficulties he placed his Trust and Confidence in God. He had for his Mind a great and noble Idea of his Perfection, and of the Wisdom of his Government, which brought him to such a sedate Temper, that Accidents which were shocking to others, made little Impression upon him. He was cloth'd with great Modesty; and with the utmost Sincerity declared himself to be, the greatest of Sinners, and the least of Saints. His unaffected Modesty appear'd

Disco

courses, in his Letters, and in all his Carriage :  
in nothing more, than in the large and parti-  
cular Confession he hath made of the Sins he com-  
mitted before his Conversion, and the grievous  
gments of God for them. He was at the  
same Time very courteous and affable. He un-  
derstood and observ'd the Rules of Conversation,  
and gave Honour to whom Honour was due. Tho'  
he was naturally warm and hasty in his Temper,  
he had so master'd it, as seldom to be ruffled  
or disorder'd with Passion. Charity dispos'd him to  
think and speak the best of others upon all Occa-  
sions. He had put on Bowels of Mercies and  
kindness ; and was tender-hearted, and compas-  
ionate. Great was his Temperance and Sobriety :  
and his Heavenly-mindedness, and Contempt of  
things here remarkable. His Mother (who died rich)  
would have made him her Executor, but he re-  
fused it : And she offering him what Proportion he  
demanded of her Estate, he chose only a Competency  
to provide him Bread to eat and Raiment to put  
on, with something for Books, and Works of Cha-  
rity ; and freely let the Bulk of her Estate go to  
his elder Brother's Son. He continually behav'd  
himself as a Son of Peace, and was of a mode-  
rate healing Spirit. He us'd his own Liberty, with-  
out censuring or condemning such as could not go  
so far as he : And had a great deal of Charity  
for such as were not of his Mind and Way. He  
was a Man of severe Honesty, just in rendering  
all their Due, faithful in discharging his Trust,  
and punctual in fulfilling his Promises. His Friend-  
ship was sincere, and his Love without Dissimula-  
tion. He was a Man of a Publick Spirit, and  
preferred the Prosperity of the Church of God,  
above his chief Joy. When great Endeavours were  
us'd to overthrow the Protestant Religion among  
us, and the Laws and Liberties of the Nation ;  
when he saw a *Romanist* High Sheriff of *Devon*,  
and a Mass-house open'd in his native City, in or-  
der to the seducing the ignorant and unstable ; he  
set himself strenuously to confute the Errors of the  
Church of *Rome*, and took unwearied Pains to  
establish

establish People in the Truth, and prepare them for a Day of Trial. Never would he join in any Address of Thanks to King *James*, for his granting Liberty to the Dissenters, that he might not be much as seem accessory to the Designs of such as were Patrons of Popery, or Arbitrary Government. He abounded in Works of Charity : And took as much Delight in dispersing and giving to the Poor, as others do in heaping up Riches. He laid aside the tenth Part of all his Income for charitable Uses ; to which he added much more when Need requir'd. His Charity was not confin'd to a Party; nor did he consider Mens Opinions, but their Wants and Necessities. He had such Love to Souls, that he never refus'd to visit sick Persons in the most infectious Distempers : And did not count his Labour, his Purse, his Health dear unto him, when he was in the Way of his Duty. He provok'd others unto Love and to good Works.

He kept a constant Watch over his Heart and Ways ; guarding against the particular Temptations with which he was assaulted. He fill'd up all his particular Relations with suitable Duty. He walk'd within his House with a perfect Heart. After his Return to Gon, he enjoy'd settled Peace of Conscience, and had a lively joyful Hope, with very little Interruption.

When his End drew near, great was his Serenity and his Hope unshaken. Tho' he complain'd much of his Indisposition for some Weeks before his Decease, yet would he not remit any thing of his publick Work, private Studies, or secret Devotions: And the Evening before his Removal, he told his Wife very positively, that the Time of his Departure was at Hand, which he said without discovering any Fear. Next Day being *Lord's Day*, he preach'd as usually, was seiz'd with Faintness going Home ; and being carried into an Apothecary's House, said, I am dying : And when being a little recover'd, his Friends that were about him expostulated with him for Preaching under such Disorders, he reply'd, *It becomes a Minister to lie preaching.* He walk'd home, and grew better again ; and

was no sooner within his own Doors, than he fell down, and his Speech fail'd him : And so being full of Days, and satisfied with Life, and worn out with Labour, he (in about three Quarters of an Hour) quietly surrender'd his Soul to GOD, on Jan. 11. 1714, when he had liv'd eighty-one Years, and eleven Weeks, and been an ordained Minister forty-six Years. On the *Thursday* following, being Jan. 15, he was interr'd in *Bartholomew Church-yard* in *Exon*, a very great Multitude (among whom were many of the Gentry of the City and County) accompanying him to his Grave.

Upon a Black Marble Stone that lies on the Top of a fair Monument erected over him by his Executrix, there is an Epitaph of his own composing.

*Hic jacet  
Peccatorum maximus,  
Sanctorum minimus,  
Concionatorum indignissimus,*

GEORGIUS TROSSE

*Hujus Civitatis Indigena & Incola  
Qui huic maligno valedixit Mundo,  
Undecimo die Mensis Januarii  
Anno Dom. MDCCXII.  
Ætat. suæ LXXXII.*

Immediately after his Interment, a Funeral Sermon was preach'd for him to a numerous Congregation, by his Fellow-Labourer Mr. *Joseph Hallet* on 1. Tim. i. 15 ; a Text of his own choosing : And the Sermon is added to Mr. Trosse's Narrative of his own Life.

His printed Works are these. 1. *The Lord's Day vindicated : Or the first Day of the Week, the Christian Sabbath. In Answer to Mr. Bampffield's Plea for the*

the seventh Day, in his Enquiry whether Jesus Chriſt be Jehovah, and gave the Moral Law? And whether the fourth Command be repeal'd or alter'd, 8vo. 1682. 2. *The Paſtor's Care and Dignity, and the People's Duty. A Sermon preach'd at the Aſſembly of Miniſters at Taunton, Sept. 7. 1692, 8vo. 1693.* 3. *A Diſcourſe of SCHISM: Deſign'd for the Satisfaction of Conſcientious and Peaceable Diſſenters, 4to. 1701.* 4. *A Defence of a brief Diſcourſe of SCHISM: Deſign'd for the Satisfaction of Conſcientious and Peaceable Diſſenters: Being an Answer to Aerius Proſtrus, &c. 4to. 1702.* 5. *Mr. Troſſe's Vindication of himſelf from ſeveral Aſperſions caſt upon him, 8vo. 1709.* He alſo drew up the Explication of the five laſt Answers in Mr. Nevel's Expoſition of the Aſſembly's Catechiſm; and put a Preface to it.

Page 237. lin. 8: Mr. JOHN HOPPIN. He was B. D. and Fellow of Exeter-College in Oxm, out of which he was ejected. He had been Tutor to Abundance of Pupils, and being an acute Philoſopher, and ſolid Divine, they improv'd much under him. Biſhop Lamplugh, being deſirous to gain him to the Church, ſent for him to his Palace in Exm; and it being then a Time of great Rigor againſt the Diſſenters, he promis'd him ſafe Ingreſs and Egreſs. When he came, his good Lordſhip ask'd him, Why he would not conform? He gave him an Answer or two, at which the Biſhop ſeem'd a little ſtarted. Upon which, he baded him read Hooker's Eccleſiaſtical Polity. Mr. Hoppin replied That from a Poſition in that Book, it appear'd that Hooker himſelf, were he now alive, muſt be a Non-conformiſt. The Biſhop took down the Book, and ask'd him, Where it was? But tho' he had read it in many Years before, it yet happen'd that he dipp'd upon the very Place, which his Lordſhip read, and clapping faſt the Book again, ſaid more, but with his uſual Raſhneſs, ſaid Go your way: I promis'd you juſt what I ſaid. He was ſent home, but afterwards long after he was ſent to South-gate Priſon.

he was detain'd six Months, in a very cold Chamber, and thereby got such a Rheumatism, as rendered him a perfect Cripple to the Day of his Death: So that he was carried to the Pulpit constantly in a Chair, and liv'd many Years in Misery; but at length died in Peace, *March 4, 170<sup>9</sup>*, and was succeeded by Mr. *John Withers*.

*Pag. 257. lin. 10.* Mr. NICOLAS SHERWELL. He was a Gentleman, and liv'd on his own Estate. Some of the richest and ablest in *Plymouth*, were his Relations. This was the Place of his Nativity, and of the Abode of his Ancestors.

*Ibid. lin. 15.* Mr. JOHN GIDLEY, M. A. He had excellent good Parts, but was one of the modestest Men in the World. He was hardly to be gotten to say Grace at Table: And yet was much esteem'd by the Ministers of *Exon*, for his Learning and Ministerial Abilities. He had some Estate, which he liv'd upon; was a Tabler many Years at *Exon*, and difficultly got to preach there: But when he enter'd the Pulpit, he always met with good Acceptance.

*Ibid. lin. 22.* Mr. OLIVER PEARD. He was a Gentleman of a good and reputable Family, born in *Barnstable* in 1636, and brought up there in School Learning under Mr. *Humes*. From thence he was sent to *Magdalen-College* in *Oxon*, as appears by a Letter of his to Mr. *Jonathan Hanmer*, dated *May 5. 1657*. He went thither with that Learning which capacitated him for farther Studies in the University; and effectually taught of God. His Heart was touch'd betimes with a saving Relish of Divine Things; and he was one of many, whom it pleased God to make Mr. *Jonathan Hanmer* an Instrument of converting. This he acknowledges, in the Letter before mention'd, in the following Words:

*Honoured*

*Honoured Sir,*

“ **HAVING** so convenient an Opportunity, it  
 “ could not but invite me to write you  
 “ these Lines, whereby I might give a Testimony  
 “ and Acknowledgment, of that Obligation in which  
 “ I stand bound to you upon several Accounts: But  
 “ especially in that which concerns the eternal Wel-  
 “ fare of my Soul. And indeed the great Argu-  
 “ ment which urg’d me hereunto, is that Hope  
 “ which I have of laying a farther Engagement on  
 “ you, in order to the compleating of that Work  
 “ which God (by you) hath begun in my Soul.  
 “ Willing I am that you should have an Hand, not  
 “ only in laying the Foundation, but also in raising  
 “ the Superstructure. That you should not only be  
 “ an Instrument in God’s Hand to beget me to  
 “ a spiritual Life of Grace, but that you should  
 “ likewise have a Share in my growing up to eter-  
 “ nal Life in Glory. The Way whereby it may be  
 “ effected you know; and I should entreat you  
 “ often to tread in that Path for me: That I may  
 “ experimentally find and acknowledge my ripen-  
 “ ing for the Service of God in this World, and  
 “ for Glory hereafter, as the Fruit not only of my  
 “ own Prayers, but of yours also.

“ I hope you understand the Scope of my Wri-  
 “ ting, which is indeed to engage you, and (by  
 “ you) the rest of the People of God, to cry  
 “ earnestly to him for the pouring down of the  
 “ HOLY GHOST upon me, for the furnishing of  
 “ me with Gifts and Graces, which may qualify me  
 “ for that great and weighty Work, which I hope  
 “ the LORD hath design’d me unto. I know not  
 “ when he may actually call me forth unto it: But  
 “ would you improve your Privilege at the Throne  
 “ of Grace for me, I should ripen faster for it,  
 “ than now I do: Tho’ I bless God, I find great  
 “ and wonderful Encouragement to it.”

When he had spent several Years in the University, he return'd into the Country, and first exercised his Ministry at *Ashford* near *Barnstable*, and afterwards at *Barnstable*. He was privately ordained at *Bytheford* by his Father in Law Mr. *William Bartlet*, Mr. *Theophilus Polwheil*, and Mr. *John Bartlet*: And taking the Charge of his little Flock, he fed it as he at that Time could, by performing the several Offices of a faithful Shepherd. The neighbouring Towns and Villages also had a Share in his Labours. He had his Troubles for Nonconformity, with others of his Brethren in those Parts. He often ran great Hazards in the Service of his Master, and had frequent Meetings at Midnight, both in Town and Country; in which he preach'd and administered the Sacrament: And yet it so happen'd that their Assemblies were at no Time disturb'd and broken up, where and when he preach'd. Once he was apprehended, and together with Mr. *Bartlet* of *Bytheford*, and several other neighbouring Ministers, carried to *Torrington*, where he remain'd for some Time in Custody: At length they were released, tho' not without Difficulty, being bound for one another. There he was by Sickness (which was occasion'd very much by his Confinement) brought to the very Point of Death: And tho' he recovered, yet his Constitution was broken. When the *Oxford Act* took place, he retir'd for a while to *Ilfarcombe*: But being oblig'd to return Home by the Circumstances of his Family, he liv'd retir'd in his own House: And upon Suspicion of his being there, Search was several Times made for him, but he escap'd.

However, he surviv'd the Troubles of those Days: And after Liberty was granted, became Minister of a numerous Congregation, in the Place where he before had been us'd to preach to a few. Mr. *John Hanmer* was afterward join'd in the Work with him. And this was an happy Conjunction for the People, who had the joint Labours of two Persons, as likely as any could be, to carry on and accomplish the great Designs of the Gospel, viz, the converting and converting of Sinners, and the Building up



up of Saints in their most holy Faith. He had a good Estate, and made a good Use of it. Tho' he had several Children to provide for, yet he was very generous to Ministers and others, whose Circumstances were strait and narrow, and contributed largely to the Support of his distressed Brethren. He was of a mild Disposition, and very serious, hearty and affectionate in his Labours of Love towards the Souls and Bodies of others. He finish'd his Course in October 1696, when he was about fifty Years of Age.

Page 257. *lin.* 24. Mr. JONATHAN HANMER, *Jun.* It should be Mr. JONN HANMER, M. A; Son of Mr. Jonathan Hanmer, mention'd before. He was born at Barnstable, An. 1642. He had his Grammar-Learning in the Place of his Nativity under Mr. *Humes*, a noted Schoolmaster at that Time. From thence he was sent to St. John's College in Cambridge, and admitted by Dr. Tuckney, who was then Master, as appears by a Letter of his, dated July 5. 1659, and he recommended him to Mr. Wood a very honest Man as his Tutor. The Dean examining him in order to his Admission, and being chosen Scholar, gave him this Commendation; that he was as ingenious a Youth as most he had a long Time met with. And Mr. Broadgate, one of the Fellows, in a Letter to Mr. Naylor, Minister of Tawstock, two Miles from Barnstable, afterwards Cannon Naylor, dated Feb. 1. 1659, gives him this Character, *viz.* " Young Han-  
 " mer's Beginnings are such, both for his Carriage,  
 " Quickness of Parts, Progress and Diligence in his  
 " Studies, and Carefulness in his Duties, that his  
 " Tutor, (whom I think so honest, that he will not  
 " for any Interest, dare not in Conscience, tell a Lie)  
 " gives him an high Commendation. The Dean  
 " never found him in any Miscarriage. Mine own  
 " Eyes (have not been off him, yet) never observ-  
 " ed any Evil in him. The Youth is full of  
 " Chearfulness by Reason of Encouragement: As  
 " I doubt not but by the Blessing of God, such  
 " Spring will bring a good Harvest, and yield  
 " plentiful Crop, in Answer to that Seed which is  
 " sown.

“ Father hath, at home, by pious Education, and  
 “ we here by good Instruction shall cast into him.”  
 And in another Letter, the same Person says, “ I  
 “ know not a Youth in the College more hopeful,  
 “ either for Pious Conversation, Diligence in Study,  
 “ or Sobriety in Behaviour.”

He continu'd there fix or seven Years, and made  
 the expected Progress, till the Season advanc'd for  
 taking his Degree, which by his hard Study he was  
 abundantly qualified for. By Favour, he obtain'd  
 it out of the Common Method, without the usual  
 Compliances in that Case, as is evident from two  
 Letters of his Father to him : In one of which he  
 says, “ If your Degree may be gotten in the  
 “ Way you write of, I like well of it.” And in  
 another, “ I am glad you have taken your Degree,  
 “ as you were giving me an Account. Give my  
 “ hearty Respects and Thanks to those Friends  
 “ of mine, and yours, who were instrumental  
 “ thereunto.”

When he remov'd from the University, he liv'd for  
 several Years at several Places. In *London*, (where  
 he had considerable Offers made him, could he  
 have conform'd) at *Tangier Park*, with Sir *Thomas*  
*Hook*, Baronet, near *Basingstoke*; and with —  
*Elford*, Esq; at *Bickham* in *Buckland Monachorum*.  
 In all which Places the Sweetness of his Temper,  
 his Learning, the Judgment, and Exactness of his  
 Compositures, and the Gravity and Seriousness with  
 which they were deliver'd, procur'd him univer-  
 sal Respect. At length he fix'd at *Barnstable*. He  
 was there for some Time, with his Father, and  
 several other worthy Ministers under Covert. Tho'  
 it could not be said of them, that they had not  
 where to lay their Heads, yet they were unable  
 to shew their Faces, and durst not appear but to  
 their own Friends and Hearers in private, as they  
 had Opportunities of Meeting, and Worshipping  
 together in very small Numbers.

er was about twenty-six Years of  
 age to preach, and he did not  
 wards, till his Ordination in  
 (or forty) by Mr. *Anthony*  
*Palmer*,

*Palmer*, Mr. *John Berry* and Mr. *Oliver Peard*, in private. He then accepted of an Invitation to fix'd Ministerial Work and Service from the *Barnstable* People, and labour'd among them with all Diligence, until he was incapacited for it, by that Disorder which seized him, and at last issu'd in his Death. What a great Man said of the Father, may truly be affirm'd of the Son: He was a Star of the first Magnitude. His Attainments in the Knowledge of *Physick*, were like those in *Divinity*, very considerable, and own'd to be such by very competent Judges. He had also a *Poetick* Genius. Among his Papers, there is a *Latin* Inscription for a Monument in Honour of the Memory of Sir *Thomas Hook*, in his own Hand Writing; but it is uncertain whether he was the Author. There is also an handsome Version of the lxxxixth *Psalms* in *English* Verse, well known to be his.

He died *July* 19, 1707, in the sixty-fifth Year of his Age. His Funeral Sermon was preach'd by Mr. *George Bowcher*, now of *Barnstable*, from *Zech. i. 5.* And in his Discourse, he gave him his just Character.

“ As for his Learning (said he) in the first Place,  
 “ He was an uncommon Scholar, both in Arts  
 “ and Tongues, and generally vers'd in other  
 “ Kinds of Learning. This all have been ready  
 “ to acknowledge, who have had any Acquaintance  
 “ with him: And constrain'd by convincing Evidence,  
 “ the Learned of different Persuasions, Divines  
 “ and others, from whom he had the Unhappinefs  
 “ to dissent in some Things, have been forward  
 “ to declare him a *Great Man*. 'Twas said  
 “ of a Learned Bishop of the Church, Dr. *Jeremy Taylor*,  
 “ that had his Parts and Endowments, be parcell'd  
 “ out among his inferior Clergy, that he left behind  
 “ him when he died, it would have made one of the  
 “ best Dioceses in the World. So would Mr. *Hanmer's*  
 “ Attainments have made a considerable Academy,  
 “ of which it may be safely said, that he did not  
 “ compass them without long and hard Study. For his  
 “ Custom was to rise about four or five in the Morning,  
 “ and to remain

ain in his Study till the Time of Family Praying; soon after which, he went to his Study again till about Noon: And then, after necessary refreshment with Eating, and Walking, and a little Discourſing, he would return to his Study again, and there continue till the Lateneſs of the evening was answerable to the Earlineſs of the morning. His Work was his Delight, tho' he ſet it cloſe, and upon this Account perhaps ſent the ſooner from us. And yet if his hard labour did any thing toward the ſhortning his precious Life, he now finds it has made his Reward alſo the greater.

His Talent at Preaching, was like his Learning, extraordinary. It was moſt apt to inſtruct and perſuade Sinners to turn and live; to win on and change their Hearts, from Sin and Death, to Holineſs and Heaven. It might as truly be ſaid of him, as ever of any one, that ſolid Truth, judiciously handled, was the uſual entertainment he gave thoſe who ſate under his miniſtry. He took a particular Satisfaction in inſtructing younger Perſons: And as he had an incomparable Way of inſtilling a Knowledge of the great Things of Religion, into either Old or young, ſo were his private as well as publick deavours for the Good of many, very ſucceſsful. His Love to his People was exceeding great. It was a great Joy to him to ſee them go quiet Hand in Hand, in the Service of his Maſter, and their common Saviour: And very grievous to him were any Aberrations or Miſtakes among them. He was much of the Temper of Mr. Baxter, who profeſs'd he could willingly be a Martyr for Peace and Love among Chriſtians. He ſpoke in Charity and Moderation about Matters of Opinion. He thought true Chriſtianity very conſiſtent with different Sentiments of Things. He could ſee and love a good Chriſtian, tho' of another Communion from that which he himſelf, (and with more than a little Reason) thought moſt Apoſtolicall, and agreed beſt with the Dictates of his own Conſcience: And was far from

AN. L. D d anathe.

“ anathematizing or damning those whose Heads  
 “ were cast in another Mould than his; provided  
 “ they in their Hearts and Lives tended Heaven-  
 “ ward. His Modesty and Humility, (among other  
 “ Excellencies) were very conspicuous. A rich  
 “ Treasure was lodg'd in this earthen Vessel: But  
 “ how industriously was a Concealment of it ende-  
 “ voured! The Ornament of a meek, and quiet,  
 “ humble Spirit, is in GOD's Sight of great Price;  
 “ and such the LORD delights to honour. This  
 “ is what our departed Friend knows full well. He  
 “ fares the better now for his Modesty and Hu-  
 “ mility, tho' the World the worse, in that it pre-  
 “ vented their seeing many Things, which he was  
 “ well qualified for sending abroad, and by which  
 “ no doubt, we should have been more than a  
 “ little oblig'd. But if there be no Memorials of  
 “ this Nature to be enjoy'd, you have had his  
 “ Example; and an eminent Pattern he was, in  
 “ *Word, in Conversation, in Charity, in Spirit, in*  
 “ *Faith, in Purity.* Follow that. In a Word; He  
 “ was remarkable for his Piety, which is the Glo-  
 “ ry of all other Attainments. He had much Ac-  
 “ quaintance with GOD, and Converse in Hea-  
 “ ven while upon Earth. His Fellowship with the  
 “ FATHER, SON, and SPIRIT, seem'd to be un-  
 “ interrupted. His Patience under the long con-  
 “ tinu'd Affliction he was visit'd with before his  
 “ Death, was great. No Discoveries were there  
 “ of the least Discontent or Uneasiness; but con-  
 “ stantly to such as ask'd him how he did; the  
 “ Reply was, very well, or pretty well, Blessed be  
 “ GOD.”

He publish'd nothing in his Life-time. He could  
 not be prevail'd on to Print any thing, by the ex-  
 most Importunity, not only of Friends, but of other  
 impartial Persons, who very well knew (tho' he  
 would see nothing of it) that his ordinary Per-  
 formances would have stood the Test of the Ages.  
 liv'd in, as well as most Things that saw

There is among his Papers. a learned  
 tion, in *Latin.*

in *S. Cana*

vari? He carries it for the distinct Consecration; and proves at large, *Christum Dominum hanc consuetudinem in S. Cena observasse, & Doctorum Testimoniis, & expressis Evangelistarum, & Sancti Pauli veris, serio & accurate pensitatis.* There is also another Paper in *English*, upon the same Subject.

His Letters also both controversial and practical discover the Excellency of this good Man's Head and Heart. A Specimen shall be given out of two Letters, to Persons who then did, and still do, make a considerable Figure in the World. In one he says,

**W**E are in a troublesome and insnaring World, "and can never be secure but while under Divine Conduct. The committing our Way to the LORD is the safest Course we can take, and best Expedient we can use towards obtaining any Blessing we desire. 'Tis my earnest Prayer to GOD for you, that he would allot you such a Station and Portion as may best comport with the great End of your Being, render you most useful to your Generation, and be a Means of carrying you most comfortably, through this Pilgrimage to your eternal Rest. To Him, yourself and your weighty Affairs are commended, whom I trust you have chosen for your GOD and Guide. Whilst his Honour, and the Safety of your Soul, lie near your Heart, you may comfortably expect his Presence and Blessing.

In another thus ;

**I** SHALL not forget to beg for you the best " Blessings from the GOD of all Grace. O " let your great Endeavour be to remember him ~~in~~ your youthful Years; and consecrate your first " to the great Author of your Being, to whom infinitely due. My earnest Prayer is, " now betimes the GOD of your " with a perfect Heart, and " willing

" willing Mind. If you seek him diligently he  
 " will be found of you. His Favour will be your  
 " Life and Light, and his Covenant Blessing your  
 " best Inheritance.

There is also preserv'd another Letter to a Per-  
 son of Note, and he a Clergyman too, who had  
 in Conversation, (where a particular Acquaintance  
 and Relation of Mr. *Hanmer's* was present,) drop-  
 ped a Hint, that in that Town (meaning *Barnstable*)  
 there was some Person or Persons employ'd in  
 instructing an Assembly of Protestants, who enter-  
 tained the People with false Doctrine, and by Con-  
 sequence they (it was said) were false Teachers.  
 Mr. *Hanmer* being inform'd of this, wrote him the  
 following Letter.

*Worthy Sir,*

" **Y**ou were pleas'd unprovok'd, to charge false  
 " Doctrine, upon some certain Person or  
 " Persons, who are employ'd in instructing an As-  
 " sembly of Protestants in this Town, under the  
 " Protection and Countenance of his Majesty and  
 " the Laws. You cannot rationally imagine but I  
 " must look on myself as concern'd herein, and  
 " somewhat wounded with so sharp an Arrow;  
 " whether shot at Random, or directed Point-  
 " blank at any particular Person or Thing, I desire  
 " to know. If on good Grounds you judge me  
 " guilty, and liable to the Crime you insinuate, I  
 " shall be so far from blaming, that I entreat, and  
 " shall thankfully receive, your Admonition and Re-  
 " proof: Only craving that this good Work may be  
 " manag'd in the Spirit of Meekness, and with the  
 " Wisdom and Candour of a Christian and a Scho-  
 " lar. If you think me worthy to be imitied, do it  
 " Dear Sir, first in private, and let me parti-  
 " know *and Transgression.* Your  
 " fulness  
 " ness.

Head, but will lay me under farther Obligations to love and honour you. A general passionate Charge without Instances or Proof, some will be apt to interpret a Calumny, rather than a Rational and Christian Reproof; as carrying in it Continuance of Hatred and Malice against an whole Society, rather than Love to the Truth, or Zeal for that Religion to which we pretend. Some Differences there have always been, and will be among Christians, in some lighter Matters and disputable Points. If for these we censure, traduce, malign, and persecute one another, we shall take the readiest Course to banish all Peace out of the Church for ever. If our Foundation be good, and we agree in the main Things of Faith, Hope and Love, this methinks should be counted sufficient to unite our Hearts; and oblige and engage us to live and converse together as Brethren. For my Part I sincerely profess, that Disagreement in Opinions of less Moment, doth not in the least abate my Esteem and Love of any. A great Multitude there are of profess'd Christians, who cannot comply with some Things the *Church of England* enjoins. It hath pleas'd God to put it into the Hearts of the King and Parliament to shew Compassion to them. Let not your Eye be evil because theirs is good. What Falsities have been broach'd in the despis'd Assembly among us, which you wish for Water to wash away, I beg that by a Line or personal Converse, I may understand. I shall wait on you when, and at any Place yourself shall appoint. I hope you have ever found me, and I shall endeavour always to approve myself, a sincere Friend to Love and Peace.

*Yours, &c.*

And in a Letter to his Father, from *Cambridge*, Jan. 24. 1664, he writes thus:



“ I THANK you for your great Pains and Industry in  
 “ labouring to further my Intellectual Accom-  
 “ plishments. A farther Specimen superadded to all  
 “ the former, of your tender Affection in this Part-  
 “ ticular, you have given me in your *Circulars Ac-*  
 “ *demicus*, and *Bibliotheca Selecta*, both which I  
 “ hope will be a Spur to Diligence, and also a  
 “ Rule or Cynosure to guide and direct my Course  
 “ by, in order to my more methodical Proceeding  
 “ in my Studies, &c.

Mr. John Hanmer preach'd before the Assembly  
 of the United Ministers of Devon, at Exon, in Sept.  
 1697, on 2 Cor. v. 10.

There was also one Mr. Samuel Atkins, who came  
 afterwards into the Ministry, who died young; whose  
 Funeral Sermon was first preach'd, and then printed  
 by Mr. Isaac Gilling.

Pag. 257. lin. 30: Among those who afterwards  
 Conform'd in this County, Notice is taken of Mr. Ri-  
 CHARD BICKLEY of Denberry: Whereas in  
 Dr. Walker's *Att.* Part II. p. 354, his Name is said  
 to be BICKLE: And of him it is said, that he  
 came to the Living of Denberry in 1646, and left it  
 again for Nonconformity in 1662. And I have the  
 same Account in a Letter under the Hand of Mr.  
 John Knight, from Exon. So that here is a Non-  
 conformist in this County, whom I reckon to be re-  
 covered. I have also been inform'd that he re-  
 ceived 20 l per Annum, during his Life, of Mr. Gol-  
 son his Successor in the Living of Denberry, and that  
 he died a Nonconformist at Totness, several Years  
 ago.

*Ibid.* Among those that afterwards Conform'd here,  
 Notice is also taken of Mr. JOHN LAW-  
 nick, who I am inform'd should be Mr. M  
 LAW of Hennock, it from  
 Mr. Quicke, that

actis'd Physick; but afterwards renounc'd his Con-  
mity, and died a Nonconformist.

Pag. 257. lin. 31. for Overton, read Otterton.

*Ibid.* lin. 32. Mr. BOWDEN should be Mr. THO-  
AS BAWDEN of *Ashton*. And as to this Gen-  
sman also, I have it under the Hand of Mr. *John*  
*night* of *Exon*, that to his certain Knowledge he did  
is conform. So that in him there is another Noncon-  
mist recover'd to this County.

*Ibid.* Mr. BULLHEAD of *Kings-Asb*: Dr. *Wal-*  
*er* says *Rings-Asb*, *Attempt*, Part II. p. 354, 355.  
mention him as *Conforming*, and was inform'd that  
e did so: But the Doctor says, that that is a *mi-*  
*aken Notion*. So that it should seem he is willing  
nough to part with him, and can be content that  
e should be on our Side. But then, that we may  
ot make too great Boasts of our Gain, he tells us  
that a precious Creature he was. He says, he was  
mere Layman, a sorry illiterate Fellow, who never  
ffer'd either to marry, (except one Couple) or to bury,  
r to administer either of the Sacraments, whilst he  
erried there. And he adds, that he got into the  
aristo by a Trick, was the Jest of it, whilst he con-  
inued among them, and the Subject of their Poetry  
fter he was gone: For they made Ballads on him,  
nd commonly call'd him Red Shanks, because he us'd  
o wear red Stockings. And if after all this, this  
Man was receiv'd and own'd in the Doctor's  
Church, (as I am inclinable to think that upon far-  
her Enquiry it would appear he was) I doubt the  
Doctor will not be thought to have done the Church  
any great Service, by being so free in his Cha-  
racter.

*Ibid.* lin. 35. Mr. BOWDEN of *Buckland* and  
*Filleigh*. Dr. *Walker*, *Att.* Part II. p. 392, says, that  
he was but a Curate to the poor Sequestred Minister;  
and that he continu'd a Nonconformist for a few Weeks

which is as much to my Purpose in that Case,  
d been either Minister or Curate there;

ms.

Pag. 257. lin. 35. Mr. BUBEAR of *Kimmerley*. Dr. *Walker*, *Att.* Part II. p. 197, signifies, that I am much mistaken in representing him as a Nonconformist, in my first Edition. But then I no sooner discovered my Mistake, than I shew'd my Willingness to rectify it, and took the first Opportunity of doing it, by mentioning his Conforming in my Second Edition. And had he but consulted that Second Edition of mine, (which he might easily have done, seeing it was out some Time before his *Attempt* appear'd) he would have been sensible of it, and found there was no Occasion for any Charge against me in this Respect.

Among the rest also of those who afterwards Conform'd in this County, is to be mention'd Mr. *Leonard Prince* of *Ilfarcombe*, who continu'd several Years a Nonconformist, and then fell in with the Established Church, and serv'd St. *John's* in the City of *Exm*; and after some Time was preferr'd to the Rectory of *Instow* near *Barnstable*, who died many Years ago. And there is a Nephew of his yet living, viz. Mr. *John Prince*, Vicar of *Berry Pomeroy* near *Torneis*, the Ingenious Author of, *The Worthies of Devon*, to whom I take this Opportunity of thankfully paying my Acknowledgments, for several Hints given me with Respect to this County. This Gentleman appears of a quite different Temper from Dr. *Walker*. He is one that can give Persons of real Worth their Due Character, notwithstanding their being of Sentiments different from his own. Whereas tho' there were so many of those who were ejected or silenc'd in this County for Nonconformity, that were most excellent Persons, the Doctor could not find in his Heart to drop a frank Recommendation, so much (as far as my Memory serves me) as of any one single Person among them, or give the least Intimation of his Pity and Compassion to them, under all their Harshships and Sufferings. He rather seems to be full of Regret, that any of them should have liv'd in the least Credit and Reputation; by which he  
discovers

discovers but very little, either of the Christian, or the Gentleman.

He at the same Time appears willing to do all he can, to cover the Defects and Blemishes of such as Conform'd in this County, after the Restoration, tho' some of them were most certainly bad enough. I shall particularly take Notice of one Mr. *William Street*, who died at *South Pool* in this County of *Devon*, in 1666, of whom even *Wood* the *Oxonian* acknowledges that his Neighbours gave this Character, that *he was as infinite a Rogue, and as great a Sinner as could be*. When any one of the Doctor's Stamp and Spirit is at Leisure to pursue the Comparison between the *Church*, and the *Dissenters*, he may find such another as this, in the whole County, on the Side of the *Dissenters* if he can; and due Allowance shall be made him for it.

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The EJECTED, &c.

IN THE

County of DORSET.

Pag. 257. **D**ORCHESTER; *Allballows*: Mr. BENN, M. A. Add, WILLIAM, for that was his Christian Name. His Answer to Mr. *Bampfild* was printed, not in 1672 (as in the Margin there) but in 1677.

Pag. 258. Mr. GEORGE HAMOND, M. A. He was born in 1620. He studied for some Time in *Trinity-College* near *Dublin* in *Ireland*, where he was one Day accidentally met by Archbishop *Usher* in the College Library. The Archbishop was pleas'd to enter into Discourse with him, and was so taken with this young Student, that the next Time he  
came

came to the College (tho' it was a considerable while after that Interview, and Mr. Hamond was returned into *England*) he enquired very particularly after him, and express'd his good Opinion of him, and his Apprehension that he would prove a considerable Man. He was also of *Exeter College* in *Oxon*, at the same Time with Mr. *Ann Short*; and I am inform'd that it was there that he first became serious in the Matters of his Soul: Tho' I cannot say whether he began his Studies at *Oxford*, or at *Dublin*.

He was for some Time Minister at *Totness* in *Devon*. When he had been Preaching there with great Gravity and Seriousness, about Patience and Resignation to the Will of God, a young Child of his was kill'd by falling out of the Window of an upper-Chamber, into the Street.

About 1677, or 1678, he was Minister to a large Congregation of Dissenters in *Taunton*, in Conjunction with Mr. *George Newton*. His excellent Qualifications induced some Persons of Rank to board their Sons with him, that they might enjoy the Benefit of his Counsel and Example; among whom were the Ladies *Courtney* and *Constantine*. While he continu'd at *Taunton* he was faithful and diligent in his Work. His Sermons were plain, solid, and judicious; but for want of Life in the delivering them, they were not valu'd by the common Sort of Hearers, according to their Desert. He had an excellent Faculty at clearing Difficulties, and resolving Cases of Conscience. His Discourses on private Days of Prayer and Conference, on the Texts of *Psalm*, with little or no preparation, and general Acceptance, convinced a considerable Part of the Hearers, of his Judgment and great Skill. When the *Papery* increas'd, and the *Papist Plot* was discovered, and a sham Presbyterian trump'd up, he was pour'd so arm his Hearers against the *Popish* Seducers, and to persevere in them for a while. To this End he was every Monday, and on the Houses of *Prayer*, and the

er) and after he had read some Part of  
his *Dialogues against Popery*, he farther ex-  
posed the *Popish* Tenets, and confuted them with  
length of Argument, in a very plain and  
Style; frequently citing the very Words of  
celebrated Champions of the Church of  
y Memory, to the Admiracion, Satisfac-  
d Advantage, of those that frequented this

Persecution which preceded, and the bar-  
baruelties which follow'd *Monmouth's* Rebel-  
ve him from *Taunton* to *London*: Where  
d with Mr. *Richard Steel* during his Life,  
ceeded him after his Death, as Pastor of a  
ation. He departed this Life, in *October*,

was an excellent Scholar, a good Critick,  
erty in the Scriptures; of a clear Head, a  
Memory, of eminent Humility and Meek-  
very even Temper, and a most peaceable,  
Spirit.

is his two Sermons, and *Discourse of Fa-  
rship*, he hath a *Preface* to Mr. *Richard*  
*'s Discourse of Angels*.

258. *Sherborn*: Mr. FRANCIS BAMP-  
Dr. *Walker*, in his *Att.* Part II. p. 31,  
me, (and I should hardly otherwise have  
t) that he was collated to a Prebend in the  
al Church of *Exeter*, May 15, 1641; and  
was repossess'd of it upon the Restoration,  
oy'd it till *Bartholomew-Day*, 1662, when he  
priv'd of it jointly with his Living of *Sher-*  
r Nonconformity. I am also inform'd by  
Hand, that he was one of the most cele-  
Preachers in the *West* of *England*, and ex-  
by his Hearers, till he fell into  
tion, of which he afterwards was  
or.

ad of the Account of Mr.  
; let this be added; He  
7, 1707, after he had  
been

### *The Ejected or Silent Ministers, &c.*

He was afflicted at his first Settlement in Bridgwater with an Ague; and afterwards for many Years under Pains of the Stone. And in his last Sickness, his Patience and Serenity of Mind were truly admirable. And so well was he fortified against what is to Nature the most shocking, that if any, have been known to meet Death without Concern, or a greater Composure of Spirit. He died Aug. 23. 1717, in the seventy-fifth Year of his Age. His Funeral Sermon was preach'd by Mr. John of Taunton: But he could not be prevailed upon to print it.

Mr. Moore printed nothing, but a *Reformation Sermon* preach'd at Bridgwater in 1698, on Rom. xiii. And an Answer to Mr. Matthew Hale, Vicar of Salisbury, his Letters, concerning the Gifts and Fruits of Prayer, London, 8vo. 1698. And to the very last, he declar'd himself fully satisfied in his Nonconformity; having an extensive Charity, and a hearty Esteem for good Men of all Persuasions.

He left behind him two Sons in the Ministry among the Dissenters. One of them succeeded him at Bridgwater; and the other was Pastor of a Congregation at Abington in Berks, where he died a long time since, leaving behind him an excellent Character.

Pag. 261. *Simonds-borow*; it should be *Simonds*: Mr. JOHN HARDY. Add, M. A. He was the elder Brother of Mr. Samuel Hardy of Chelmsford and Peol in Dorsetshire. They were both born at Frampton near Dorchester; and both educated at Wadham-College in Oxon. This Mr. John Hardy taken his Degree of Master of Arts, and died in the Year 1668 or 1669, Aet. 35 or 36. He wrote his Study in Greek, *Wo unto me, if I preach not the Gospel*. He was one of the Ministers that preach'd at the Abby-Church at Westminster, on the Day of Thanksgiving for the Restoration. He was a celebrated Preacher, of a good Life, and well belov'd. This Informant who yet cannot say how he preach'd afterwards in South

others of the Silenc'd Ministers, he was by De-  
s convinc'd of an Obligation lying upon him to  
in with them in Practice, and so was incapable  
continuing to officiate in the *Church of England*,  
e Terms of Conformity fix'd by that Act, he  
d not in Conscience comply with.

e met with much Trouble there, upon his  
pling, and therefore not practising a total Con-  
ity. He had also Difficulties afterwards at Ot-

and upon another Removal into *Dorsetshire*.

Particulars are not now to be retriev'd, because

Papers of his which relate to the former Part

s Life, were long since burnt, which is an Un-

iness we may lament, but can provide no Re-

y for. I could heartily wish that Men of Emi-

e and distinguishing Worth, would before they

or burnt their own Papers, or gave positive Or-

to others to commit them to the Flames, give

mselves Time and Leisure to consider sedately,

ther their taking such a Step may not be a real

age to Posterity.

t length, about the Year 1679, he became Pastor

large Congregation of Dissenters at *Bridgwater*

*Somersetshire*, where he was very useful, for

it thirty-six Years, and there are many there

bless G O D for him. He was not wholly free

Difficulties after his quitting the Church esta-

ed: But he never was imprison'd for his Non-

ity, tho' often in Danger of it, and several

s remarkably deliver'd. He maintain'd an even

rful Temper under all the Hardships of the

Times, of the Reigns of King *Charles* and

*James*, and was very pleasant in Conversation,

of a most peaccable Spirit. He (together with

*Weeks* of *Bristol*, and Mr. *Alexander Sinclair*,

ed thither from *Waterford* in *Ireland*, to escape

of the *Papists* in the Reign of K. *James*.)

d the Ministers of *Somerset* first, and those

s, to assemble together, in stated

might maintain Order, Union,

rtly attended the Assemblies in

even in his old-Age travell'd

*Exeter*.

He



Dissenters, *Hallyar*, that when he lay on his Death-bed, he order'd this *Motto* to be used for him at his Funeral, *There the Wicked cease from troubling*. There was also another furious Adversary of Mr. *Weeks*, and the Dissenters, a Vintner, whose Name was *Olyffe*, who was chosen Mayor on purpose that he might be severe on the Nonconformists; and he declar'd he accepted the Office for that Reason only: But he was no sooner enter'd into his Mayoralty, than he was seiz'd by a strange and unusual Distemper, his Tongue rolling out of his Mouth; whereof he died in a few Days time.

Mr. *Weeks* was Minister of a Congregation of fifteen hundred People, all of his own gathering. Towards his latter End he grew corpulent and unweildy: But he took Pains for his Sermons to the last. He died about the sixty-third Year of his Age. His peculiar Vertue was Courage. It has been often said of him, That he could bear any thing from his Enemies, tho' not so from his Friends. He was succeeded by my good Friend Mr. *Joseph Kentish*.

*Ibid. Fordington*: Mr. *JOSHUA CHURCHILL*. He publish'd Mr. *Benn's* Sermons of *Soul Prosperity*, with a short Dedication to Esquire *Grove of Fern*, in *Wiles*.

Pag. 263. *Munden*: Mr. *RICHARD DOWE*. Add; he died in *August* 1687.

*Ibid. Line 4*. After those *Words* Where he continued some Years: Let this be added; And I find him subscribing the *Attestation* of the Ministers of *Somerset*, against the *Errors* of the *Times*, which was signed in the Minister of that Place.

Pag. 265. *Line-Register*. Add, *24. 4*. But then it should be added. By *John* he subscribed the *Attestation*, in 1648. He was born in 1611. The third Son of *John*.

of a good Estate; who having a Living Gift, design'd this Son for the Ministry, him a Gentleman Commoner in *Exeter-Dixon*, where he had the celebrated Mr. *on of Honyton* for his Servitor. He with other Students at that Time, were under Impressions while at the College: And at the University, my Lady *Clark of Suffolk* in'd him for some time as her Chaplain. He settled at *Topsham*, and March 2, 1646, in'd by the seventh Classical Presbytery. In 1650 he was invited to *Lime-Regis*, where he accepted by the joint Advice of the Ministers of *Dorset* and *Devon*. Here he conceived the *Bartholomew* Act ejected and silenc'd took Abundance of Pains, both at *Topsham* and *Lime*, and God was pleas'd to make his Ministry useful to many. While he was at *Lime*, every loose Man that heard him preach, after Sermon, for being so uncivil as to cast his Faults to the Congregation: (Tho' he knew nothing of the Man or his Manners) resolv'd to kill him: And accordingly he met him at his Return from *Exeter*, with a design to kill him: But when Mr. *Short* came to him, he rebuk'd him, and he spake kindly to him. After he was ejected, he continu'd to discharge his Duty to his People in private, as he had Liberty and Opportunity, and was many ways a Sufferer for his non-conformity. When he refus'd to conform, the Bishop gave him nothing. He was very much abhorr'd the Proceedings against King Charles, and earnestly desir'd the Restoration of the Church: He sincerely rejoic'd in it, and preach'd a Sermon upon the Occasion, May 18, 1660, printed it at the Request of the Mayor and Aldermen of the Town. He was much respected by the rising Gentry, who importun'd him to accept of it. He had considerable Offers of other Livings, (particularly a Deanry, which he refus'd) but he did not come up to the Terms of any of them. He was not afterwards secure of his Living, but in 1665, he was confin'd

confin'd him Prisoner to his own House. The County-Troops often enter'd the Town to search after him, and rifled his House. Being several times disappointed, they were enrag'd; and one of them caught his Son, fix'd a Pistol to his Breast, and threaten'd to kill him, if he did not tell where his Father was. The Child answer'd, my Father does not acquaint me whither he goes. As they were searching the Chimneys, Chests, Boxes, &c. they threaten'd the Servant-maid after the same Manner. She said, my Master doth not hide himself in such Places; he has a better Protector. To which she had this Reply: *The Devil take him and his Protector too!*

At his first Coming to *Lime*, he drew up Articles for such as desir'd to join in Communion with him, and Rules for the right ordering their Conversation; and a Copy of them fell into the Hands of his Enemies, after the Restoration. Hereupon Mr. *Gregory Alford*, (a Man famous for his furious Zeal) sent up these Papers, as containing Matters of dangerous Consequence to the Government; and accus'd him as being seen at the Head of two hundred Men, though he had not for three Weeks before been absent from his own House, except once or twice at Dinner: And a Messenger was sent down by the King and Council. Having timely Notice of the Design, he rode to *London*, some time before the Messengers Arrival, and conceal'd himself there for a while, till the Heat was over. When the Parliament met, these dangerous Papers were read in a Committee, but none of the Things whereof he was accus'd being found in them, they were sent to the Council-Table, and the Matter died. This was in the Year 1668: And Captain *Alford* that was his Accuser and Disturber, being much in Debt, soon lay at the Mercy of his Creditors.

About the Time of the *Rye-house* Plot, the County-Troop commanded by — *Strode*, Esq; came to *Lime* to seize Mr. *Short* and Mr. *Kerridge*. Some of the Town got into the Market-house, pull'd the Pulpit, and — by Mr. *Strode*

1682 he was seiz'd at Mr. *John Starr's* in *Exon*, convicted upon the Act against Conventicles, and imprison'd for six Months in that City. In 1685, he was convicted at *Lime*, upon the same Act, and committed to *Dorchester Jail*, where he lay five Months: And upon *Monmouth's* Landing at *Lime*, with some others was remov'd from thence to *Wimborne*, and there laid in a Dungeon. He was a long Time summon'd to appear at every Assizes, and at last out-law'd: But none of these things mov'd him. He was a Man of an undaunted Spirit, and neither repented of his Nonconformity, nor was dejected at his Sufferings: But often said that he never enjoy'd sweeter Communion with God, or had greater Peace and Comfort in his own Mind, than when his Persecution was the most bitter. During his Imprisonment at *Dorchester*, *Samuel Andrews* of *Lime*, Esq; (a Gentleman who rendered great Friendship to him before he was imprison'd, and did what he could to get Mrs. *Short* to persuade her Husband to conform,) being at his Seat in *Somersetshire*, was heard to drop these Words, *I will be as close to Mr. Short, as his Skin doth to his Flesh:* As he was returning to *Lime*, in order to go to the Assizes at *Dorchester*, where he was design'd to be Foreman of the Grand Jury, he was found on the Road, and brought home in a Cart which pass'd that Way.

Mr. *Short* outliv'd these Troubles; and after Liberty was granted to Dissenters had a Publick Meeting in *Lime*, in which, on Aug. 25. 1687, eight Candidates for the Ministry were solemnly ordain-

And they were, Mr. *Bernard Starr*, afterwards *Topsham*; Mr. *Christopher Taylor*, who was for a while Dissenting Minister at *Bath*, and afterwards succeeded Mr. *Bures* in his Congregation at *Hatton* in *London*; Mr. *Richard Tooe* late of *Dulwich*; Mr. *Isaac Gilling*, at that Time Curate of *Wimborne* and *Seavington Mary* in *Somerset*, and afterwards Pastor of a Dissenting Congregation at *Wimborne*. in the Parish of *Woolborough* in *Devonshire*; Mr. *Woodcock*, late of *Oxford*; Mr. *Wright*, in this County of *Dorset*; toge-

ther with Mr. *John Goswell*; and Mr. *John Edwards*. The Persons that carried on this Solemnity, were Mr. *Samuel Tapper* of *Lympston*, Mr. *Thomas Crome* of *Bemminster*, Mr. *Matthew Warren*, and Mr. *Starr*, who pray'd at the Imposition of Hands upon Mr. *Starr*, and Mr. *Goswell*.

He continu'd to bring forth Fruit in old Age, having a strong Constitution, and enjoying a good Measure of Health. Even in his advanc'd Years he could and did endure Hardness. Being at *Exeter*, after he had pray'd in the Family where he lodg'd, with great Freedom, and din'd with Mr. *Pym* a Merchant in that City, he was seiz'd with an Apoplexy, and died in a Minute, on *July 15, 1697. Etat. 81*: And his Funeral Sermon was preach'd by Mr. *George Trosse* of that City.

He was a genteel well bred Man, grave and serious and yet pleasant and agreeable in Conversation. His Wife was an *Arscot*, a Gentlewoman of a good Family. His Son Mr. *John Short*, was a Man of good Learning, and very useful in educating young Men for the Ministry, at *Lyme*, and a *Culliton* in *Devon*; and afterwards died Pastor of a Congregation in the City of *London*.

*Pag. 266.* Mr. *KERRIDGE*. His Name I am inform'd was *JOHN*. He was, *M. A*; Born at *Wootton Fitz-Pain*, a Parish adjoining to *Lyme-Regis*: And Educated in *Corpus Christi* College in *Oxford*. He was for some time Schoolmaster at *Abingdon* in *Berks*, and went from thence to *Lyme*, near the Place of his Nativity. An aged Clergyman who was his Scholar, gives him the Character, of a sober, learned, honest Man. He died *April 15, 1705*.

*Ibid. Hawke-Church*: Mr. *JOHN HODDER*. He is the same Person mention'd, *pag. 281, line 1* without any and there should be the expung'd. He was Esquire *Hodder* at *Colway-Hou*. He was a very genteel Man, and a great Loyallist. He was a large Epistle to

t at Lime-Regis, upon the Proclaiming King  
rles II, in 1660.

ag. 268. *Rampesham*, aliàs *Ransome*: Mr. THO-  
S CRANE, M. A. He was born in March 1631,  
the Town of *Plymouth*, where his Father was a  
rchant. He had his Education in the Univer-  
of *Oxon*, and I think in *Exeter-College*, which  
he Place to which such as come from the West  
most usually resort. He went thither, a little  
ore the Death of King *Charles I*; and upon his  
noval from thence, he became Assistant to Mr.  
*ward Allein*; and at length was put into this  
ng by *Oliver Cromwel*, and was ejected from it  
he Restoration. After his Ejectment, he set-  
at *Beminster*, where he continued till his Re-  
al by Death, which was a few Days after the  
th of Queen *Anne*.

ie was a learned good Man, and a great Ob-  
er of the Steps of Divine Providence, towards  
self and others: And so frequent was he in  
Remarks thereon, that he was commonly cal-  
*Providence*. This being an usual Subject both  
is Meditation and Conversation, he at length  
v up, and publish'd a Treatise, which he in-  
ed, *Isagoge ad Dei Providentiam*; or a *Prospect*  
*Divine Providence*, 8vo. 1672: Which Book is  
h commended by Mr. *John Flavel*, in the Post-  
t to his Treatise on the same Subject, tho' (at  
Time at least) he knew not who was the Au-  
of it.

le was of a melancholy Disposition, and much  
n'd to Solitariness and Retirement; but a Mir-  
of Patience, and one of remarkable Charity  
in bitterest Persecutors, if he found them to be  
it. He was a judicious constant Preacher to  
gregation at *Beminster*, to the Age of 84,  
ing them in 1714. He continued in  
his Ministry, till within a Month  
ing then on *Heb. xii. 11*.

King *Charles's* Time at the  
he was publicly charg'd  
vice, &c. instead of *not*  
coming

coming to it: And so the Omission of the Word *not* was the Cause that the Inditement was dismissed, by which he escap'd. The Character and Temper of the Officer concern'd, was a Satisfaction that this was not the Fruit of any Design to do him Service; and so it could not be imputed to any thing, but the Interposition of the *Providence* in his Favour, the Honour whereof he had so earnestly studied and endeavoured to promote.

He also publish'd a posthumous Piece of Mr. *Lynford's* his Father in Law, intit. *Conscience inform'd* touching our late Thanksgivings, 12mo 1661; and dedicated it to Sir *Copplestone Bampffield*.

He was an hard Student, and had a penetrating Genius: And his Compositions were remarkably judicious. He was a good Textuary, and an excellent Casuist.

*Pag. 268. Week: Mr. DAMMER.* Add; Some time after his Ejection, he was Steward to *Denby* Lord *Hollis*, and preach'd only occasionally. He bred up a Son for the Ministry, who was a worthy Person, and preach'd some time at *Ringwood*; but died some Years ago at some Place near the *Bath*.

*Ibid. Langton in Purbeck: Mr. JOHN MITCHEL.* He was not only eminent in Preaching, but went from House to House doing Good. All the Inhabitants of the Place honour'd him: And some Gentlemen in the Neighbourhood, who were warm enough for the *Church of England*, waited on the Bishop in order to his keeping of his Place: But nothing would do, without that entire Conformity which he could not by any Means be satisfied in.

*Ibid. Wareham: Mr. CHAPMAN.* was piously dispos'd to inform'd that which was ab while his Scho

ay, they have found him under an Hedge at  
 ayer. He was afterwards of *Trinity-College* in  
*Cambridge*, where he jointly improv'd in Know-  
 ledge and Piety. While he was at the Parsonage  
*Wareham*, there was about three Miles out of  
 town, a Chapel of Ease, at a Place call'd *Barn*,  
 whither he used to ride on the *Lord's Day* about  
 noon, to preach there in the Afternoon. Return-  
 ing homewards from thence one Evening, he stopp'd  
 at a Place call'd the *Causey*, which leads from *Sto-*  
*urgh* to *Wareham*, in a direct Road. A Man may  
 here see into a Piece of Ground, which to this  
 day is call'd *Castle-Close*, because there was for-  
 merly a Castle there : And *Stow* in his *Chronicle*,  
 says, that King *Stephen* landed at the Castle in  
*Wareham*, from *France*, when he came for *England* ;  
 at now the Harbour is lost, save only for Salt  
 Boats, and Clay Boats. There he spied a Parcel  
 of Boys at Play, and spurring his Horse, he came  
 upon them before they were aware. It was their  
 usual Way to set a Watch to observe him coming  
 to the *Causey*, and then to disperse : But at this  
 time their Watch being negligent, they were sur-  
 prized and caught, and thereupon leap'd the Hedg-  
 es, and Ditches, and scamper'd away as fast as  
 they could ; but yet were not so quick, but that  
 he knew several of them distinctly. He acquainted  
 the Mayor and the rest of the Magistrates with the  
 matter, and the next Day an Hall was call'd, and  
 the Parents of those Boys whom he knew, were  
 sent for, and reprimanded, and charged to take  
 more care of their Children for Time to come.  
 He did not do this out of any Ill-humour or Mo-  
 roseness, but purely from his Concern to do what  
 it him lay to prevent the Profanation of the *Lord's*  
*Day*. And it was observ'd, that this Method had  
 some good Effects, and some of these Boys men-  
 tioned the Matter with Thankfulness, after they  
 were grown up to be Men ; and other Parents  
 thereby caution'd. When Mr. *Chaplyn* was  
 silenc'd, he had eight Children : But  
 God wonderfully supported  
 his Making, and having Re-  
 lations



lations in *London* that were Men of Business, they kept their Accounts, and assisted them. The Family had also no small Benefit from an 100 *l.* which he a little before his Death, put into the *East-India Company*, at the first setting of it up. They had 40, 50, 60, 70 *l.* per Annum Profit by their Dividend; and sail'd only one Year, (in which they had but a Piece of *Callicoe* for their Share;) and at last it was sold for 550 *l.* to raise Portions for the Children.

What was before said, about Mrs. Chaplyn's Removal from the Chancel where she was buried, and lay seven Weeks, on the Account of an Excommunication, I have repeated Information, was very true. And I can now add, that her Children after her Death, paid 3 *l.* for the taking off the Excommunication at the Court at *Blandford*: And yet nothing would satisfy, but she must be remov'd out of consecrated Ground. There are yet three Churches remaining in Use in the Town, besides the Remains of three more. The three in Use are the *Trinity*, *Lady Mary's*, commonly call'd, the *Great Church*, or *Lady Church*, and *St. Martin's*. The three Church-yards are all together, joining to *Lady Church*, and are distinguish'd by a Path passing between each Boundary: And in this Path was the last suffer'd to be buried. And some of the *Church of England* People have since desir'd to be buried there too, rather than in another Place; which shews that the Church gain'd nothing by such Rigor and Severity.

Pag. 269. *Tarrant Hinton*: Mr. TIMOTHY SACHEVEREL. Add; He was of *Trinity-College* in *Oxon*, and not of *St. John's*, as was thro' Mistake hinted before. His Parsonage was worth 160 *l.* per Annum, and was in the Gift of Mr. Moor of *Spangrove*, in *Somersetshire*, who had such an extraordinary Respect for Mr. Sacheverel, that finding he could not himself conform, he freely told him, that if he thought it lawful to hold this his Parsonage, and act by Proxy, in order to receive the Profits for his own proper Use, he should readily have

whil

th he refus'd. However, he told him, none  
ld be Presented to the Living, but one that  
ecommended; and accordingly, he recommend-  
Mr. Tyndal (a worthy Man, Brother in Law to  
op Fowler of Gloucester) who was presented to  
Parsonage, and enjoy'd it to his Dying-day.

etween the Restoration and *Bartholomew-Day*,  
*Sacheverel* was put down first in a List, that  
ain'd the Names of several who were to be  
to Prison: But Sir Gerard Naper being in the  
r at the Sessions, and having a Respect for  
*Sacheverel*, refus'd to set his Hand to the  
mitment; and so they all escap'd for that  
e.

on after *Bartholomew-Day*, he was cited to the  
ual Court at *Blandford*, whither a great many  
le came, in Hope of something like a publick  
ation; at least, expecting to hear him very  
ely reprimanded: But the Chancellor told  
publickly, that he did not send for him to  
te with him, as well knowing him to be a  
n of great Worth, Temper, and Learning, but  
desir'd him to weigh all Matters calmly, and  
ut Prejudice, and then left him to do as God  
d direct him. Whereupon, as soon as he had  
rm admonish'd him, he was dismiss'd.

d it was long after *Bartholomew-Day*, that se-  
Troopers of the Militia of the County rush'd  
nly into his House, one Morning, whilst he  
upon his Knees, at Prayer with his Family. One  
e Troopers came up, and held his Pistol at  
*Sacheverel's* Back, commanding him in the King's  
e immediately to stand up: But he still conti-  
Praying; but in a little Time concluded, and  
stood up, and with a great Presence of Mind  
the Trooper how he durst thus pretend in the  
Name to interrupt and disturb him, while  
his Family were presenting their Petitions to  
e of Kings.

*Terrace* *Hinton* after his Eject-  
me out, preaching to  
ids remov'd to *Win-*  
re he open'd his  
House

House to all Comers, and preach'd to them after the Publick Worship was over. And he continu'd doing thus, till the Indulgence in 1672. Then he was going to fit up an Out-house belonging to his Dwelling, for a Place of Worship; but there happen'd at that Time a Fire in his House, which consumed all his Books, Papers, and Manuscripts, and Sermon-Notes, and almost all Things belonging to him: And there were many Things that gave Ground of Suspicion that this Fire was kindled by some ill designing Persons, to prevent the Opening of a Publick Meeting-house in the Town. This occasion'd his Removal with his Family to *Enford* (a Village in *Wiltshire*, about twelve Miles from *Salisbury*) a Nephew of his Wife's being Vicar of the Parish; and from thence he remov'd to the *Devizes*, where he continu'd preaching till his Death, in the Year 1680.

Mr. *Johnson* the Publick Minister there, at his first coming preach'd against him, tho' he generally was his Hearer, and preach'd only out of Church-Hours. One of the Texts which he singled out for that Purpose, was 1 *Kings* xviii. 21. *If the Lord be God follow him, &c.* One of Mr. *Sacheverell's* Hearers press'd him to answer Mr. *Johnson* publicly; but he replied he knew better Things: Which being reported, so soften'd Mr. *Johnson's* Temper in a little Time, that he conceiv'd a great Respect for him, and carried it very civilly to him ever after.

His Principles were very moderate. The renouncing the *Covenant*, was a main Thing he stuck at in Conformity: Which being known to several of his Friends, they were apprehensive that if he had liv'd till 1682, (at which Time, according to the *Act of Uniformity*, the Obligation to renounce the *Covenant* was to cease;) he might have been induc'd to conform. But in that Respect he was not tried, being (as has been before hinted) cut off by Death before.

His Wife at the *Devizes* kept a Boarding-School for young Gentlewomen, which flourish'd so well, that they liv'd very comfortably with their Family.

He had great Comfort in his last Sickness; rejoicing to think he was going to the Marriage-Supper of the Lamb. It was often a Request to God in his Prayer, that *those might be suffer'd to preach, who look'd upon their Work to be sufficient Wages.* As an Instance hereof, he himself preach'd gratis all the while he was at the *Devizes*, which was near six Years.

He and Mr. John Sacheverel of *Winoanton* in *Somersetshire*, and Mr. Philologus Sacheverel of *Eastwood* in *Essex*, were Brothers.

Pag. 279. *Chisleborough*: Mr. JOSEPH HALLET. At the End of the Account of him, add; And was succeeded by Mr. George Trosse, who preach'd his funeral Sermon. I know of nothing of this Mr. Hallet's that has been printed, but *Christ's Ascension into Heaven asserted, and practically improv'd*, in several Sermons on *Luke xxiv. 31, 8vo. 1693.* He is by some also represented as the Author of twenty-even Queries to the Quakers.

The Town of *Chisleborough* where this Mr. Joseph Hallet was silenc'd is I am inform'd in *Somersetshire* not far from *Crewkbern*, which is no great Matter. But it is of more Consequence, that Mr. HALLET of *Shafton* who was mention'd in my first Edition, pag. 298, should (some how or other) be wholly omitted in the last, by which one of the ejected Ministers would be wholly lost. This is what I thought it not improper to take Notice of, notwithstanding that I have not any Intelligence, enabling me to give an Account of him.

Pag. 170. *Hanmore*: It should be *Hammone*: Mr. THOMAS MORE. Add, M. A. He was of *Trinity-College* in *Oxon*, and was about eight or nine Years standing in it. He went out M. A. in 1658, when Mr. Conant was Proctor. The Family of the *Trenchards* (in whose Gift *Hammone* was,) had such a Respect and Value for Mr. More, that as there were three Vacancies at that Place from *Bartholomew-Day*, during his Life, they made a free Offer of the Parsonage to him every time: But he

Rill

still refus'd it, because unsatisfied with the Term of Conformity. He chose rather to live in War and Obscurity, in the private Exercise of his Ministry, till Death gave him his final *Quietus*, in August 1699, at *Abbot Milton*, in this County.

*Pag. 279. Beer Regis and Kingston*: Mr. PHILIP LAMBE. Add; He every Monday Morning at six o'Clock, repeated his two foregoing *Lord's Day's Sermons*: And on *Wednesday* and *Friday* Mornings, about the same Hour, went through an Exposition of the *Lord's Prayer*, and the *Apostles Creed*, and was enter'd on the *Ten Commandments*, at the Time of his Ejection. He had a Lecture only once a Fortnight at *Kingston*.

*Pag. 280. Haselberry Bryant*: Mr. JAMES RAWSON. Add; Dr. *Walker*, *Att. Part II. p. 218.* *1694.* He was cast out by the Commissioners after the Restoration, because he had said in a Sermon, That the Queen Mother was a Whore, and all her Children Bastards. And had publickly pray'd, that GOD would root out the Royal Family, Root and Branch. If these Things were fairly prov'd against him, 'tis not at all to be wonder'd at that he was dispossest of his Living. He had but his Desert. But many were the Charges of this Nature that were brought against the Ministers of these Times, that would not swim with the Stream, where the Proof was as insufficient, and as liable to Exception, as it could be pretended to be in any Case of the sequestred Royalists, before the Parliament's Committees; of the latter of which the Doctor often complains so very pathetically.

*Pag. 280. Whitchurch*: Mr. SALAWAY. He is mention'd in *Devon*, p. 356, but is taken notice of in this Place, by Dr. *Walker*, *Att. Part II. p. 293.* I can hear nothing particular concerning him; only one informs me, he was Minister of *Kilmington* in *Devon*.

pag. 281. *Charmouth*: Mr. WESTLEY, Sen; that Mr. BARTHOLOMEW WESTLEY. I have been inform'd, that this Mr. *Westley* was ejected from *Arton*, and that Mr. BURD, (of whom I said nothing; can I yet give any Account of him) was ejected *Charmouth*. But as to this Mr. *Westley*, he having applied himself to the Study of Physick as well as Divinity, while he was in the University, was often consulted as a Physician, even while he was in his living. But after his Ejection in 1662, tho' he reach'd as he had Opportunity, yet he had much more Employment as a Physician than as a Minister. He did indeed use a peculiar Plainness of Speech, which hinder'd his being an acceptable popular preacher. He liv'd several Years after he was legally silenc'd: But the Death of his Son, made a very sensible Alteration in the Father, so that he afterwards inclin'd apace, and did not long survive him.

pag. 280. *Wootton Fitz-Pain*: Mr. KERRIDGE, . He was the Father of Mr. *Kerridge* of *Lime*, and died soon after *Bartholomew-Day*, 1662.

*bid. Chardstock*: Mr. BENJAMIN MILLS. He had a full Congregation while he was in the *Wick Church*, and it was observ'd that the Parish general was at that Time more civiliz'd, than it is known to be either before or since. He reach'd privately after he was silenc'd, and died about the Year 1698.

*bid. Marshwood*: Mr. BRICE. I had thought, that I suppos'd that this was Mr. EDMUND BRICE, who died poor in *London* in 1705: But it must be a Mistake; for I understand that this BRICE whose Name, was JOHN, neither lived in *London*, nor was poor.

This Mr. *John Brice* was born at *Neitherbury* in *Dorset County*, in 1636, and had his Grammar-Learning at the Free-School in the same Parish. He spent five Years in *Magdalen-College, Oxon*, and upon leaving the University, was for some time Assistant

or Curate to Mr. Thorne of *Weymouth*. He was ordained by Dr. Ironside, Bishop of *Bristol*. In 1659 he settled at *Marshwood*, and continu'd there till *August* 1662. After his Ejection, he met with a great deal of Trouble, and was twice in *Dorchester* Jail for his Nonconformity. After the Revolution, he open'd a Meeting in *Charmouth*, and continu'd preaching there to the Day of his Death, which was *March* 15, 1716. In his latter Years, he married one Mrs. Floyer, a Gentlewoman of a good Family, who had a considerable Estate; by which Means he liv'd and dy'd in Plenty. He bred two of her Nephews to the Ministry; and left about 300 *l*, to pious Uses.

*Pag.* 281. *Hawkes Church*: Mr. PRINCE. This should be wholly left out; because Mr. Holder is mention'd before, *pag.* 266, as ejected at *Hawkes Church*: And also because Mr. Leonard Prince who left *Ilfarcombe* in *Devon*, but afterwards conform'd, was some time Minister of *Broad Windsor*, an adjoining Parish: But no Mr. Prince was Minister of *Hawkes Church*, or either ejected or silenc'd there.

*Ibid.* *Pimperm*: Mr. JOHN WHITE. Son of Mr. White of *Dorchester*. This was a Sequestered Living, which he was oblig'd to quit in 1660. Between that and *Bartholomew-Day* 1662, he sometimes assisted Mr. Lamb at *Beer*. He was one of eminent Piety, and an exemplary Conversation.

*Ibid.* I have here omitted,

*Maperton*: Mr. HUGH GUNDERY; who being ejected in 1662, continu'd a Nonconformist all his Days; and liv'd and dy'd in a contented, though no very splendid Condition. He after his Ejection preach'd mostly in *Devonshire*, often at *Newton Chapel*, a Peculiar, belonging to *Ailsbeere* in that County of *Devon*. He was one of the twelve in the County that took the Oath requir'd by the *Five Mile Act*, in 1665: When he died I cannot learn: But am inform'd, he was taken off suddenly by a Fit of an Apoplexy.

Ag. 281. Mr. BARTLET: This I am informed  
ould be Mr. ROBERT BARTLET, of *Over Compton*,  
this County. He was born at *Frampton* in *Dor-*  
where he had the Advantage of a good Gram-  
School, and when he was fit for the Uni-  
versity he was sent to *Oxon*, where he continu'd  
e time, but how many Years I cannot say.  
During the University, he preach'd as a Lecturer at  
*St. Mary's* for the Space of two Years, and from thence  
removed to *Over Compton*, where he was or-  
dained, by Mr. *Butler*, and several others, and con-  
tinued there to discharge the Office of a faithful  
Pastor for six Years, till he was ejected and silenc'd  
1662. He afterwards removed to *Bradford* a  
neighbouring Parish and liv'd there, having a small  
estate of his own: And some serious People who  
accounted him their Pastor, attended on his  
teaching in a private House. Here he continu'd  
with his Family about three Years, till the *Five Mile*  
obliged him to go farther off; and then he  
moved to *Cadbury* in *Somersetshire*, where he liv'd  
out twenty Years with his Family, privately exer-  
cising his Ministry all along, among some of his  
own People that adher'd to him, and desired the  
continuance of his Labours; and there were seve-  
ral both in *Lower* and *Over Compton*. When the  
Revelation came out, he left *Cadbury*, and dwelt  
in *Lower Compton* for twelve Years together, during  
which Time the Congregation of Dissenters at *Yeovil*  
in *Somerset*, a neighbouring Town, calling him  
to be their Pastor, he serv'd the two Congrega-  
tions at *Yeovil* and *Compton*, to his dying Day; ha-  
ving his Habitation at *Yeovil*. He divided his La-  
bours on the *Lord's Day* between the two Places,  
being much respected, and having most of the In-  
habitants both of *Over* and *Lower Compton* attend-  
ing on his Ministry. He died much lamented, in  
1700, in the 70th Year of his Age. He was of  
Congregational Persuasion; but very moderate.  
He constantly attended the Associations of the Mi-  
nisters in the County twice in the Year, and  
was of a very healing Spirit. He was humble in  
his



his Deportment, and a plain affectionate popular Preacher, and very laborious and constant in his ministerial Service. He not only appear'd to have a great Awe of the Divine Majesty upon his Spirit when he was in the Pulpit, but he always behav'd himself with great Seriousness, and there was something peculiar in him, with respect to the Seriousness of his common Discourse. There was somewhat in his Mien and Air that was awful and commanded Respect and procured it too from his very Enemies, when he has been in their Company. His Carriage and Behaviour was so very modest, simple and exemplary, that many profane People have declar'd, that if but one Man in the County went to Heaven, they beleived in their Consciences it would be Mr. *Bartlet*. But notwithstanding all this, some who were in the Commission of the Peace, resolved to put a Stop to his Preaching. And *Yeovil* being in *Somerset*, and *Compton* in *Dorset*, several Justices in each County agreed to have him apprehended and confin'd. And a *Somersetshire* Justice signing a Warrant against him, sent it with all Expedition to the Constable of *North Cadbury*. But he being suspected to be a Friend of Mr. *Bartlet*'s, the Servant had a special Charge to accompany the Constable, and see the Warrant executed, and did so. Mr. *Bartlet* promising to appear at the Quarter Sessions, which was to be held in a few Days, the Constable took his Word, and he appear'd accordingly. As soon as he came in to Court, he was very warmly charg'd by some of the Justices as a Preacher of Sedition, &c. to which he with great Gravity and Composedness reply'd, that he preach'd of the Gospel of Jesus CHRIST, which is a Golden Rule to Men to live in peaceable Lives, in all their Dealings and under those who are in Authority. They then ask'd him by what Authority he so freely speak'd. His Answer was, *I am a Minister of the Gospel, and it is my Duty to preach the Word of God, and I will not be silent, if I preach not the Gospel.* These Words were his Answer to their Charge. He was an awfully plain Man, and he was very ready to con-

hem ask'd him, by whom were you ordain'd? a Bishop? His Answer was, there was no Bi- at that Time, but I was ordained by laying of the Hands of the Presbytery. The Justice d, Do you own the King's *Supremacy*? He an- d, Yes. He then ask'd, have you taken the of Allegiance? And he again answered, Yes. ask'd him, Whether he would take it again? he replied, he was ready to do it if it was re- d of him. Whereupon the Justice order'd the s to be given him, and he took them there in t, and was civilly dismiss'd, to the no small Dis- iniment and Displeasure of some that were pre-

This so enraged a *Dorsetshire* Justice who liv'd *Compton*, that he immediately issued out his War- o seize him there. The Menaces and Vigilance s Enemies, made him decline coming to *Comp-* on the *Lord's Day*, but he came sometimes on Week-days and preach'd there; and going once thence to *Yeovil* he met the Justice, who had out a Warrant to apprehend him, and had often ly declar'd he would commit him, and (to the zement of his two Servants that attended him) poke to Mr. *Bartlet* with great Respect and lity, and went on his way, without giving him angry Word, or the least Interruption: God aring and working in the same way for the g this good Man out of the Hands of the angry e, as he did of old to deliver *Jacob* out of ands of his enrag'd Brother. Being thus pre- he went on with Prudence and Privacy, and d to his People, in the latter End of King a Reign, and the Beginning of King *James's*. was a judicious, learned Man, and in his ne took Care and Pains to speak to the Ca- is Hearers. When he could preach more d had Liberty to manage according to his confi- Method was, to begin each, o ve or six Minutes, The Design of it n in the Minds Occasion from if any Person died

## *The Ejected or Silenc'd Ministers, &c.*

died from among the People, or in the Neighbourhood, he would speak of God, as He who has Immortality, and the Lord of our Lives: Sometimes from the Weather, seasonable, or unseasonable; from the Necessity or Scarcity of the Necessaries of Human Life, &c. In this Speech he seldom or never exceeded half a quarter of an Hour. And in this and all other Performances in the Public, he discover'd he had a very great Awe upon his Spirit, and deliver'd himself with great Gravity and Seriousness, and very much affected his People: that one could not go into an Auditory where there appear'd more Seriousness and Devotion, than might be discern'd in the Generality of Mr. Bartlet's Hearers. And they were all so desirous of hearing the Preparatory Introduction to public Worship, that the whole Congregation was generally present, before he began.

Some of the chief of his Society, were in King Charles's Time taken up and cast into Ilchester-Prison, and prosecuted at the *Affizes* for 20 *l* a Month, and in Danger of being ruin'd: But the Judge pleaded for them, and at length brought them off, by telling their Persecutors, that that *Act* upon which they were for proceeding against them, was made against *Papish Recusants*, and not against *Protestant Dissenters*, such as they were.

Mr. Bartlet had a Wife and four Sons, besides Daughters, and no great Temporal Estate, and yet bred two Sons to the Ministry. The eldest of them went beyond Sea: And his Son Samuel settled at Tiverton, in *Devon*, where he had a large Congregation; and his great Labours among them were thought to hasten his End; for he died some Years before his Father, who liv'd to see the rest of his Children well provided for. He died after a short Sickness, on June 7, 1710. His last Sermon was preach'd by Mr. Samuel Bulfinch from 2 *Tim.* iv. 7, 8. And he gave him a very remarkable Character, which v

Auditors, to be at all bej

Pag. 281. Mr. FRENCH: I found in Mr. REMIAH FRENCH; but the Name is his Name. He lived in the same Place as me at Bradford, and I find his Name in the Bartholomew Lists of the Ministers who were elected and licensed in Dorsetshire. Whereupon I added, in which he bore his Name. I have the following Account of him from one who was intimately acquainted with him for many Years, and who watched well his last Days of his Life.

Mr. Jeremiah French was born in Dorset, and having spent a considerable Time in the University of Cambridge, was invited by Mr. Fairclough, by Dr. Williams, to take the Company in a Visit he made to the County he was then in Charge of in Somersetshire; and afterwards married a Gentlewoman of an Estate in Devonshire. He was invited to Newport in the Isle of Wight, where he became their Minister, receiving a Salary of an hundred pounds Annually in the Town, and the People were so much affected by his Family Inheritance. His Ministry in that Place was both acceptable and successful. The Story is that King Charles I. was brought down from Newbroke Castle, to the Westminsters of that Town) where he was a Prisoner. He preached each'd in the Forenoon from 11 to 12; and in the Afternoon from 2 to 4. For the Sermons which Sermons, he was made a Prisoner in the Castle for a quarter of a Year, and then carried Sea to London, and there try'd for his Life; but off, tho' not without much Cost, and great Promise, never to preach in Newport more. Afterwards had the Vicaridge of Trowell, in the County of Somerset, where he continu'd about six and half: But some of the People there were uneasy, by their Complaints that his Preaching was too precise and sharp for them. From thence he mov'd to South Parrat near Crookhorn, where he continu'd ten Years to very good Purpose;

As of Uniformity found and silenced

ing him out of a Living of 100 *l. per Ann* return'd to his own Estate, and liv'd at *Abbis*, and preach'd there, and about the as he had Opportunity, till the Time of in 1671, and then he kept a Meeting in House, and had a considerable Auditory. the Liberty was at an End, he had severants out against him, but they could not cuted, for want of their knowing his Name. He was afterwards follow'd with of Horse well arm'd, and narrowly escap Hereupon, he absented himself from his Abitation, and durst not return thither so m see his Wife when she lay upon her Death-liv'd to the sixtieth Year of his Age: But Trouble had so broke his Spirit, that on M 11, 1685, he fainted and died away.

Pag. 281. Mr. HOPKINS. This is M L I A M H O P K I N S, of whom an Account ven, Pag. 601, at *Milborn Port*, a Parish i set near to *Dorsetshire*.

*Ibid.* Mr. OWSELEY. I am inform'd ejected at *Littleham*, a Parish somewhat *Exmouth*: And that he died above forty Y leaving behind him a Son, who came Ministry, and was Ordain'd after the Bar Ejection.

*Ibid.* Mr. HODDER. He ought to be here, because he was mention'd before, Pag

Pag. 282. At the End of the Account of MUEL HARDY, Add; I am farther inform'd, Mr. Hardy was of *Oxford*, and of *Wadham*. He was dismiss'd the College, becaute he not take the Oaths; and this was when he upon taking the Degree of *M. A.* Then he Charmister, where he preach'd for ing Chaplain in Esquire *Trencham* ton. From thence he remov'd was Minister fifteen Years. B

went to *Badſly*, where he continu'd upward of 20 Years, and met with much Trouble, for not by conforming to the Canons; and never preach'd publick afterwards. But he was Chaplain in the House of Esquire *Heal* at *Averyhatch* in *Essex* two Years, and then went to *Newbery*, where he continued three Years; and died on *March 6, 1698*, much lamented by all good People, in the fifty-ninth Year of his Age. He was much troubled with the Stone for four or five Years before his Death, and that was reckon'd to hasten his End. He was a Man that took great Delight in doing good: And while he continu'd at *Pool*, was instrumental in redeeming many Captives from Slavery; which good Use, he gather'd at Home, and abroad the Seas, near the Sum of 500 l.

I must also here give an Account of Mr. *John Westley* of *Whitchurch* near *Blandford*, M. A, who is wholly omitted before.

This Mr. *John Westley*, was the Son of Mr. *Bartholomew Westley* of *Charmouth* near *Lime*, and the Nephew of Mr. *Samuel Westley*, Rector of *Epworth*, in the Diocese of *Lincoln*, the Author of the Poem *The Life of CHRIST*, which is dedicated to *Queen Mary*.

It pleased GOD to incline this Mr. *John Westley* to remember his CREATOR in the Days of his Youth, and lay him under serious Impressions in tender Years. He had a very humbling Sense of Sin, and a serious Concern for his Salvation, even while he was a School-Boy. He began to keep a Diary soon after GOD had begun to work in him, and not only recorded the remarkable Events and Turns of Providence that affected his outward Man, but more especially, all the Methods of the SPIRIT of Grace in his Dealings with his Soul; and what was the Frame of his Heart in his Attendance on the several Ordinances of the Gospel, and how he found himself affected under the various Means of Divine Providence, whether merciful or corrective: And this Course he continu'd with very little Interruption, to the End of his Life.

which he made no inconsiderable  
*Owen* who was at that Time Vice-chancellor  
great Kindness for him. He was  
and twenty when he began to preach  
and in May 1658 was sent to preach  
The Income of this Vicaridge was  
*per An* ; but he was promis'd an Augment  
100 *l* a Year, tho' the many Turns and  
Publick Affairs which follow'd soon after  
his receiving any Part of what had  
him. A few Months after he came  
he married a Niece of Dr. *Thomas*  
disappointed of the Augmentation, he  
tated to set up a School, that he might  
maintain his growing Family. Soon  
restoration, some of his Neighbours gave  
deal of Trouble and Uneasiness, because  
not read the Book of Common Prayer  
Dr. *Gilbert Ironside's* being made Bishop  
and coming into his Diocese, he was  
some Persons of Distinction, that Mr.  
not gratify those who desir'd him to  
the *Liturgy*. This was what they thought  
a peculiar Advantage to urge and bring  
to, apprehending his Title to *Whitchurch*  
and that he had been guilty of some  
former Conduct, for which he might

**Q.** **W**HAT is your Name?

*Westley. John Westley.*

**A.** There are many great instances charg'd upon

**Q.** May it please your Lordship, Mr. Horlock was my House on Tuesday last, and acquainted me it was your Lordship's Desire I should come on: And on that Account I am here to wait upon you.

**A.** By whom were you ordain'd? Or are you unordain'd?

**Q.** I am sent to preach the Gospel.

**A.** By whom were you sent?

**Q.** By a Church of **JESUS CHRIST**.

**A.** What Church is that?

**Q.** The Church of **CHRIST** at Melcombe.

**A.** That factious and heretical Church!

**Q.** May it please you Sir, I know no Faction or Heresy that the Church is guilty of.

**A.** No! Did not you preach such Things as tend to Faction and Heresy?

**Q.** I am not conscious to myself of any such teaching.

**A.** I am inform'd by sufficient Men, Gentlemen of Honour of this County, viz. Sir Gervase Knyer, Mr. Freak, and Mr. Tregonell, of your Dangerous say you?

**Q.** Those honoured Gentlemen I have been with, and being by others misinform'd, proceeded with me Heat against me.

**A.** There are the Oaths of several honest Men, who have observ'd you, and shall we take your Word for it, that all is but Misinformation?

**Q.** There was no Oath given or taken. Besides it be enough to accuse, who shall be innocent? I appeal to the Determination of the great Day of Judgment, that the large Catalogue of Matters laid against me, are either Things invented, or mistaken.

**A.** Did not you ride with your Sword in your Hand, in the Time of the Committee of Safety, and engage in the same?



*W.* Whatever Imprudences in Matters civil you may be inform'd I am guilty of, I shall crave leave to acquaint your Lordship, that his Majesty having pardon'd them fully, and I having suffer'd on Account of them, since the Pardon, I shall put in no other Plea, and wave any other Answer.

*B.* In what Manner did the Church you speak of send you to preach? At this Rate every body might preach!

*W.* Not every one. Every body has not preaching Gifts, and preaching Graces. Besides, that is not all I have to offer your Lordship to justify my Preaching.

*B.* If you preach it must be according to Order, the Order of *the Church of England*, upon an Ordination.

*W.* What does your Lordship mean by Ordination?

*B.* Do not you know what I mean?

*W.* If you mean that *sending* (spoken of, *Rom. x*;) I had it.

*B.* I mean that: What *Mission* had you?

*W.* I had a *Mission* from God and Man.

*B.* You must have it according to Law, and the Order of the *Church of England*.

*W.* I am not satisfied in my Spirit therein.

*B.* Not satisfied in your Spirit! You have more new coin'd Phrases than ever were heard of! You mean your *Conscience*, do you not?

*W.* Spirit is no new Phrase. We read of being *sanctified in Body, Soul, and Spirit*.

*B.* By Spirit there we are to understand the upper Region of the Soul.

*W.* Some think we are there to take it for the *Conscience*: But if your Lordship like it not so, then I say, I am not satisfied in Conscience, as touching the Ordination you speak of.

*B.* Conscience argues Science, Science supposes Judgment, and Judgment Reason. What Reason have you that you will not be thus ordain'd?

*W.* I came not this Day to dispute with your Lordship; my own Inability would forbid me so to do.

B. No, no; but give me your Reason.

W. I am not call'd to Office; and therefore cannot be ordain'd.

B. Why have you then preach'd all this while?

W. I was call'd to the *Work* of the Ministry, tho' not to the *Office*. There is as we believe, *Vocatio ad opus, & ad munus*.

B. Why may not you have the *Office* of the Ministry? You have so many new Distinctions! O how are you deluded!

W. May it please your Lordship, because they are not a People that are fit Subjects, for me to exercise Office-work among them.

B. You mean a *gather'd Church*: But we must have no *gather'd Churches* in *England*, and you will see it so. For there must be Unity without Divisions among us: And *there can be no Unity, without Uniformity*. Well then, we must send you to your Church that they may dispose of you, if you were ordain'd by them.

W. I have been inform'd by my Cousin *Pitfield* and others concerning your Lordship, that you have a Disposition inclin'd against Morosity. However you may be prepossess'd by some bitter Enemies to my Person, yet there are others, who can and will give you another Character of me. Mr. *Gliffon* hath done it. And Sir *Francis Fulford* desir'd me to present his Service to you, and being my Hearer is ready to acquaint you concerning me.

B. I ask'd Sir *Francis Fulford* whether the Presentation to *Whitchurch* was his. Whose is it? He told me it was not his.

W. There was none presented to it these sixty Years. Mr. *Walton* liv'd there. At his Departure, the People desir'd me to preach to them, and when there was a Way of Settlement appointed, I was by the *Trustees* appointed, and by the *Triers* approved.

B. They would approve any, that would come to them, and close with them. I know they approved those, who could not read twelve Lines of *English*.

W. All

*W.* All that they did I know not: But I was examined touching *Gifts* and *Graces*.

*B.* I question not your *Gifts* *Mr. Westley*. I will do you any Good I can: But you will not long be suffer'd to preach, unless you will do it according to Order.

*W.* I shall submit to any Tryal you shall please to make. I shall present your Lordship with a Confession of my Faith, or take what other Way you please to insist on.

*B.* No we are not come to that yet.

*W.* I shall desire those Severals may be laid together, which I look on as justifying my Preaching.

1. I was devoted to the Service from my Infancy.

2. I was educated in order thereto at School and in the University.

*B.* What University were you of?

*W.* Oxon.

*B.* What House?

*W.* New-Inn-hall.

*B.* What Age are you?

*W.* Twenty-five.

*B.* No sure, you are not.

*W.* 3. As a Son of the Prophets, after I had taken my Degrees, I preach'd in the Country, being approv'd of, by judicious able Christians, Ministers and others.

4. It pleas'd God to seal my Labour with Success, in the apparent Conversion of several Souls.

*B.* Yea, that is it may be to your Way.

*W.* Yea to the Power of Godliness from Ignorance and Profaneness. If it please your Lordship to lay down any Evidences of Godliness agreeing with the Scripture, and they be not found in those Persons intended, I am content to be discharged from my Ministry. I will stand or fall on the Issue thereof.

*B.* You talk of the Power of Godliness; such as you fancy.

*W.* Yea to the Reality of Religion. Let us appeal to any Common-place Book for Evidences of Graces, and they are found in and upon them.

*A. Hem*

**B.** How many are there of them?

**W.** I number not the People.

**B.** Where are they?

**W.** Wherever I have been call'd to preach. At *Radpole, Melcomb, Turnwood, Whitchurch*, and at Sea. I shall add another Ingredient of my *Mission*.

5. When the Church saw the Presence of God going along with me, they did by Fasting and Prayer, in a Day set apart for that End, seek an abundant Blessing on my Endeavours.

**B.** A Particular Church?

**W.** Yes, my Lord, I am not asham'd to own myself a Member of one.

**B.** Why you may mistake the Apostle's Intent. They went about to convert Heathens, and so did what they did. You have no Warrant for your particular Churches.

**W.** We have a plain, full, and sufficient Rule for Gospel Worship in the *New Testament*, recorded in the *Acts of the Apostles*, and the *Epistles*.

**B.** We have not.

**W.** The Practice of the Apostles is a standing Rule, in those Cases which were not extraordinary.

**B.** Not their Practice, but their Precepts.

**W.** Both Precepts and Practice. Our Duty is not deliver'd to us in Scripture, only by Precepts, but by Precedents, by Promises, by Threatnings mix'd, not Common-Place-wise. We are to follow them, as they follow'd CHRIST.

**B.** But the Apostle said, *This speak I, not the Lord*: That is by Revelation.

**W.** Some interpret that Place, *This speak I now by Revelation from the Lord*, not the LORD in that Text before instanc'd, when he gave Answer to the Case concerning Divorces. May it please your Lordship, we believe that *Cultus non institutus est indebitus*.

**B.** It is false.

**W.** The Second Commandment speaks the same; *Thou shalt not make unto thyself any Graven Image*.

**B.** That is Forms of your own Invention.

**W.** Bishop Andrews taking Notice of *non facies tibi,*

*tibi*, satisfied me that we may not worship God but as commanded.

**B.** You take Discipline, Church-Government, and Circumstances for Worship.

**W.** You account Ceremonies Parts of Worship.

**B.** But what say you, did you not wear a Sword in the Time of the *Committee of Safety*, with *Demy*, and the rest of them?

**W.** My Lord I have given you my Answer therein: And I farther say, that I have conscientiously taken the Oath of Allegiance, and faithfully kept it hitherto. I appeal to all that are round about me.

**B.** But no Body will trust you; you stood it out to the last Gasps.

**W.** I know not what you mean by the last Gasps. When I saw the Pleasure of Providence to turn the Order of Things, I did submit quietly thereunto.

**B.** That was at last.

**W.** Yet many such Men are trusted, and now about the King.

**B.** They are such as though on the Parliament's Side during the War, yet did disown those later Proceedings: But you abode even till *Hastlerig's* Coming to *Portsmouth*.

**W.** His Majesty has pardon'd whatever you may be inform'd of concerning me of that Nature. I am not here on that Account.

**B.** I expected you not.

**W.** Your Lordship sent your Desire by two or three Messengers. Had I been refractory, I need not have come: But I would give no just Cause of Offence. I think the old Nonconformists were none of his Majesty's Enemies.

**B.** They were Traitors. They began the War. *Knox* and *Buchanan* in Scotland, and those like them in England.

**W.** I have read the Protestation of owning the King's Supremacy.

**B.** They did it in Hypocrisy.

**W.** You

*W.* You use to tax the poor *Independents* for judging Folks Hearts : Who doth it now ?

*B.* I do not : For they protested one Thing and acted another. Do not I know them better than you ?

*W.* I know them by their Works as they have therein deliver'd us their Hearts.

*B.* Well then you will justify your Preaching, will you, without Ordination, according to the Law ?

*W.* All these Things laid together are satisfactory to me, for my Procedure therein.

*B.* They are not enough.

*W.* There has been more written in Proof of Preaching of Gifted Persons, with such Approbation, than has been answer'd by any one yet.

*B.* Have you any thing more to say to me Mr. *Westley*.

*W.* Nothing : Your Lordship sent for me.

*B.* I am glad I heard this from your own Mouth. You will stand to your Principles you say.

*W.* I intend it through the Grace of God ; and to be faithful to the King's Majesty, however you deal with me.

*B.* I will not meddle with you.

*W.* Farewel to you Sir.

*B.* Farewel good Mr. *Westley*.

It is to be hop'd the Bishop was as good as his Word, and did not meddle with Mr. *Westley*, to give him any Trouble or Disturbance. But there were some Persons of Figure in his Neighbourhood, who were too much his Enemies to permit him to continue quietly at *Whitchurch* till the *Act of Uniformity* ejected him. For in the Beginning of 1662, he was seiz'd on the *Lord's Day* as he was coming out of the Church, and carried to *Blandford*, and committed to Prison. But after he had been some time confin'd, Sir *Gerard Napper* who was the most furious of all his Enemies, and the most forward in committing him, was so far soften'd by a sad Disaster (having broken his Collar-Bone) that he sent to some Persons to bail Mr. *Westley*, and told them if  
they

they would not, he would do it himself. Thus was he (as at Liberty, but bound over to appear at the Assizes, where he came off much better than he expected. The Good Man has recorded in his *Diary* the Mercy of God to him in raising up several Friends to own him, inclining a Solicitor to plead for him, and restraining the Wrath of Man, so that even the Judge tho' a very cholerick Man spake not an angry Word. The Sum of the Proceedings at the Assizes as it stands in his *Diary* is as follows.

*Clark.* CALL Mr. Westley of *Whitchurch*.  
*Westley.* Here.

*Cl.* You were indicted for not reading the Common Prayer. Will you traverse it?

*Solicitor.* May it please your Lordship we desire this Business may be deferr'd till next Assizes.

*Judge.* Why till then?

*Sollic.* Our Witnesses are not ready at present.

*Judge.* Why not ready now? Why have you not prepared for a Tryal?

*Sollic.* We thought our Prosecutors would not appear.

*Judge.* Why so, young Man? Why should you think so? Why did you not provide them?

*Westley.* May it please your Lordship, I understand not the Question.

*Judge.* Why will you not read the Book of Common Prayer?

*Westley.* The Book was never tender'd me.

*Judge.* Must the Book be tender'd you?

*Westley.* So I conceive by the Act.

*Judge.* Are you ordain'd?

*Westley.* I am ordain'd to preach the Gospel.

*Judge.* By whom?

*Westley.* I have been so preach'd

*Judge.* From whom?

*Westley.* I have been so preach'd  
 to the Bishop.

*Judge.* What Bishop?

*Westley.* Of Bristol.





his Farewel Sermon to a weeping Auditory, from *Acts. xx. 32. Ofl. 26*, the Place was by an Appraitor declar'd vacant, and Order given to sequester the Profits: But his People had given him what was his Due. February 22 following, he remov'd with his Family to *Melcomb*; whereupon the Corporation made an Order against his Settlement there, imposing a Fine of 20 *l* upon his Landlady, and Five Shillings *per Week* on him, to be levy'd by Distress. He waited on the Mayor and some others, and pleaded his having liv'd in the Town some time formerly, and his giving Notice of his Design to come hither again, and offer'd to give Security, which was all that their Order requir'd; but all was of no Avail. For *March 11*, another Order was drawn up for putting the former in Execution. These violent Proceedings forc'd him out of the Town, and he went to *Bridgwater, Ilminster, and Taunton*, in all which Places he met with great Kindness and Friendship from all the three Denominations of Dissenters, and was almost every Day employ'd in Preaching in the several Places to which he went; and got many good Acquaintance and Friends, who were afterwards very kind to him and his numerous Family. At length a Gentleman who had a very good House at *Preston*, two or three Miles from *Melcomb*, gave him free Liberty to dwell in it without paying any Rent. Thither he remov'd his Family in the Beginning of *May*, and there he continu'd as long as he liv'd. He records his coming to dwell at *Preston* with great Wonder and Thankfulness.

1. That he who had forfeited all the Mercies of Life should have any Habitation at all; And that, 2. When other precious Saints were utterly destitute. And, 3. That he should have such an House of Abode, when others had only poor mean Cottages.

Soon after his coming to dwell at *Preston*, he was under a great deal of Trouble about a Removal to *Maryland*: But after

ce, he determin'd to abide in the Land of his activity, and there take his Lot. About the same time also, he not a little hesitated, about hearing in the Establish'd Church, and was much troubled in his own Spirit about it: But at length several Arguments in Mr. Nye's Papers he was determin'd: 1. Because it was the Word of God which was preach'd which he thought challeng'd Attendance. 2. By separating from what was Evil, and closing with what was Good, he thought the Testimony given would be the more Convincing. 3. He look'd not upon this as a Part of Communion with them, or an Intention of closing with them, farther than they held the Head and were blameable in their Lives. This he sets down his Judgment, *Aug. 11. 1663.*

He was not a little troubled about the Management of his own Preaching, whether it should be carry'd on more openly, or more privately. Some of the Neighbouring Ministers, particularly Mr. *Wipfield*, Mr. *Ince*, Mr. *Hallet* of *Shafton*, and Mr. *John Sacheverel*, were for Preaching publicly in open Doors. But he thought it was his Duty to beware of Men, and that he was bound suddenly to preserve himself at Liberty, and in Capacity of Service, as long as he could, and not by the Openness of one Meeting hazard the Liberty of all Meetings. Hereby he kept himself little longer out of the Hands of his Enemies, than the four Ministers above mention'd; for they were all indicted at the Assizes, *Aug. 7. 1663*, for riotous, routous, and unlawful Assembly held at *Shafton*, *July 23.* They put in their Special Plea, but were over rul'd by the Lord Chief Justice, and forc'd to plead the general Issue; and were found guilty by a Jury of Gentlemen, and fin'd *xx Marks* each, and to find Security for their Behaviour. In the mean time Mr. *Westly* ~~was~~ very frequently, not only to a few good ~~Persons~~ but as he had Opportunity at *Places* round about. And called by a Number of *Persons* to be their Pastor; and in

in that Relation he continu'd to the Day of Death, Administring all Ordinances to them aportunity offer'd. But by the *Oxford Act* he oblig'd to withdraw from *Preston*, for a while leave his Family and People. But he pre wherever he was, if he could but have an auditory.

Upon his Coming to the Place of his Rment in *March* 1666, he puts this Question himself, What dost thou here, at such a Distance Church, Wife, Children, &c? And in his answer, first sets down the Oath, and then: Tho' about seventeen in *Devon*, and seven in *set*, and sixteen in *London* have taken the yet he could not do it for several Reasons Swearing to a Proposition (be it what it will for Matter) hath no Scripture Precept, Precedent Allowance: and is therefore a taking the Name of God in vain. 2. It is doubtful what the Law-makers intended by the Words in the latter Clause and without their Interpretation it cannot be understood: And for me to swear to them in my own private Sense, is but Jugling with God the King, and Conscience too, especially when it was declar'd by some Magistrates, that they had no Power to admit of such a private Sense. It was by the Speaker declar'd at the Signing the Act, that the Nation would judge the taking this Oath to be a Pledge of after Consonance. 4. The Word *Endeavour* is so large, that it includes all Meetings for Religious Worship, all singing and Preaching in private, and forbids in especial manner, the handling some Truths of the Gospel that ought at this Day to be particularly insisted on. But after all this and a deal more against taking the Oath, he thanly mentions the Goodness of God in overruling the Law-makers, so as that they did not remove the Ministers farther from their Friends and Families and that they had so much Time to prepare for their Removal, and a Liberty to pass on the way to any Place. After he had lain hid for some time he ventur'd home again, and return'd to his La

ong his People, and among others occasionally,  
ides those of his own peculiar Charge. But not-  
hstanding all his Prudence in managing his Meet-  
more privately than many of his Brethren, he  
s oft disturb'd, and several times apprehended,  
four times imprison'd: Once at *Pool* for half  
Year, and once at *Dorchester* for three Months;  
the other Confinements were not so long. He  
s in many Straits and Difficulties, but wonderful-  
supported and comforted, and many times very  
sonably and surprizingly reliev'd and deliver'd.  
e Removal of many eminent Christians into ano-  
r World, who were his intimate Acquaintance  
kind Friends in this; and the great Decay of  
ous Religion among many that made a Profes-  
, and the encreasing Rage of the Enemies of  
Godliness, manifestly seiz'd and sunk his Spi-  
And having fill'd up his Part of what is be-  
d of the Afflictions of CHRIST in his Flesh, for  
Body's Sake which is the Church, and finish'd  
Work given him to do, he was taken out of  
Vale of Tears into the invisible World, where  
Wicked cease from troubling and the Weary  
at rest, when he had not been much longer  
Inhabitant here below than his Blessed Master,  
om he serv'd with his whole Heart, according to  
best of his Light. *For they that turn many to Right-  
ness shall shine as the Stars for ever and ever*, tho'  
only their Persons while they are living, but also  
r Bodies when they are dead, may here meet  
h Contempt, as this good Man's did, which the  
ar of *Preston* would not suffer to be buried in  
Church.

Nor know I how to quit this County of *Dorset*,  
hout taking Notice of one that was at first here  
cted, but afterwards conform'd, viz. Mr. *Joseph*  
*abb*, M. A. of *Bemminster*, who was a Man of  
od Parts and Learning, of a ready Invention,  
d very facetious and pleasant in Conversation.  
er continuing some time a Nonconformist, he ac-  
ted of *Axminster* in *Devon*, and continu'd Mini-  
r there to the Day of his Death, which happen'd  
a good old-Age, after he had sojourn'd in this

Vale of Tears for about eighty Years. Though he was in the Established Church, yet in his Principles, and Way of Preaching and Praying, he so resembled the Nonconforming Ministers, that he was still look'd upon as one of them. He visited some of his ejected Brethren when persecuted and imprisoned, shelter'd and did good Offices to others, and shew'd on all Occasions that his Heart was with them. About 1683 or 1684 he was accus'd to Dr. Lamplugh Bishop of Exeter, for neglecting to read Prayers on *Wednesdays* and *Fridays*, and not coming up to the Height of Conformity: But the Bishop after he had heard his Defence, dismiss'd him with Favour, to the Disappointment of his Accusers.

He join'd with Mr. *William Ball* of *Winsbor*, and Mr. *Thomas Lye* of *Chard*, in *Somerset*, in publishing a Volume of Archbishop *Usher's* Sermons, preach'd at *Oxford*, and he prefix'd an *Elegant Latin* Epistle to them.

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The EJECTED, &c.  
IN THE  
BISHOPRICK  
OF  
D U R H A M.

Pag. 284. *BISHOPS Auckland*: Mr. *RICHARD FRANKLAND*, M. A. At the End of the Account of him, let there be this Addition:  
The Place where Mr. *Frankland* by Appointment met Archbishop *Sharp* was at *Skipton*. The

Bishop at the first was something warm: Telling Mr. Frankland how many Complaints were made against him, and intimating that the Course he took tended to perpetuate a Schism in the Church, and therefore it was not sufferable. Mr. Frankland only told his Grace, that they of the Established Church were certainly fallible in their Judgments, as well as the Dissenters: And therefore he desir'd they might fairly argue the Case about Schism, before he determin'd any thing about it. The Archbishop not seeming to think there was any Occasion for a Debate on that Head, Mr. Frankland took the Freedom to tell him, that he apprehended there was much more proper Work for his Grace to do, than to fall upon the Dissenters. And when the Archbishop ask'd him what that was? He told him it was to endeavour a Reconciliation between the Protestants, for strengthening the Protestant Interest, at a Time when it was so much in Danger: and added, that if he thought there was Need of using Severity, it would be the best Way to begin with those of his own Clergy, who were divided; the Bishop freely acknowledg'd there were such faults, and promis'd to use his utmost Endeavour with the Particulars mention'd; and that he trust they would find him an honest Man. Mr. Frankland replied, that Candour and Moderation must make up Honesty. The Bishop readily agreeing to this, Mr. Frankland added, that if his Grace himself could exercise Moderation, he would revive the hopes of many worthy Persons, including the good Character that was given of him, that when he afterwards went to visit him, so he desired, he treated him with great Civility, and shew'd him the Persons that were drawn up against him, and the Number of Subscribers: And yet still the troubles were renew'd and continu'd. And indeed was observ'd, that from the Revolution in 1688, till his Death in 1696, there was scarce a Year, in which he had not some Disturbance. Many good Persons were his Troublers, but he never deserv'd blame of them all.

*Pag. 288. Gatesend :* Mr. THOMAS WELDE. Add ; He had been formerly Minister at Terling in *Essex* ; but not submitting to the Ceremonies, the Place was too hot for him, and he was forc'd to quit it, and go over to *New England*. Besides the Book mention'd before, he wrote and publish'd an Answer to *W. R.* his Narration of the Opinions and Practices of the Churches lately erected in *New England* vindicating those Churches : 4to. 1644. He with three other Ministers of *Newcastle*, wrote a Piece intit. *The perfect Pharisee under Monkish Holiness ; shewing the Quakers Opposition to the Fundamental Principles and Doctrines of the Gospel.* 4to. 1654. And he also with Mr. Samuel Hammond, Mr. Sidenham, and Mr. William Durant, was concern'd in publishing a Tract intit. *A false Jew, &c.* upon the Discovery of a Scot, who first pretended to be a Jew, and then an *Anabaptist*, and was found a Cheat.

*Ibid. Lamefly :* Mr. THOMAS WILSON. Add, After King Charles's Indulgence in 1672, he and Mr. Robert Leaver (formerly of *Bolam* in *Northumberland*) for two Years together carried on a Meeting for Divine Worship in his House, and they preach'd by Turns to all that came.

*Pag. 288. Great Stainton :* Mr. WILLIAM PILL, M. A. At the End of the Account of him, add ; He was admitted in *Magdalen-College* in 1650, and afterwards ordain'd by Bishop *Brownrig*. In preaching and praying he was excell'd by few.

*Pag. 289. line ult. for settled Condition, read unsettled Condition.*

*Pag. 290. Standrop, it should be Stanhope. Mr. FEAK.* Mr. Lewis of *Margate* in the County of *Kent*, in his MS Remarks on my Account, &c. takes notice that Dr. *Isaac Baslere*, (who is by Dr. *Walker*, *Att.* Part II. p. 19, represented as cast out of his as well as two other good Livings, and two Ecclesiastical

fiastical Dignities besides, for his Malignancy,) was here repossess'd after the Restoration : And he intimates, that many others were in this Respect, in the like Case with Mr. *Feak* here mention'd ; and this was particularly the Case of Mr. *Philip Hunton*, the very Person that comes next, who had another to give Place to as well as he. And he will have it, that such as were in this Circumstance, should not be reckon'd among the *Ejected* or *Silenc'd* Ministers. And in this Particular he entirely concurs with Dr. *Walker*, as much as in other Things he differs from him. But I must own I cannot see that this carries in it any thing of a just Reason why I should omit them. For Mr. *Feak* was actually *silenc'd* in 1662, tho' not at that Time *ejected* from the Living of *Stanhope*, to which Dr. *Basire* was then restor'd. And as to Mr. *Philip Hunton*, tho' he was not in 1662 ejected from *Sedgfield*, yet he was at that Time both *ejected* and *silenc'd* at *Westbury* in the County of *Wilts*, and therefore there is as much Reason to take notice of him upon this Account, as of any one.

## *The EJECTED, &c.*

### IN THE

## County of ESSEX.

Pag. 291. **COLCHESTER:** Mr. OWEN STOCK-  
TON, M. A. Add ; He was born in  
May 1630. He was eminently holy and wise in  
all his Conversation. Serious and grave, yet not  
melancholy. He was never disturb'd with Anger,  
or any other Passion, that could be observ'd by those  
who were much and frequently conversant with  
him. He was an eminent Example of those Quali-  
fications



fications which the Apostle's Canons, 1 Tim. 3. and Tit. 1, require in a Minister. Though he did not seem very forward to speak, yet upon all Occasions he was very ready for good Discourse, and would often take Occasion to begin it. When some were speaking of a Person that was so confident of Happiness in another World, as not to be afraid but desirous of dying, at least would seem so, and yet was not reckon'd by any that were present to be any Way eminent for Piety and Godliness, but rather an Enemy to it; Mr. Stockton particularly said, when I hear People talk in that Manner, I think they are either very good or very bad.

He left behind him a large MS, written on Occasion of the Plague at London in 1665, which some have often wish'd might be Printed, tho' it were but by Parts, as thinking it might be of great Use, not only if God should visit with another Plague, but also in Case of any raging Disease, or eminent Danger of Death. He left also a Treatise on the Lord's Supper. All his Writings are very affecting; and shew his eminent Faith and Holiness. He died about the Age of fifty-one.

At the End of his Character, let this be added; I have seen some written Observations of Mr. Lewis of Margate, upon my Account of the ejected Ministers, in which he is pleas'd upon Occasion of my Account of Mr. Stockton, to make a very peculiar Reflection. Upon my saying, *He dwelt three Years in his own hired House, and preached to all that came to him*; he says, "I artfully insinuate, into the Mind of my Reader, that they of the Established Church are as much Enemies to the Cross of CHRIST as equally Strangers to the Power of the Gospel to the Unbelievers." But I know that People that he that passed for a Saint, was constant pretty much of late, and Fault to such a Degree, that I could not find one. He says, "I am happy to run thro' the fire, and to be sober, and to be contented, and to be must be

that are concern'd, I never thought : And  
annot forbear crying out, *Sit Anima mea*  
*itanis.*

er Mr. *Stockton*, nor Mr. *Warren*, have any  
aken of them in *Newcourt's Repert. Eccles.*

293. Mr. EDWARD WARREN. I have by a  
rom a Relation of his, been inform'd of a dou-  
ake, in my Account of him. His Name was  
D, and not EDWARD : And he was ejected  
*Peter's*, not *St. Stephen's*, of which Name  
no Church in or near that Town. And  
out others that are able to give Intelligence,  
d like Freedom, in certifying me of Mis-  
mmitted, as I should have been very thank-  
ave been put in a Capacity of rectifying  
would they have contributed to the ren-  
ch a Work as this the more perfect.

294. *Dedham*: Mr. MATTHEW NEWCOMEN,  
the End of the Account of him let it be add-  
hath another among the Farewel Sermons of  
try Ministers. There is another Tract of his  
ntit. *The best Acquaintance, and highest Ho-*  
*Christians* ; being Discourses on *Job xxii. 21,*  
*9.* And there is also a Sermon of his at  
ral of Mr. *Samuel Collins*, Pastor of *Brain-*  
*iffex*, who exchang'd this Life for Immor-  
the seventy seventh Year of his Age, and  
of his Ministry, in the Year of our LORD  
Which I the rather take notice of in order  
ctifying a Mistake in *Newcourt's Repert. Ec-*  
*II. p. 89.* That Author there giving a  
the Vicars of *Braintree*, upon meeting  
Name of *Samuel Collins*, declares in a Mar-  
e, that he takes him to have been the Famous  
*el Collins*, Provost of *King's*, and Professor  
in *Cambridge*. Mr. *Newcomen* would  
thought a proper Person to have  
neral : But besides, the Doctor  
as Mr. *Collins*, the Minister of  
7 : And therefore they must  
have

have been two Persons. Dr. *Walker* here also runs into the same Mistake, *Att. Part II. p. 150.*

No Notice is taken of Mr. *Newcomen* in *Newcourt's Rep. Eccles. Vol. II.*

Pag. 225. Mr. *GEORGE SMITH*. Add; I find his Name subscrib'd to the *Essex Watchmens Watchword*, Printed in 1649: And he subscrib'd as Minister of the Gospel in *Dedham*.

Pag. 295. *Shalford near Braintree*: Mr. *GILLES FIRMIN*. No Notice is taken of him in *Newcourt's Rep. Eccles. Vol. II.* And whereas p. 298, I had mention'd some of Mr. *Firmin's* printed Works, I shall now add several others: As, *A Reply to Mr. Cawdrey, in Defence of the Serious Question stated. 4to. 1653. A Treatise against Separation from the Ministry and the Churches of England, 4to. 1652. Establishing against Shaking: Or, A Discovery of the Prince of Darkness, (scarcely transform'd into an Angel of Light) powerfully now working in the deluded People call'd Quakers, 4to. 1656. The Power of the Civil Magistrate in Matters of Religion vindicated: A Sermon of Mr. Marshall's, with Notes of Mr. Firmin's, 4to. 1657. A Treatise of Schism, Parochial Congregations in England; and Ordination by Imposition of Hands, in Answer to Dr. Owen of Schism, and Mr. Noye's of New England's Argument against Imposition of Hands in Ordination, 8vo. 1658. Presbyterial Ordination vindicated; is a brief Discourse concerning Episcopacy, as claiming greater Power, and more eminent Offices by Divine Right than Presbytery: With a brief Discourse concerning imposed Forms of Prayer, and Ceremonies, 4to. 1661. The Plea of the Children of Believing Parents for their Interest in Abraham's Covenant, their Right to Church Membership with their Parents, and their Title to Baptism: In Answer to Mr. Danvers, 8vo. 1673. Scripture-warrant, sufficient Proof for Infant-Baptism: A Reply to Mr. Grantham's Presumption, no Proof, 8vo. 1688. An Answer to Mr. Grantham's Question put to, and charg'd upon Mr. F—— (in his Book, intit. *The Infants Advocate*) viz. *Whether the greatest Part of dying Infants, shall be damned,* 4to. 1689.*

39. *Some Remarks on the Anabaptist's Answer to Athenian Mercuries, 4to. A brief View of Mr. vis's Vindication : And Remarks upon some Passes of Mr. Crisp, 4to. Weighty Questions discuss'd, About Imposition of Hands. 2. About Teaching lers, and the Members meeting in one Place, 4to.*

92.

Mr. *Firmin* in his *Vindication of Presbyterial Ordination*, says, " That he had formerly written in Defence of Episcopal Ordination, so far as to prove it not Antichristian : But that now the Controversy was brought to his own Door, and his Ordination, which was Presbyterial, was quarrelled at by those in whose Defence he had written ; for which he cons his Brethren Thanks." He takes notice, " of his reading of nine hundred Bishops in one Province in St. *Austin's* Time, and says, that surely the Bishops did not extend their Power farther than some great Parishes in some Counties, (suppose *Chichester*) or some such Town as *Ipswich, Bristol, Colchester, &c.* If (says he) you will have such Bishops, and give them no more Power than CHRIST has given them for Order Sake, I will yield to them, and give them the Honour : And if more Maintenance be conferr'd on them by the King, than on other Presbyters who join with them, I shall be very willing and glad of it. So that (says he) Imparity in Honour and Maintenance, I am not against : Neither would I be in Power and Office, if CHRIST had given more to them than others."

Mr. *Crofton* says of Mr. *Firmin*, That he was a man no less approv'd for his Learning, Modesty, Piety, and Zeal for the Unity of the Church, and Antiseparation in the Days of its Prevalency and Prosperity, than for his Loyalty and Fidelity to the King's Majesty in the Day of his Distress.\* See his Pref. to Mr. *Firmin's Liturgical Considerator* considered, 4to. 1661.

Mr. *Hodges* in his *Considerations for Peace*, pag. 10, says, that Mr. G. *Firmin* declares in one of his Pieces, that he and others of his Nonconform-  
ing

ing Brethren (in the Time of the Usurpation) pray'd for the afflicted Royal Family.

*Page 298. Hatfield Broad-Oak:* Mr. JOHN WARREN. M. A. Newcourt in his *Repert. Eccles.* Vol. II. in his Account of the Vicaridge of *Hatfield Broad-Oak*, comes no lower than the Year 1619; and so takes no Notice of Mr. Warren there; and yet it does not appear from Dr. Walker to have been a Sequestred Living.

*Pag. 300. Henham:* Mr. SAMUEL ELY. His Successor is mention'd among the Vicars of this Parish, in Newcourt's *Repert. Eccles.* Vol. II. p. 33, thus; *Joh. Rous Cl. 6 Nov. 1662. per inconformitatem ultimi Vic:* But he himself is not nam'd: and yet this does not appear from Dr. Walker to have been a Sequestration.

*Ibid. Felstead:* Mr. NATHANIEL RANER. He is not mention'd among the Vicars of this Parish, in Newcourt's *Rep. Eccles.* Vol. II. p. 258. But I find he subscrib'd as Minister of this Place, to the *Essex Watchmens Watch-word*, that was printed in 1647. His Piece on *Meditation*, was publish'd in 1670, and not in 1673, as was before signified in the Margin.

*Ibid. Boreham:* Mr. JOHN OAKES. Neither is he taken notice of by Newcourt, *Rep. Eccles.* Vol. II. p. 74. But his Successor is mention'd thus; *Paul Duckett, Cl. 17 Nov. 1662.*

He has a *Funeral Sermon* in Print, *in the Bless'd Paul's Trial and* on Occasion of the Death of Mrs. *King*, 40. He has also a *Sermon* in the *Exposition of the* *diffic Questions and* *Conscience*, 8, 9. Upon this *Worldly Condition* m. *lin. 8.*

*Stone:*  
his Living

court's Rep. Eccles. Vol. II. p. 39. There he is mention'd among the Rectors thus: *John Beadle*, Cl. 31 Maii 1632, per resig. *Wright*.

*Ibid. Moreton*: Mr. EDMUND CALAMY. He is mention'd among the Rectors of this Parish in *Newcourt, Rep. Eccl. Vol. II. p. 424*. His Predecessor *Mr. Hoard* died in February 1657: That is I suppose, 1657; the Year 1658 commencing in March; which was the Month after. In 1659, Mr. Calamy after having preach'd there for some time with general Approbation, was fix'd in the Living. I observe that *Newcourt* mentions not who presented him to it, tho' he takes notice of that in the Case of others. To supply that Defect, I shall here add an Instrument, the Original of which I have by me, which may perhaps, because of its Peculiarity, contribute to the Satisfaction of the Curious. It runs thus:

“ K NOW all Men by these Presents, that the  
 “ twentieth Day of April, in the Year One  
 “ thousand six hundred and fifty-nine, there was ex-  
 “ hibited to the Commissioners for Approbation of  
 “ Publick Preachers, a Presentation of *Edmund Ca-*  
 “ *lamy* the younger, to the Rectory of *Moreton* in  
 “ the County of *Essex*, made to him by the Right  
 “ Honourable *Edward* Earl of *Manchester*, *John* Lord  
 “ *Roberts*, Sir *Gilbert Gerrard*, Bart, *Anthony Tuck-*  
 “ *ney*, Doctor in Divinity, Master of *St. John's*  
 “ College in *Cambridge*, *Simeon Ash*, Clerk, and  
 “ *Edmund Calamy* the elder, Clerk, Feoffees in  
 “ Trust of *Robert* Earl of *Warwick* deceas'd, the  
 “ Heirs thereof, together with a Testimony in  
 “ Behalf of the said *Edmund Calamy*, of his  
 “ Life and good Conversation: Upon Perusal  
 “ and Consideration of the Premises, and find-  
 “ ing a Person qualified as in and by  
 “ such Approbation is required,  
 “ abovementioned have adjudg-  
 “ ed the said *Edmund Calamy*, to be  
 “ the Gospel, and have grant-  
 “ ed

" ed him Admission, and do admit the said *Edmund*  
 " *Calamy*, to the Rectory of *Moreton* aforesaid, to  
 " be full and perfect Possessor, and Incumbent there-  
 " of: And do hereby signify to all Persons con-  
 " cerned therein, that he is hereby intituled to the  
 " Profits and Perquisites, and all Rights and Dues  
 " incident and belonging to the said Rectory, as  
 " fully and effectually as if he had been instituted  
 " and inducted according to any such Laws and  
 " Customs as have in this Case formerly been made,  
 " had, or used, in this Realm. In witness where-  
 " of they have caused the Common Seal to be  
 " hereunto affixed, and the same to be attested  
 " by the Hand of the Register, by his Highness in  
 " that Behalf appointed. Dated at *Whitehall*, the  
 " twentieth Day of *April*, One thousand six hun-  
 " dred fifty and nine.

*John Nye, Reg.*



Being thus settled in  
 first Fruits, for whi  
 Protector *Richard*,

ing, h  
 four  
 1

sted with him for Payment. The Form runs  
as:

Know all Men by these Presents, that we Ed-  
mund Calamy Cl. Samuel Bayly of Ironmonger-  
row, London, Citizen and Cordwainer, and Richard  
Brimley of Aldermanbury, London, Citizen and Ha-  
ndelather, do owe and are firmly bound to Richard  
Lord Protector of England, Scotland, and Ireland,  
in the Dominions and Territories thereunto be-  
longing, in the Sum of Nine Pounds of lawful Mo-  
ney of England, to be paid to the said Lord Pro-  
tector or his Successors: To the which Payment  
we and truly to be made, we bind us and every  
of us by himself for the whole, and in the whole  
and every of our Heirs, Executors and Admi-  
nistrators by these Presents, sealed with our Seals,  
and dated this seven and twentieth Day of April,  
the Year of our LORD, One thousand six hun-  
dred fifty and nine.

Samuel Bayly: Richard Brimley.

36.

The Reverse was in these Words:

Part. THE Condition of this Obligation is  
such, that if the within named Edmund  
Calamy Clerk, his Executors, Administrators or As-  
sues, shall pay or cause to be paid, to the Re-  
ver-General of First fruits and Tenths for the  
time being, on the first Day of October which shall  
be in the Year of our LORD, One thousand, six  
hundred, fifty and nine, the Sum of Four Pounds  
and Shillings, in Part of eighteen Pounds, for the  
First Fruits of the Rectory of Moreton, in the Coun-  
ty of Essex, that then this Obligation be void and  
of none Effect, or else to remain in full Force and  
virtue.

The Second Part, was for the Payment of the  
said Sum, on the first of April 1660: The third for  
the



the like Sum, payable, *October* the first, 1660:  
And the fourth for the like, payable, *April* 1,  
1661.

Having had the Petusal of a Manuscript of Mr. *Francis Chandler's* of this County, I there find that this Mr. *Edmund Calamy*, was solemnly Ordain'd to the Work and Office of the Ministry, by Fasting, and Prayer, and Imposition of Hands in the Church of *Moreton*, Nov. 10, 1653, by Mr. *Walker*, Mr. *Whiston*, Mr. *Lavender*, Mr. *Pool*, Mr. *Harper*, Mr. *Fitch* and Mr. *Francis Chandler*, the Ministers in that Neighbourhood: And that Mr. *Borfet* of *High Laver*, and Mr. *Richard Roberts*, were also Ordained at the same Time.

He was as well pleas'd with his Majesty's Restoration in 1660, as any Minister in the County. And whereas in the Year following, viz. 1661, an Act pass'd the two Houses, to enable his Majesty to send out Commissioners to receive the free and voluntary Contributions of his People, towards the present Supply of his Majesty's Affairs, &c. Mr. *Calamy* advanc'd generously towards it; and so did several others of his Brethren, who were not at all consider'd, either for their Zeal in forwarding the Restoration, or their Readiness to advance Money as a free Gift to supply the King's Occasions; but were cast out of the Church the next Year, with all the Contempt imaginable.

Page 302. *High Laver*: Mr. SAMUEL BORFET. He is mention'd by *Newcourt* in his *Rep. Eccl.* Vol. II. Part 368, among the Rectors of this Parish; only with this Difference that he writes his Name *Borphert*; whereas I that have receiv'd several Letters from him, and seen more of his Writing, remember he spelt his Name as I have done.

*Ibid.* *West Ham*, Mr. WALTON. *Newcourt*, takes no notice of him.

*Ibid.* *Little Laver*: Mr. EDWARD WHISTON. *Newcourt* in his *Rep. Eccl.* Vol. II. p. 370, writes his Name *Wilson*: But that I suppose is a Mistake.

ke. I find his Name subscrib'd to the *Essex Watch-ens Watch-word*, printed in 1649: But he then wrote himself Pastor of Norton Mandevile.

Page 303. Stanbourn: It should be Stambourn: Mr. HENRY HAVERS. His Successor is thus mention'd in *Newc. Rep. Eccl.* Vol. II. p. 541: Robert Havers, A. M. 11. Nov. 1662 *per inconformitatem ab eodem Rectoris*; but he himself is not mention'd. I find his Name also subscrib'd, to the *Essex Watch-ens Watch-word*, in 1649: But he then wrote himself Minister of the Gospel in Fifeild.

*Ibid.* Coggeshal: Mr. JOHN SAMS. *Newcourt*, his *Rep. Eccl.* takes no notice of him, but mentions Mr. Nat. Ranew, (I suppose the same as is mention'd here at Felstead in this County) as coming to this Vicaridge, March 1. 1660.

*Ibid.* Ridgwel: Mr. DANIEL RAY, *Newcourt* takes notice of him.

Page 304. Braintree: Mr. JOHN AGOR: It should JOHN ARGOR. He is not taken Notice of by *Newcourt* in his *Repertorium Ecclesiast* Vol. II. p. 89, when is giving a List of the Vicars of this Place: His Successor is thus mention'd, Rob. Carr, Cl. Dec. 1662: Which leaves Room for his Predecessor that was silenc'd in August 1662, tho' his Name is not inferred. But I find his Name subscrib'd as Minister of Leigh, to the *Essex Watch-ens Watch-word* in 1649. This Mr. Argor was born at Sayer Britton within seven Miles of Colchester, and educated in Cambridge. He was godfather of the Civil Wars Minister of Lee in this County; and succeeded in Braintree Mr. Samuel Ems, who had been Minister there forty years, and died Anno 1657, in his seventy-fifth year. After Mr. Argor's being laid aside for some time, he continued in Braintree, and kept a Grammar-School there until the Five Mile Act was made, and then he was forced to leave the town. He often us'd to say that he was his own Minister.

ing, on up no other Terms than he would, if c  
have laid down his Life. He was excee  
lov'd, and the Loss of him was much  
He was a very serious and lively Chriſt  
had a Sense of Religion betimes, and i  
vanced Years, would often have Raptur  
He comfortably liv'd by Faith when hi  
hood was taken from him. Being ask'd  
Friends, how he thought he ſhould live, havi  
Family of Children; his Answer was, aslo  
God was Houſe-keeper, he believ'd he woul  
for him and his. He kept a Diary of Go  
ings with him, among other Things, in ſu  
Friends to aſſiſt him. I will give a few  
in his own Words. Jan. 2. 1663. I receiv'd  
This was when I was laid aſide for not Con  
So Graciously did the Lord provide for his  
Servant. On Jan. 3. I receiv'd 3 l. 19 s. I  
have the Praise. And I receiv'd 3 l. 15 s. w  
gather'd for me by my Friends. This great  
ence of God's gracious Providence, I receiv'd  
at one and the ſame Time: All Glory be  
Bleſſed for ever. On April 2. 1663, I rece  
12 s: So Graciously doth the Lord regard the la  
dition of his Servant. Bleſſed be his Hol  
for ever. I receiv'd likewise on the 8th Day;  
Good is the Lord in ſtirring up Hearts, and  
Hands, to the Relief of his unworthy Servant  
ny like Obſervations, and Aspirations, are c  
ed in his Diary. He never could be p  
with to print any Thing. He in the latter  
his Time had a People at Wivenhoe, and  
Coptford in this County, in December, 1679;  
77: And lies Buried in Coptford Church.

Page 304. *Topsfield*: Mr. JOHN OVER  
In his younger Time, he liv'd in the Ho  
Mr. Mead in the Pariſh of *Finchingfield*, which  
*Stephen Marſhal* us'd to come very frequent  
Mead who was Mr. Mead's Mother, and the  
*Brown* who was Wife to Mr. Brown, an E  
Member of the Long Parliament, afterwards l  
ed and made a Judge by King Charles II, w

er great Trouble about the Concerns of her Soul, and for some time would not go to Church, tho' she us'd to love to go thither: She now said what would she do there, it would but encrease her damnation! But being overpersuaded, and almost forc'd into the Coach by her Son in Law Mr. Brown, and others, she heard Mr. Marshal, and was by that Sermon so exceedingly satisfy'd, and fill'd with hope of her Salvation, that she came home transported with Joy.

Mr. Overhead died between 1670, and 1680, as I am inform'd by one that knew him; who adds, that he was aged, and a very grave, serious, and humble Man, and a very good Preacher.

Newcourt takes no Notice of him. But I find his Name subscrib'd to *the Essex Watchmens Watchword*, printed in 1649.

*Pag. 304. Chelmsford:* Mr. MARK MOTTE, Newcourt takes no notice of him. Dr. Walker, *Att. Part II. p. 308*, says, that he was thrust into this Living by the House of Commons, upon their Sequestrating Dr. Michaelson, in the Year 1643: And that he for a long time after declaim'd from the pulpit upon the common Thesis of the Times, *Curse*

*Merox*: And that once during his Abode there, some of his Congregation out of their great Repentance to tender Consciences, went to a Meeting of the Brownists held at Chelmsford, pull'd them out of the Ears, brought them to the Church under

Guard, and there forc'd them to serve God in Mr. Motte's Way. If this Story be true, and Mr. Motte gave any Encouragement, he had Time enough to reflect upon it with Regret, after his own being silenc'd by the *Act of Uniformity*.

*Ibid. Springfield:* Mr. JOHN REVE: It would be REEVE. Add, M. A; for so I find he wrote himself, in his Funeral Sermon for Mr. Thomas Brooks, whom he succeeded in his Congregation. Newcourt does not mention him: But Dr. Walker does, *Att Part II. p. 170*, where he tells us, this was the Sequestred Living of Mr. Richard Free-

man, who return'd to it in 1660. This Mr. Reece was imprison'd in *Newgate*, if he did not die there.

*Pag. 304. Magdalen Laver*: Mr. HARVY. *Newcourt* takes no notice of him.

*Ibid. Stisted*; or rather *Steinstad*: Mr. THOMAS CLARK. *Newcourt* does not mention him; but he leaves Room for him, by entring his Successor in this Manner: *Tho. Wallis. Cl. 22. Jan. 1663. per inconform. ult. Vic*: And I find he subscrib'd *the Essex Watchmens Watch-word*, printed in 1649.

*Ibid. Rivenhall*: Mr. GEORGE Lisle. He is mention'd by *Newcourt, Rep. Eccl. Vol. II. p. 49*, among the Rectors of this Parish.

*Ibid. Terling*: Mr. JOHN STALHAM. Add, *M. A*; for he is thus mention'd among the Vicars of this Parish, *Newcourt, Rep. Eccl. Vol. II. p. 57*, *Joh. Stalham, A.M, 5 Maii 1632, per depr. Wdd*. And at the End, let it be added thus; He died Pastor of a Dissenting Congregation, in the Town where he was ejected, in 1680, or 1681.

He wrote against the *Quakers*. And he and Mr. John Newton of *Little Baddow*, and Mr. Enck Grey of *Wickham*, had a Conference at *Terling* with two *Catabaptists*, *Jan. 11. 1643*; and Mr. *Stalham* was the principal Manager: And he afterwards publish'd it with this Title, *The Sum of a Conference, &c. 4to. 1644*.

*Pag. 305. Malden*: Mr. THOMAS HORROCKES. Add, *M. A*. He was commonly call'd *Hurlock*. He was a Man of eminent Humility, and exemplary Holiness. His Successor is thus mention'd in *Newcourt's Rep. Eccl. Vol. II. p. 399*; *Joh. Head, 26 Nov. 1662 per inconform. Tho. Horrockes*. He subscribed, *The Essex Watchmens Watch-word*, in 1649, as Minister of *Stapleford Tawney*. He descended from the *Horrockes's* of *Horrockes-Hall* in *Lancashire*, and was the only Son of Mr. Christopher Horrockes of *Bolton* in the Moors. His true Zeal for the  
Protestant

Protestant Religion created him many Enemies among his Popish Relations, so that he and his Family fled from their Persecution and went over into *New England* with Mr. Cotton. They left this their Son at *St. John's College* in *Cambridge*, and he took his Degrees there, and launch'd out into the World without any Friends to help him, but under the Guardianship of the Divine Care. He was ordained (as I am inform'd) by the Bishop of *Durham*, and call'd to the Free-School at *Rumford* in this County, where he taught the Sons of many eminent Citizens and Country Gentlemen, and was invited to a great School at *Manchester*, but refus'd to accept it. He was afterwards presented to a considerable Living in *Norfolk*, and was going to take Possession, with Letters of Institution and Induction; but travelling with a false Brother in his Company, he was robb'd of his Papers, and supplanted in his Parsonage, which he submitted to, not offering to recover his Right by Law. After a great Variety of Changes and Troubles, he upon the Removal of *Dr. Hewit*, was fix'd in the Living of *Malden*, having *All Saints*, and *St. Peter's* for his Cure; and there he was a diligent and painful Preacher for twelve Years together, and was an Instrument in converting many Souls. He was much respected by the Lord *Bramston* of *Roxwell*, the Earl of *Warwick*, Sir *Gobert Barrington*, Sir *Thomas Honynwood*, Sir *Walter St John*, and many others of the Nobility and Gentry in those Parts. His Charity was very great; and he endeavour'd to do Good to all, till he was ejected in 1662. He had some Enemies that bore very hard upon him, tho' they were not many. He was cast into the Dungeon of the Town Prison, where he lay ten Days. His Wife went to *London* to wait on the King and Council, and the Earl of *Manchester*, and the Lord *Roberts* who were her Friends, obtain'd an *Habeas Corpus* to remove him; to the great Mortification of his Adversaries. A Court being call'd in the Town, he was accus'd of all Sorts of Crimes, and call'd by some of the Aldermen Heretick, Schismatick, and Traitor: And when he was pleading for himself, one of them

rose from the Bench, and gave him a Box on the Ear, and beat off his Sattin Cap; and he stoop'd down and took it up again, and thank'd the boisterous Gentleman. They told him if he must be gone, he should hire his own Horse, or go on Foot: But he told them, he had done nothing against the King or Government, and therefore they should take care to send him, for he could not walk, nor hire an Horse. They at length sent him on Horse back with a Serjeant on each Side of him, through all the Towns like a Criminal; and Mr. Hart that struck him, follow'd to prosecute him. He was brought before Judge Mallet, who though severe enough of himself, yet as God order'd it was pretty favourable to him. He reprov'd the Alderman, saying, he thought his Prisoner look'd like a very honest Gentleman, and deserv'd no such Treatment. To which he answer'd, that he was a pestilent Fellow, and had preach'd to five hundred at once through the Grate of his Prison, but the Sunday before. The Judge said, that was a Sign he was well belov'd; and he acquitted him. But the furious Bailiff went and enter'd his Action in the Crown-Office, so that tho' it was eight at Night, he was forc'd to go to Rumford, which cost him a violent Fit of Sicknes. He was harra's'd from one Court to another for three Assizes, and his Life was threaten'd; but some Gentlemen that were his Friends, soliciting Sir Orlando Bridgman, who was the Judge, and his Country-man, he at last was cleared; and some of the Justices came down from the Bench and embrac'd him. After a great many Fatigues, he at last settled at Battersea in Surry, where he boarded and taught young Gentlemen; as two of the Sons of Sir Walter St John, Alderman Howe's Sons, five of the Lordels, and three of the Houblands, &c. and several others of good Note, who could bear Witness of his Learning, Humility, Integrity, Courtesy, and Loyalty. He died at Battersea about five and lies buried in the Church of St. Andrew's, a very essential Part of our People, how

from him. For his Labour in Preaching on *Sabbath-days* and *Week-days*, and constant going about in his Parish from House to House, he hardly had his Fellow.

*Pag. 305. Halsted: Mr. WILLIAM SPARROW.* In *Newcourt's Rep. Eccl. Vol. II. p. 299*, Mr. Sparrow's Successor is inserted thus: *Joh. Redman, S. T. P. 14 Oct. 1662. per inconform. ult. Vic:* But he himself is not nam'd.

*Ib. Great Baddowe: Mr. CHRISTOPHER WRAGGE.* He came to this Living in 1642, as appears from *Newc. Rep. Eccl. Vol. II. p. 25*; where he is mentioned among the Rectors thus: *Chr. Wragge, Cl. 14 Sept. 1642. per mort. Clerk.* And I find he subscribed as Minister of this Town to the Testimony of the Ministers in the Province of *Essex*, to the Truth of *JESUS CHRIST*, sent to the *London Ministers*, and printed in 1648.

*Ibid. Little Baddowe: Mr. THOMAS GILSON.* He is not mention'd in *Newcourt*.

*Pag. 306. Waltham; that is Little Waltham: Mr. JOHN HARRISON.* Add, *M. A*; for he is thus mention'd in *Newc. Rep. Eccl. Vol. II. p. 634.* *Joh. Harrison, A. M. 23 Nov. 1643. per mort. Aleyn:* And his Successor is mention'd thus; *Tho. Aleyn, S. T. P. 6 Nov. 1662. per inconform. ult. Rectoris.*

*Ibid. High Ongar: Mr. JOHN LAVENDER.* He is not mention'd by *Newcourt*: But I find his Name subscrib'd to *the Essex Watchmens Watchword*, in 1649. His Living I am inform'd was worth *300 l per An.* A neighbouring Minister, was urgent with him not to conform, and yet conform'd himself; and on Mr. Lavender's Ejection got his Place. Mr. Lavender's Son was a Conformist Minister, a sober ~~Man~~ that died young.

*by Burnwood: Mr. RATHBAND,*  
*Mr. WILLIAM RATHBAND;*  
*h 4 for*



for that was his Name. Mr. *Slater* who had been acquainted with him above fifty Years, preach'd and publish'd his Funeral Sermon. They two were of the same College, and under the same Tutor. He died in *October 1695*. As he is noted for the Brother, so was he also the Son of an old Nonconformist Minister, Mr. *W. Rathband*, who wrote against the *Brownists*. And Dr. *Stillingfleet* quoting him, in proof that Preaching contrary to established Laws, was contrary to the Doctrine of all the Nonconformists in former Times, Mr. *Rathband* in a Letter to Mr. *Baxter* assures him, "That his Father is not to be reckoned of that Number; for he exercis'd his Ministry, tho' contrary to the Law, for many Years, at a Chapel in *Lancashire*: And after he was silenced, he preach'd in private as he had Opportunity, and the Times would bear. Of which, says Mr. *Rathband*, myself was sometimes a Witness. Afterwards, upon the Invitation of a Gentleman, he exercis'd his Ministry at *Belsham*, in *Northumberland*, for about a Year: And from thence he remov'd to *Ovingham* in the same County, where he preach'd also about a Year; till being silenced there, he retir'd into private as formerly." See Mr. *Baxter's second Defence of the Nonconformists, against Dr. Stillingfleet*, p. 193.

Pag. 306. *Chipping Ongar*: Mr. JOHN LARKIN. He is mention'd in *Newc. Rep. Eccl.* Vol. II. p. 451: But his Name is written LORKIN.

*Ibid. Ingerstone*; it should be *Ingatstone*; Mr. JOHN WILLIS. Add, M. A; for he is thus mention'd in *Newc. Rep. Eccl.* Vol. II. p. 348, among the Rectors of this Parish; *Joh. Willis, A M. 19 Jun. 1630. process. ult. Rector*. This Mr. *Willis* was one of those who were design'd by the Foundress of *Wadham College* in *Oxon*, to be admitted as Scholars of that House, and he was accordingly admitted April 20. 1613. He was afterwards presented by the Warden, Fellows, and Scholars of that House, to the Vicaridge of *Hocklie* in this County; but how long he continu'd there appears not: And afterwards in 1630,

1630, he was admitted Rector of *Ingatestone*, whence he was ejected in 1662 for his Nonconformity. He afterwards remov'd to *London*, and being a very acceptable and popular Preacher, had a numerous Auditory in *Wapping*, to whom he preach'd for some time after King *Charles's* Indulgence. Upon his Decease, Mr. *George Day* was chosen Pastor of that Congregation.

Pag. 306. *Castle Haveringham*; it should be *Henningham*: Mr. JOHN SMITH. I find one of this Name mention'd at this Place in 1664, in *Newc. Rep. Eccl. Vol. II. p. 321*. I should be glad to be inform'd, whether this was the same Person I mentioned, or another.

*Ibid. Burbrook*; it should be *Birdbroke*: Mr. ISAAC GRANDORGE, M. A. *Newcourt* does not mention him. This I am inform'd was a Sequestred Living, and Mr. *Grandorge* left it in 1660. He liv'd afterwards at *Black Notley*.

*Ibid. Steeple Bumpstead*: Mr. EDWARD SYMMES. *Newc. Rep. Eccl. Vol. II. p. 112*, does not mention him: But there is Room enough for him, since Mr. *George Hyer* came to this Living, Sept. 22. 1662, soon after the *Bartholomew* Ejection; and the Person mention'd before him, viz. Mr. *Richard Senhouse*, came to the Possession of it as long before as 1606.

*Ibid. Upper Yeldham*; Mr. JOHN CHADSLY. *Newc. Rep. Eccl. Vol. II. p. 690*, takes no notice of him, but mentions his Successor thus; *Rad. Garnons, cl. 23 Febr. 1662*. Mr. *Chadslly's* Name was ROBERT, for so I find it subscrib'd to the Testimony of the *Essex Ministers*, printed in 1648.

*Ibid. Prittlewell*; Mr. THOMAS PECK, M. A. He is thus mention'd among the Vicars of this Parish, in *Newc. Rep. Eccl. Vol. II. p. 474. Tho. Pecke, cl. 2 Maii 1633. per mortem Negus*. I find also his Name subscrib'd to the *Essex Watchmens Watch-word*, printed

printed in 1649. Besides what was mention'd before, he has also in Print, a Funeral Sermon for *Mrs. Dorothy Freeborne*: And a Discourse upon the *inseparable Union between Christ and Believers*.

*Page 307. Taxley*: Mr. JAMES SMALL. Add, Born in the same Town with Bishop *Hopkins*, or at least brought up at the same School, and much acquainted with him. After Mr. *Small* was silenc'd, he liv'd as a Chaplain in the House of a Gentleman of a good Estate nam'd *Davis* in the *West of England*. He afterwards liv'd in the same Capacity, in the House of the Lord *Massareen* in the *North of Ireland*, and preach'd to his Family, and many others who came in to hear. This I suppose, was after Mr. *Howe's* Removal from thence to *London*. At last he liv'd in the same Capacity, in the House of Sir *John Barrington*, at *Hatfield Broadoke*, in this County of *Essex*. He continu'd with him as long as he liv'd, and with his Lady while the Family stay'd there, which was till 1690. When the Lady *Barrington* remov'd, Mr. *Small* stay'd, and preach'd in the Town; and continu'd to do so, after Mr. *Warren* remov'd to *Sturford*, and they built a Meeting House for him. He was a well bred Person, very free and yet prudent in Conversation, and very loving and charitable. He had but little to live on, and yet was cheerful and contented; and appear'd much concern'd for the Miseries of the Poor in that Neighbourhood. He would often say, his Food would be more pleasant to him, if others were not in such Want. Not long before his Death, he had something that was pretty considerable fell to him by the Death of a Relation; but till then his Circumstances were but mean. He died about 1704.

*Ibid. Finchingfield*: Mr. HUGH GLOVER. In *Newc. Rep. Eccl.* Vol. II. p. 265, 'tis *Job. Glover*. But I find the Name of *Hugh Glover*, Minister of *Debden*, subscrib'd to the *Testimony of the Ministers* that

*Pag. 307. Bursted: Mr. BRIDGES.* I find him also subscribing the *Essex Testimony* in 1648, by the Name of SAMUEL BRIDGE, Minister of *Great Bursted*, and that I suppose was his right Name.

*Ibid. Stansted: Mr. ROBERT ABBOT.* His Successor in this Living is in *Newcourt's Rep. Eccles. Vol. II. p. 551*, enter'd in this Manner: *Tho. Wallis, Cl. Jan. 1663, per inconform. ult Vic*; tho' he himself is not mention'd. But I find him subscribing the Testimony of the *Essex Ministers* in 1648, as Incumbent of *Stansted Mountfichet*.

*Ibid. Arkesden: Mr. PEPYS, M. A.* His Name was RICHARD PEPPS; for so I find him mentioned in *Newcourt's Rep. Eccl. Vol. II. p. 214*. And then it follows, *Thomas Paget, Cl. 25 Feb. 1662 per depr. Pepps*.

*Ibid. Ffingingbow*; it should be *Fingringhow*: Mr. GREGG. Not mention'd by *Newcourt* among the Vicars of the Place.

*Ibid. Thackstead*; Mr. JAMES PARKER. He was another of the subscribing Ministers in 1648. Mr. *Newcourt, Rep. Eccl. Vol. II. p. 582*, thus mentions his Successor; *Joh. Curtis, A. M. 1 Dec. 1662. per inconform. ult. Vic*. But who the last Vicar was, he does not say.

*Ibid. Chiswel*; Mr. WILLET. His Name was JAMES. For *Newcourt* in his *Rep. Eccl. Vol. II. p. 150, 151*, under *Chishal parva Rectory*, mentions *Jac. Willet*; and then adds, *Rob. Parr, A. M. 13 Jun. 1662. per resignat. Willet*. And in the Subscription to the Testimony of the *Essex Ministers* to the Truth of JESUS CHRIST, printed in 1648, I find *James Willet*, Minister of *Chishal parva*.

*Ibid. Low Layton*; Mr. PHILIP ANDERTON. M. A. of Emanuel College in Cambridge. A-  
 ut 1651 he had an Augmentation of 50 l  
 per

*per An*, out of the Sequestred Estates. But he was ejected by the *Bartholomew Act*, and afterwards taught School in this Parish. *Newc. Rep. Eccl. Vol. II. p. 382.* He died *Aug. 27. 1669.*

*Pag. 307. Coln Engain*; Mr. JOHN CLARK. I find him mention'd among the Rectors of this Parish, in *Newc. Rep. Eccl. Vol. II. p. 188.*

*Ibid. Pentlow* : Mr. HENRY ESDAY. I find he subscrib'd the *Essex Watchmens Watch-word*, in 1649, as Pastor of *Gingrave*. This *Pentlow* was a Sequestration. *Newcourt, Vol. II. p. 468.* It was the Living of Mr. *Alston*, Dr. *Walker*, *Att. Part II. p. 182.*

*Pag. 308. Gestlingford* : It should be *Gestingthorpe* : Mr. DAVIS. I find *Rob. Davy. A. M. 11 Sept. 1661. Newc. Rep. Eccl. Vol. II. p. 281.*

*Ibid. Markes Tey* : Mr. RICHARD RAND. Add; He was an holy, humble, learned Man, and a very serious, awakening, profitable Preacher. He had *Crellius* the *Socinian* Writer given him, but said, he durst not read him. His Meaning was, (as his Friend tells me from whom I have it) that he did not see he had any Call to read such Books in order to the confuting of them, nor had he Leisure for it from more important Business : And to have read him merely to satisfy his Curiosity, might (he thought) have done him Hurt, and have provok'd God to have left him to himself; and yet he was a Man of considerable Abilities. This Sort of Timorousness, was certainly much better and safer, than the Fool-hardiness of many ignorant People, who will venture to hear *Papists* or *Socinians*, or any that come in their Way, and read their Books, tho' their unfurnish'd Minds are no way able to discern or answer their Sophistry, as this Learned Man would probably have been, had he thought himself call'd to read the Book, and study the Points in Controversy. But ignorant People are often ruin'd by the cunning Craftiness of Men, which they are not able to see into. 'Tis the best Way

Way for most private Christians, (in the Opinion of many) to keep to their BIBLES, and Catechisms, and Practical Books, and to avoid such as teach Things contrary to them, if they have not a Call, and the Assistance of some that are abler than themselves. This is the Advice of Solomon, Prov. ix. 27. *Cease my Son to hear the Instruction, that causeth to err from the Words of Knowledge.*

I have also been inform'd, that it happen'd that very few knew Mr. Rand's Christian Name, which which was the Means of his escaping divers Sufferings. Once a Quaker of the same Surname was taken in his Stead. He shew'd them their Mistake, and that he was not the Person they meant. Then they would fain have learnt of him, what was Mr. Rand's Christian Name was: But, being a Man of Honour, he would not assist them in their Design of taking him, and therefore plainly told them, that he could tell, but would not. God hath many Ways to shelter his Servants from their Enemies, and can make Use of many Instruments for that Purpose.

Pag. 308. Panfield: Mr. GEORGE PURCHAS. This was a Sequestration, as appears from Dr. Walker's Att. Part II. p. 281.

*Ibid.* Inworth: Mr. ROBERT DOD. Add; He is mention'd among the Rectors of this Parish, in Newc. Rep. Eccl. Vol. II. p. 349, thus: *Rob. Dod, Cl. 17 Jul. 1666. per mortem Wharton.* But I suppose here is a Mistake in the Year, and that it should rather have been 1656, because the next Line runs thus: *Joh. Chappell, Cl. 24 Jan. 1662.*

This Mr. Dod was ordained by Bishop Fuxon; soon after the coming in of King Charles. That Bishop declar'd to him, that he was not for going high against the Presbyterians; but others were of another Mind. Mr. Dod after his being silenc'd, preach'd for some Time in a Meeting at Sibble Henningham, and from thence remov'd to Weathersfield, after Mr. Cole's Death, and continu'd there till Death. God gave him his *Quietus*, in 1706. He was often

often forc'd to change the Place of his Preaching and sometimes preach'd in the Fields to a large Congregation. He was a warm Preacher, and zealous for Nonconformity; but moderate toward such as differ'd from him.

In his younger Days he was once taken to be dead, but recover'd again, and liv'd to a good old Age. It was well his Friends did not make haste to bury him, as some have done by theirs, without (perhaps) any ill Design at all. He seem'd dead for seventeen Hours together, and the Nurse was for laying him out accordingly: But his Mother apprehending there was some Warmth in him, would not suffer it. He had the Small-pox and the Plague both together. But when an infinitely Wise God has Purposes to serve by prolonging any one's Life, no Distempers have Power to put a Period to it.

*Pag. 308. Ferring: Mr. CONSTABLE.* I find out of this Name at *Lindfel Vicaridge, Newc. Rep. Eccl. Vol. II. p. 391.*

*Ibid. Wickham near Malden: Mr. BILLOWAY.* It should be Mr. ROBERT BILLIO; who was born at *Sibble Henningham* in this County, which is not far from *Sudbury* in *Suffolk*. He was put to School at *Castle Henningham*, where he attended on the Ministry of Mr. *Brewer*, a most excellent Preacher, whose Sermons made more than ordinary Impressions upon him, when he was about twelve or thirteen Years of Age. When he came from School he used to entertain his Sisters with good and religious Discourse, repeat Mr. *Brewer's* Sermons to them, and pray with them.

He was of *Trinity-College* in *Cambridge*, and afterwards settled at *West Bardfield* near *Colchester* where he enter'd into the Ministry, and did much Good. There his Son *Robert* was born, *Jan. 3, 1654*. He remov'd from thence to *Hatfield Peverel*, where his Son *Joseph* was born, in 1658. He was then seiz'd with the Gout, which took away the Use of his Legs, by a Weakness in his Joints and Ankle, and the Use of one of his Arms also; that he

ble to go with *Charles*. When he was  
this Condition for some Time, he being  
alone in his Father's, and at last  
upon his Son's he got to know him well  
thoroughly, and so was his Character and  
at his Son's before the Lord. Whilst he  
was he found himself strengthened and  
a role from his Knees, his Pain was gone,  
walk'd as well as ever, and came to his  
with great Joy, and told her of God's Good-  
him; but she could hardly tell how to be-  
lieve it at first.

1658, he remov'd to *Wickham Bishops*,  
after four Years he was turn'd out Aug.  
1, but liv'd there still in a small House

Year, and then remov'd to *Telham* near  
*Ham*. Whilst he liv'd here, he went to  
where some of the Chief of the Town  
were converted by his Ministry, and stay'd  
Days. While there, he fell down in a Swoon,  
and was dead, and this was follow'd with a  
Fever which held him many Weeks, and the  
Lady *Vere* of *Henningham*, (whose Life Mr.  
Clark publish'd) sent her Coach to carry him

But it was taken notice of with some Won-  
der, that (as they found afterwards) just  
very Time when he was in the Swoon fore-  
said, his younger Son who was then about  
seven Years old, came to his Mother from  
the crying; and when he was ask'd why he  
said he was afraid his Father was dead.  
Remov'd afterwards to *Folstead*, where he had

the charge of the School for the Education of  
the good Countess of *Warwick*, Sister  
Boyle, whose Life was publish'd by Dr.  
Clark abridg'd by Mr. Clark, sometimes  
lived with her in her Chamber.  
The Countess-house in the Wilderness, was  
at 34 per An. towards the Education of  
the Countess's Son, and continued till  
the Countess's death. He continued at  
Folstead, April 1665, and died  
He was buried in the Church of



in *Suffolk*, where Mr. *Barnardiston* who had been a *Türkey* Merchant, then supported a Meeting.

He never had a settled Congregation after his Ejection, but preach'd occasionally, at a Variety of Places as he was invited, and was constantly employ'd, preaching often six or seven times a Week. And as his Preaching was Sound, awakening, and encouraging, and manag'd with great Plainness and Fervency, so it did much Good. There are in many Parts of *Essex* such as own him to have been their Spiritual Father. But when he was just upon settling and fixing, (it may be because he found himself not so fit for Travelling in his old-Age) it pleased God to call him Home to his everlasting Rest. He died of an high Fever, and having never been blooded, was not willing to yield to it then, tho' it was thought by some, it was upon that Account the more likely to have done him good.

In Times of Persecution, he was wonderfully preserved, tho' he was once very near being taken, when he was preaching at the House of *Isaac Mayo, Esq*; at *Bayford*, near *Hertford*, being but just in Time convey'd into a Garret, and cover'd in a dark Hole with Billets. In the Time of King *James* he with most others, was full of Fears, as to the Indulgence that was granted, and express'd his Fears in the Words of *Nehemiah*, Chap. iv. 11: But God then as well as at other Times, was better to us than we feared.

He had a strong Body, and a great Voice, and was a fervent zealous Preacher. His Sermons were plain and methodical, and such as shew'd him to be a good Man, and one that sought the Glory of God, the restraining of Sin, and promoting the Holiness and Salvation of his Hearers. And as his Preaching tended to awaken and bring to Repentance, and to encourage and help Faith, so it was effectual for it in Abundance. Surely when the Spirit helps so to preach, and accompanies such Preaching with his Blessing, there is something of the Demonstration of the Spirit, and of Power. There were few whose Preaching did more affect  
great

greatest Part of his Hearers than his. His Course also was edifying, and his Discourse such as might minister Grace unto the Hearers. He was much taken up in admiring the Goodness of God, and giving Him Praise for it. His youngest Son that was his Bed-fellow many Years after his Wife's death, observ'd that he scarce ever wak'd out of Sleep, but he immediately us'd some Words of Praise to God. He kept a Diary, which has been lost long since.

His two Sons were both of them Nonconforming Ministers. The youngest Mr. *Joseph Billio*, is now living Pastor of a Church at *Malden* in this County.

The Eldest, Mr. *Robert Billio*, was brought up under Mr. *Samuel Cradock*. Having finish'd his studies, he became Chaplain in the Family of

*Francis Bickley*, Bart. of *Attleborough* in Norfolk, and Tutor to his Children. He married a Relation of that Family, Mrs. *Sarah Rider*, Daughter to Mr. *Rider* who was turn'd out of *Bedworth* *Warwickshire*, in 1662. He first settled at *Chis-*  
*Parva* in this County, where he taught School,

and preach'd in his Turn at *Cambridge*. In the reign of King *James II*, he went into *Holland* to avoid the Storm that threatn'd; and just before the Revolution, return'd to *England*, and fix'd at

*Ives* in the County of *Huntingdon*; and from thence was call'd to succeed Dr. *Bates* at *Hackney*, where he died of the Small Pox, May 5, 1710, leaving much Comfort in his Soul; and was succeeded by Mr. *Matthew Henry*. He was a plain profitable Preacher, generally acceptable to serious Christians. He also left two Sons, Mr. *Robert*, and *Joseph*, who were both of them educated for the Ministry in *Scotland* and *Holland*.

Page 309. *Wethersfield*: Mr. JOHN COLE. He is born at *Ipswich* in *Suffolk*: And was for some time Minister of *Burwel* in *Cambridgeshire*, where he was a zealous Preacher, and an Instrument of much Good. He remov'd from thence to this Place, where he had spent about seven or eight Years,  
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when he was turn'd out by the *Act of Uniformity*. Not long after, he was cited into the Spiritual Court, for expounding the Scripture, and praying; and at length excommunicated, and carried to Prison for it, in *February* or *March*, 1663. Mr. *Pelsant* the Minister of the Place who succeeded him, was a sober, grave Man, of a good Conversation tho' no great Preacher. He had been so zealous for the Common Prayer, that he read it in *Oliver's Time*; and when the great Book was taken away, he us'd a small Volume which he carried in his Pocket. But when the Sentence of Excommunication was to be read against Mr. *Cole*, he did it with Tears in his Eyes, and said it was the bitterest Pill that ever he had taken in his Life. Mr. *Cole* was Prisoner at *Colchester* and *Chelmsford* about eight Years, till King *Charles* Indulgence in 1672.

I have perus'd his *Journal* in two 8vo's, and a 12mo, in which there is an Account from Time to Time of the Workings of his Heart towards God; eminent Answers to Prayer; remarkable Enjoyments of God in Duty; the Temptations he met with, and his Supports under them; Domestick Providences, with his Remarks upon them; the Success of his Ministry among his People, &c. which discover him to have been a serious Christian, and a strict Observer of Divine Providence, &c. He refus'd to sign the *Effectual Association* which Mr. *Firmin* sent him in 1657. And he also refus'd the *Engagement*, and was very unwilling to hamper himself by signing Papers. He preach'd his farewell Sermon *Aug*; 11. 1661. And there was a vast Appearance of People, such as had scarce been seen in twenty Years before. There was a great Mourning, and Lamentation. After his being silenc'd he preach'd in his own House, and many resorted to him: And through the Kindness of the People, and the good Providence of God, he had supplies sent him in the Support of his Family. Mr. *Clark* who had his Living, died in a few Months. Mr. *Pelsant* came after him, and he read an Excommu-  
nication

ation against Mr. Cole in the Publick Church. May 1663, a *Capias* was out against him, and still continu'd Preaching, and yet was protect-; till his Imprisonment as has been before hint-

He lies buried in the Church-yard in *Wethersfield*, with this Inscription cut in Letters on his grave-stone.

*Here lieth the Body of JOHN COLE, Master of Arts, and Fellow of Jesus College in Cambridge. He was a faithful and painful Minister of CHRIST. He was called to preach the Gospel at Wethersfield, in the Year 1655, and died there, April. 11, 1673. He was Aged about 52 Years. Prov. x. 7.*

*Page 309. White Coln: Mr. JOHN BIGLEY. Mr. B's of Margate in Kent, in his written Observations on the Account which I publish'd, discovers himself displeased at my hinting that this was Donative, that could not be taken away: And upon reminds me of the Account I had given of Mr. Hardy, who was turn'd out of Pool, it was a Donative. At the same Time he himself owns, that all Donative Benefices are excluded from the Ordinary's Jurisdiction. And if I must own I cannot see how such as were in Possession of them in 1662, if they had been desired to keep Possession of them, could have been turn'd out of them in the common Way, or without a special Commission from the Crown: And was all that I intended to insinuate.*

*ibid. Much Bently: Mr. THOMAS BEARD. Walker Att. Part II. p. 293, says, that he got the Living in 1654.*

*ibid. Clavering: Mr. JOHN MORE, he wrote Name MOORE. Add, He was born at Burroughover in Leicestershire, and educated at Peterhouse in Cambridge. Was an excellent Scholar, and a good Preacher. When he left the University he settled at Bedford, and then remov'd to Clavering.*

*Clavering*, where he continu'd seventeen Years, till he was ejected by the *Bartholomew Act*. He preached afterwards at *Easton* in *Huntingdonshire*, where he had an Estate. *Clavering* was rather better than 200 *l* a Year, only he allow'd 20 *l* to a Place of Ease at *Newport* in the same Parish. He died in 1673, about the seventieth Year of his Age. He was one of an humble Spirit, and a blameless Life and Conversation.

*Pag. 309. Little Leighs*: Mr. BENSON. His Name was JOHN. He is mention'd among the Rectors of this Parish in *Newcourt's Rep. East Ang.* Vol. II. p. 388. But it appears he had not long been so, for he is enter'd thus: *John. Benson, Cur.* 13 Febr. 1662. His Son has many Years been Pastor of a Dissenting Congregation in the Town of *Sandwich* in *Kent*. And a Grandson of his, has the Care of a Congregation of Dissenters in the Town of *Chertsey* in *Surrey*, where he succeeded Mr. *Kuffeler*.

*Ibid. High Easton*: Mr. MARTIN HOLBITCH. In Dr. *John Wallis* of *Oxford* his Account of his own Life, which is publish'd by Mr. *Thomas Hearne*, in his Appendix to his Preface to *Peter Langtoft's Chronicle*, printed in 8vo 1725, the Doctor signifies that at Christmas 1630, he was sent to School to Mr. *Martin Holbitch*, at *Felstead* in this County, who was a very good Schoolmaster. He says, he there taught a Free-School, of the Foundation of the Earl of *Warwick*, whose Seat at *Leez* was within that Parish. He says, that at this School, though in a Country Village, he had at that Time above a hundred or six score Scholars, most of them Strangers, sent thither from other Places, upon the Reputation of the School; from whence many good Scholars were sent to the University. I am inclin'd to think that this might be the Person mention'd in this Living, tho' I do not find any notice of him in *Newcourt*.

pag. 309. *Denbery*: Mr. JOHN MAN. New-  
t calls him RICHARD MAN, *Rep. Eccles.*  
II. p. 205. I find his Name to the *Essex Watch-*  
*Watch-word*, in 1649: But he subscrib'd it as  
of *Rawreth*: And in the *Essex Ministers*  
imony in 1648, it is *John Man*, Minister of  
*ceeth*.

*id. Watering*; it should be *Wakring*: Mr.  
CHRISTOPHER SCOT. I find his Name also  
scrib'd to the *Essex Watchmens Watch-word*, in  
- He was a good Scholar, but very blunt in  
speech. He has one Sermon in Print, intit. *The*  
*s Privilege or Gain by Dying*. A Funeral Sermon  
Mrs. Fisher, 4to. 1673.

pag. 310. *Hackwel*: Mr. JOSIAH CHURCH.  
Also subscrib'd the *Essex Watchmens Watch-word*,  
549: But it was as Minister of *Sea Church*.

*id. Stebbing*; Mr. SAMUEL BANTOFT,  
- Add; When he was just a dying, he was  
I to say, that he blessed God that kept him  
ful, that he never conform'd.

pag. 311. *Stow*; it should be *Stoemorris*, which is  
engie Hundred, Mr. MAULDEN. It should be  
JAMES MAULDEN.

*id. Stapleford Abbots*; Mr. LEWIS CALANDRINE.  
: these Words in the Account of him, *was con-*  
*d and chearful under all*; let there be this Addi-  
Soon after his Ejectment, he took a Voyage  
*Holland*, and continu'd there a few Months: But  
return'd into *Essex*.

*id. White Roding*; Mr. SANDFORD. His  
r Name was WILLIAM. This was a Seque-  
Living: And Sir Charles Levensborg return'd to  
the Restoration. *Walker's Art. Part II. pag.*

Pag. 311. *Nasing*; Mr. BROWN. Add;  
 Name was JOSEPH. He was born at *Wa*  
*Hertfordshire, An.* 1620; and educated at *Em*  
*College in Cambridge*, when Dr. *Holdsworth*  
 Master. He was ordain'd in *London*, about  
 Year 1649. After he was ejected in 1662,  
 taught School in *Nasing*, till he was forc'd aw  
 the *Five Mile Act*. Some Time being elapsed,  
 return'd again, but met with a great deal of T  
 ble from Justice *Wroth* of that Neighbour  
 One Time Carts were brought to his House,  
 carried away all his Goods, leaving nothing b  
 but a wooden Platter that was split in two.  
*Brown* joyfully suffer'd the Spoiling of his G  
 Being belov'd by many of the Parish, they per  
 ed him to continue with them, and he b  
 Goods anew. But he was such an Eye-sore to  
 foremention'd Justice, that he in a little Time  
 ed a Warrant for his Body and Goods. He  
 manag'd with that Secrecy, that he only spake  
 Night about it to some of his Servants, who  
 the next Morning to see it executed. A poor  
 diner in the House that over-heard the Orders  
 was so much troubled in the Night, that he c  
 not sleep. He arose in the Dead of the Night,  
 went to Mr. *Brown*, and inform'd him of the  
 ter, and then stole back to Bed again, withou  
 ing discover'd. Mr. *Brown* immediately got a  
 gon, and mov'd all off, with himself and his  
 dren out of their Reach. They coming in the  
 ning, and missing of their Prey, were enrag'd.  
*Brown* was forc'd afterwards to move farther, wi  
 letting any know where he went. About a M  
 after, he appointed a Day wherein to meet  
 Family; and it was suppos'd that some Serv  
 other discover'd his Intention: For he was wa  
 in several Places, through which he was to p  
 his House; so that had he gone, he had bee  
 ken. But it proving bad Weather, and his  
 misgiving him in the Morning, he did not unde  
 the Journey, and so escap'd. That he might be  
 tered from such Severities, he came to *Lou*

83, and appear'd to such as knew him, to be one a Catholick Spirit, and of extensive Charity. He would not by any Means approve of those (whatsoever name they were call'd by) who confin'd Religion to six distinct Parties. He was a Man of great Humility, Modesty, Temperance and Self-denial. He would live retir'd; and suffer'd himself to want in Secrecy, rather than he would appear in Publick, to make his Necessities known. He was always careful without Passion; and adorn'd with all Christian Graces. Upon Invitation given, he return'd into *Nasing* in 1690, and there was useful, and brought forth Fruit in his old-Age. He continued teaching till he was near fourscore; and died at the Year 1700.

I do not find him mention'd in *Newc. Rep. Eccles. I. II. p. 232*: But his Successor stands thus; *Geo. Wotton, Cl. 8 Nov. 1662. ult. vacan.*

**Pag. 311.** *Fordham*; Mr. JOHN BULKLEY'S Grandfather was Dr. *Edward Bulkley*; and he was in the Living of *Woodhill* in *Bedfordshire*. Of his Father Mr. *Peter Bulkley*, some Account is to be met with in Dr. *Cotton Mather's Magnalia, &c. Book III. p. 96*. As for this Mr. *John Bulkley*, he took the Degree of M. A. in *Harvardine-College*, in 1642, appears from the List of the Graduates there in *Mather's Magnalia Christi Americ. Book IV. p. 136*. I do not find this Mr. *Bulkley* in *Newcourt*, among the Rectors of this Parish.

He was a Person that was eminent in Learning, and equally so in Piety: But that which gave a Lustre to all his other Vertues, was his great Humility, the constant Sweetness of his Temper, Integrity of his Mind, and Charitableness of his Nature; which appear'd in every Part of his Life. He died at *St. Katherine's* near the Tower, *An. 1689*; in the twentieth Year of his Age, and then finish'd his Course with unusual Tranquility, and Resignation of Mind. Mr. *James* of *Nightingale-lane*, preach'd and afterwards printed his Funeral Sermon, on *Prov. xiv.*



Reg. 311. Nafing; Mr. Francis Coan  
 one was JOSEPH. be here blotted out, and  
 Wiltshire, An. should be added in  
 lege in Co. these Places did he officiate  
 ter. He in the Morning, and at  
 1648. They were Sequentially  
 ght School. he was forc'd to resign  
 the Free (towards Doctor) Meggs, who  
 his Induction, desir'd him to be  
 and allow'd him 20 s per Week for  
 the Account I have given me by  
 And consulting Newc. Rep. fol.  
 I find in his Account of the Rector  
 Garm, in his List of the Rectors, 7  
 thus: Jac. Meggs, A. M. 16 Feb. 1666  
 Wright, which Wright is said to have  
 appointed in 1642. But then I suppose Mr.  
 care in by the Patron's Presentation, which  
 Chandler had not. And as for the Rector  
 John Mear, I neither find Mr. Chandler nor  
 Mr. Meggs.

Mr. Chandler was a serious, bold, awakening  
 and popular Preacher. He was humble, and yet  
 cheerful; a Man of good Learning, and a good  
 Christian. His Conversation was pleasant and pro-  
 fitable, and generally acceptable. He was very  
 desirous of King Charles's Restoration, and pray'd  
 for him as rightful King some time before: And  
 on May 29. 1660, went to London with great Joy  
 to see his pompous Entrance. Dr. Meggs much pre-  
 ted him to conform; and tho' he could not be  
 satisfy'd to comply with the Terms that were  
 fix'd, he continu'd very kind to him. Judge  
 was Mr. Chandlers's intimate Friend, and receiv'd  
 others of Rank and Fashion in those Parts, shew'd  
 him a great deal of Civility and Respect. In  
 1657, he married the Daughter of Councillor Coe,  
 with whom he had some Houses at London, the  
 one of which comfortably supported him after his  
 ejection, till the Year 1666, when the Fire con-  
 sum'd it, by which he was reduc'd: But God

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rais'd him up Friends whose Kindness supported him.

Before his Ejectment, he kept a constant Course of Preaching and Catechizing, and instructing those committed to his Charge; and at the same time kept a Grammar-School. His farewell Sermon, preach'd from *Heb. xiii. 20, 21*, occasion'd a great many weeping Eyes. He afterwards commonly attended the Publick Service of the Church of England, and preach'd between the Forenoon and Afternoon Service, and in the Evening privately in his own House, or at other Places, as he had Opportunity. On the other Days of the Week he had also frequently preaching Work, and was often call'd in to assist in private Days of Fasting and Prayer; and yet I don't hear he ever met with any Disturbance. Once after his being silenc'd by the Act, he preach'd at *Thoyden Church* with Dr. Meggs's Leave: And he kept a good Correspondence with the Neighbouring Clergy as long as he liv'd there. In the Beginning of *March 1667*, he remov'd to *Stortford*, and there enjoy'd the agreeable Conversation of good Mr. Ely, till about *May 1667*, when he in the Prime of his Years, exchange'd this for a better Life. He was much afflicted with the Gout, and yet a Man of wonderful Patience and Resignation. He us'd to set God always before him, and took Care to keep up constant Intercourse with Him. He would often say, *incipienti, progredienti, & proficienti, Deus mihi sit propitius*. Mr. Samuel Chandler, who was first Pastor to the Congregation of Dissenters at *Fareham*, and afterwards to another at *Andover* in *Hampshire*, (where he died) was his Son.

Page 312. *Walter Belchamp*; Mr. DEERSLEY. I find one THOMAS DEERESLEY subscribing the *Essex* Ministers Testimony in 1648, as Minister of *Wickham St. Paul*. I suppose this may be the same Man as is here taken notice of at *Walter Belchamp*: if so he ought to be dropp'd. as conforming

Page 312. *Stamford Rivers*; Mr. MATTHEW ELLISTONE. This was the sequestred Living of Dr. Meredith, who return'd to it in 1660: *Walker*, Part II. p. 188. Mr. *Whitlock* in his *Memorials*, p. 226; speaks of an Ordinance of Parliament, to make Mr. Ellistone, Parson of *Sandford* in *Essex*, Sept. 3. 1646.

*Ibid. Wansted*; Mr. LEONARD HOAR. There is no notice taken of him in *Newcourt*.

*Ibid. Witham*; Mr. THOMAS LUDGUTTE. This was the sequestred Living of Mr. *Francis Wright*, who must needs have been of a very ill Character, since Dr. *Walker*, as willing as he was to use strong Figures in the Case of such as were of his Stamp, is forc'd to own, that if he was ever repossessed of his Living, it was to the Dishonour of the Church. *Act*, Part II. p. 397.

Page 313. *Little Wasley*: Mr. POWEL. I find one Mr. JOHN POWEL subscribing the Testimony of the *Essex* Ministers in 1648, without any notice of the Place where he was Minister, and suppose this might be he.

*Ibid. Uppinger*; It should be *Upminster*; Mr. ROBOTHAM. His Name was JOHN. There is a Discourse of his extant, entit. *The Preciousness of Christ to Believers*. 8vo, 1647. reprinted in 1669.

*Ibid. Eastwood*; Mr. PHILOLOGUS SACHEVEREL. Add, He was maintain'd through the whole Course of his Education at *Oxford*, by his half Brother Mr. Timothy Sacheverel. He was also half Brother to Mr. John Sacheverel of *Wincanton*, and consequently great Uncle to Dr. Henry Sacheverel.

*Ibid. Sandon*: Mr. SAMUEL SMITH. Perhaps this may be the same that is mention'd, p. 367.

Pag. 313. *Belchamp Potton*; it should be *Oaten Belcham*: Mr. THOMAS. I find Mr. EDWARD THOMAS, subscribing the *Essex* Ministers Testimony in 1648, as Minister of *Oaten Belcham*.

*Ibid. Stapleford Tamney*: Mr. WARD. I find Mr. NATHANAEL WARD subscribing the same Testimony as Minister of *Shenfield*, and suppose this was the same Person.

*Ibid. Thoyden Mount*: Dr. WELLS. I find WALTER WELLS his Name to the Testimony of the *Essex* Ministers in 1648, as Incumbent of *Thoyden Mount*.

Pag. 314. *Abbotts Rooding*: Mr. JOHN WOOD. This was the Sequestred Living of Mr. *Nicolas Burton*. *Walker's Att.* Part II. p. 200. But when the Doctor adds, that *he is ranked among the persecuted Confessors of the Abridgment, because he was not permitted to devour the Substance, and eat the Bread of another Person, any longer than seventeen Years; 'tis but a dull Piece of Wit*: For it is obvious to any one, that I therefore only mention'd him among the rest of the Sufferers by the *Act of Uniformity*, because that so effectually silenc'd him, as to incapacitate him to preach either there or any where else, without full Conformity. His Name is also to the *Essex* Testimony in 1648.

*Ibid. Cranham*: Mr. JOHN YARDLEY. It should be HARDLEY. I find his Name is *Hardley* among the Rectors of this Parish, in *Newcourt's. Rep. Eccl.* Vol. II. p. 195. But then there is one *John Yardley* that subscribes the *Essex* Testimony in 1648, as Minister of *Sheering*, who I suppose was this Person.

*Ibid. South Hanvil*: Mr. CARDINAL. I find one *Richard Cardinal*, subscribing the *Essex* Testimony in 1648, who I suppose was this Person.

*Pag. 314. West Hamsted:* Mr. GREEN. I meet with the Name of one *Edward Green* to the Testimony of the *Essex* Ministers in 1648; and suppose this might be he.

*Ibid.* To the Account of Mr. HENRY LUKIN, add; He was born, Jan. 1. 1627, and died September 17. 1719, in the ninety-second Year of his Age. And to the Account of his Works let it be added; that his *Chief Interest of Man, or Discourse of Religion*, was translated into *Latin* by a *Church of England* Man.

*Ibid.* I intimated I had been charg'd in a Letter, with omitting Mr. BLAgrave in this County of *Essex*, who its said was ejected here: But I am not able to give any Account of him, unless Mr. *William Blagrove*, ejected at *Woburn* in *Bedfordshire*, and mention'd, *pag. 92*, might live some time in these Parts, and so be thought to have been here ejected.

*Ibid.* Neither can I give any Account of Mr. PINDAR here enquir'd after, unless it was either Mr. *William Pindar* mention'd in *Newcourt's Rep. Eccl. Vol. II. p. 359*: Or Mr. *John Pindar*, of whom I before took notice, in the County of *Nottingham*, *pag. 529*.

As for the Mr. EDMUND TAYLOR also here enquired after, he might perhaps be the same that is mention'd in *Monmouthshire*, *pag. 472*.

I have two to add to the silenc'd Ministers of this County: For at

*Henny parva*, Mr. SAMUEL CROSSMAN was a Nonconformist; as appears from *Newc. Rep. Eccl. Vol. II. p. 327, 328*. And at

*Newenden*, Mr. DAVIS FOULES was ejected for his Nonconformity, *Newc. Vol. II. p. 436*.

*Pag. 316.* Mr. *John Deersley*, died Rector of *Narther* by *Hadleigh* in *Suffolk*; which Intimation was given me in a friendly Way, to rectify my Mistake in representing him in my first Edition as a Nonconformist.

I have however been since inform'd, and think it not improper here to add, that *Chattisham* where Mr. *Owen Stockton* liv'd many Years, was about four Miles from *Hadly*: And one Mr. *Deersley* who had a Living not very far from *Chattisham*, where he dwelt, was also Minister of *Chattisham*, which was a small Living. He came and preach'd there once a Month, and the other *Lord's Days* Mrs. *Stockton* us'd to provide one; Mr. *Leg* once a Month, and Mr. *Ray* of *Burstal*, and other Nonconformists; and there was seldom any Person died in the Parish, but Mr. *Stockton* preach'd a funeral Sermon on some Week-day. Mr. *Deersley* us'd to pray, that God would forgive the Nation that great Sin of turning out so many good Ministers. And upon this Account I doubt some will reckon him rather worse than a Nonconformist.

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## *The EJECTED, &c.*

IN THE

## County of GLOUCESTER.

*Pag. 316.* **B**URTON on the Water: Mr. ANTHONY PALMER. This is the same Person I had mention'd, *pag. 53.* I find his Name to the *Gloucestershire* Ministers Testimony, to the Truth of JESUS CHRIST, in 1648.

*Pag. 317.* *Shipton Moigne*: Mr. DANIEL CAPBL is mention'd by Dr. *Walker*, *Att. Part II. p. 124.* led by the *Oxford* Visitors.

*Pag.*

• The Memo-  
rals of his  
Life printed  
in 1715.

**Page 317. Gloucester: INCREASE MATHER, D.D.**

• He was the youngest Son of Mr. Richard Mather who went into New England, in 1635, when he could no longer exercise his Ministry with Satisfaction to his Conscience in his native Country. He was born at Dorchester in New England, where his Father was Minister, An. 1639: And after his gaining a Knowledge of the Tongues at School, and spending some Time in Harvard-College, he liv'd in the Family of that worthy Divine, Mr. John Norton, where he continu'd several Years. It pleas'd God to make serious Impressions upon his Heart, by which he was fitted for great Service in his Church. He took the Degree of Bachelor of Arts, in 1656. In 1657, he took a Voyage hither to England, and after visiting his Friends in Lancashire, cross'd the Sea again for Ireland, where he was very kindly receiv'd by his eldest Brother, Mr. Samuel Mather, who was at that Time Minister in Dublin, and had invited him thither. He enter'd himself in Trinity-College there, and in 1658, proceeded Master of Arts, performing the usual Exercise, with which the Scholars were so pleas'd, that they Honour'd him, which was a Compliment to which he was a Stranger in his Education in New England. He was respect'd by Dr. Winter, who was then Provost of the College, and chosen Fellow, but did not accept it. The Air of that Country not agreeing with him, tho' he met with great Civilities, and some good Offers there, he return'd to England, and was for some Time a Preacher in Mr. John Howe's Parish at Great Tarrington in the County of Devon, where he was in the Neighbourhood of another of his Brothers, Mr. Nathaniel Mather, who was at that Time Minister of Barnstable. Upon Mr. Howe's Return to Tarrington, after he had quitted the Protectorship, he in 1659, accepted an Invitation of Col. Bingham, Governor of Jersey, went into that Island, &c.

Day Morning at the Call  
ternoon at the Town c  
thence he remov'd to *Gloucester*

of the *Trinity* and in *Trinity* *1664* *1665* *1666* *1667* *1668* *1669* *1670* *1671* *1672* *1673* *1674* *1675* *1676* *1677* *1678* *1679* *1680* *1681* *1682* *1683* *1684* *1685* *1686* *1687* *1688* *1689* *1690* *1691* *1692* *1693* *1694* *1695* *1696* *1697* *1698* *1699* *1700* *1701* *1702* *1703* *1704* *1705* *1706* *1707* *1708* *1709* *1710* *1711* *1712* *1713* *1714* *1715* *1716* *1717* *1718* *1719* *1720* *1721* *1722* *1723* *1724* *1725* *1726* *1727* *1728* *1729* *1730* *1731* *1732* *1733* *1734* *1735* *1736* *1737* *1738* *1739* *1740* *1741* *1742* *1743* *1744* *1745* *1746* *1747* *1748* *1749* *1750* *1751* *1752* *1753* *1754* *1755* *1756* *1757* *1758* *1759* *1760* *1761* *1762* *1763* *1764* *1765* *1766* *1767* *1768* *1769* *1770* *1771* *1772* *1773* *1774* *1775* *1776* *1777* *1778* *1779* *1780* *1781* *1782* *1783* *1784* *1785* *1786* *1787* *1788* *1789* *1790* *1791* *1792* *1793* *1794* *1795* *1796* *1797* *1798* *1799* *1800* *1801* *1802* *1803* *1804* *1805* *1806* *1807* *1808* *1809* *1810* *1811* *1812* *1813* *1814* *1815* *1816* *1817* *1818* *1819* *1820* *1821* *1822* *1823* *1824* *1825* *1826* *1827* *1828* *1829* *1830* *1831* *1832* *1833* *1834* *1835* *1836* *1837* *1838* *1839* *1840* *1841* *1842* *1843* *1844* *1845* *1846* *1847* *1848* *1849* *1850* *1851* *1852* *1853* *1854* *1855* *1856* *1857* *1858* *1859* *1860* *1861* *1862* *1863* *1864* *1865* *1866* *1867* *1868* *1869* *1870* *1871* *1872* *1873* *1874* *1875* *1876* *1877* *1878* *1879* *1880* *1881* *1882* *1883* *1884* *1885* *1886* *1887* *1888* *1889* *1890* *1891* *1892* *1893* *1894* *1895* *1896* *1897* *1898* *1899* *1900* *1901* *1902* *1903* *1904* *1905* *1906* *1907* *1908* *1909* *1910* *1911* *1912* *1913* *1914* *1915* *1916* *1917* *1918* *1919* *1920* *1921* *1922* *1923* *1924* *1925* *1926* *1927* *1928* *1929* *1930* *1931* *1932* *1933* *1934* *1935* *1936* *1937* *1938* *1939* *1940* *1941* *1942* *1943* *1944* *1945* *1946* *1947* *1948* *1949* *1950* *1951* *1952* *1953* *1954* *1955* *1956* *1957* *1958* *1959* *1960* *1961* *1962* *1963* *1964* *1965* *1966* *1967* *1968* *1969* *1970* *1971* *1972* *1973* *1974* *1975* *1976* *1977* *1978* *1979* *1980* *1981* *1982* *1983* *1984* *1985* *1986* *1987* *1988* *1989* *1990* *1991* *1992* *1993* *1994* *1995* *1996* *1997* *1998* *1999* *2000* *2001* *2002* *2003* *2004* *2005* *2006* *2007* *2008* *2009* *2010* *2011* *2012* *2013* *2014* *2015* *2016* *2017* *2018* *2019* *2020* *2021* *2022* *2023* *2024* *2025* *2026* *2027* *2028* *2029* *2030* *2031* *2032* *2033* *2034* *2035* *2036* *2037* *2038* *2039* *2040* *2041* *2042* *2043* *2044* *2045* *2046* *2047* *2048* *2049* *2050* *2051* *2052* *2053* *2054* *2055* *2056* *2057* *2058* *2059* *2060* *2061* *2062* *2063* *2064* *2065* *2066* *2067* *2068* *2069* *2070*



agreed upon. Mr. Mather was the Moderator, and drew up the *Preface* to it. In 1683, King Charles by a Declaration, requir'd from the Inhabitants of *New England*, a full Submission, and an entire Resignation of their *Charter* to his Pleasure; or else signified a *Quo Warranto* should be prosecuted. Mr. Mather being desir'd to be present at a Publick Assembly of the Freemen of *Boston*, and give his Thoughts about that Matter, complied, and publicly declar'd against their having an Hand in their own Ruin: And perswaded them, rather to leave themselves in the Hands of God, and submit to his Pleasure in a faithful Discharge of their Duty, than deliver themselves immediately into the Hands of Men, by a full Submission and entire Resignation to their Pleasure. The Question was carried in the Negative *nemine contradicente*: And this had a great Influence on the Country in general. Some malicious People, that they might be reveng'd on him for this, forg'd a Letter, full of impertinent as well as treasonable Expressions, one of which was his, and dating it, *Boston*, 10 M<sup>o</sup> 3 d. 1683, they subscrib'd his Name to it, and sent it to a worthy Person at *Amsterdam*. This Letter was read before the King and Council. But it carried such Evidences of its being a Forgery, that tho' Sir Roger L'Estrange publish'd some Scraps of it with his Comments, yet there was no Prosecution of him. Judgment was enter'd against the *Charter* of *Massachusetts* Colony. King Charles died soon after; and in 1686, King James sent a Governour, with a Commission that enabled him with three or four other Men, to make what Laws and levy what Taxes they pleas'd, &c. But in a little Time, that King publish'd a *Declaration for Liberty of Conscience*. Some of the Ministers of *New England* and their Churches, drew up Addresses of Thanks to him, for the Benefit enjoy'd by this Declaration; and Mr. Mather was desir'd to take a Voyage to *England* and deliver them. A Copy of the forg'd Letter foremention'd, coming to *New England*, Mr. Mather writing to a Gentleman that had it, vindicated himself, and an

Person whom he suspected to have a Hand in the Contrivance. This Person arrested Mr. Mather in an Action of Defamation, and 500 l Damage, purely as was apprehended, with a Design to stop his Voyage. But the Jury clear'd him, and order'd the Plaintiff to pay Costs of Court, and he embark'd for *England*, April 7. 1688.

He landed at *Weymouth*, and hasten'd to *London*, and presented the Addresses to King *James*, and laid before his Majesty the State of the Country, and was favourably receiv'd. Upon the Revolution, he waited on the Prince of *Orange*, and was instrumental in preventing the sending a Letter to *New England*, (in common with the other Plantations), confirming their old Governour till further Order, which would have had pernicious Consequences. After the Coronation of King *William*, Mr. Mather waited upon him often, and was very much assisted by *Philip Lord Wharton* and others. His great Endeavour was to get *New England* resettled upon their Charter Foundation: But he was disappointed in his Attempt of getting their Charter restor'd by a Bill in Parliament, through the unexpected Dissolution of the Parliament. His next Attempt was to get a Writ of Error in Judgment, by which the Case relating to the *Massachusetts* Colony, might be brought out of *Chancery* into the *Kings Bench*: But herein he also failed. And therefore all he had left to do, was to petition the King for a New Charter, containing all the old One, with the Addition of new and more ample Priviledges, which he after some time obtain'd. And then, *March* 29, 1692, he set sail for *New England*, in the Company of Sir *William Phips*, whom his Majesty sent over Governor, and arriv'd safe at *Boston*, *May* 14 following. And soon after, there being a Meeting of the great and general Assembly of the Province, the Speakers of the House of Representatives or Commons, publicly return'd him Thanks for *his faithful and defatigable endeavours to serve the Country*.

He now return'd to his more pleasing Employment, the care of his Church, and of the College,

of which he was President, and was created Doctor of Divinity. But in 1701, he resign'd his Charge in the College, because the general Assembly requir'd the President to reside at *Cambridge*. He continu'd at *Boston*, preaching to his beloved People, and found old Age coming upon him: And yet till he was past Eighty, his Intellectuals did not appear infeebl'd. He expir'd in the Arms of his eldest Son, *August 23, 1723*. And seven Days after, he was honour'd with a greater Funeral, than ever had been seen for any Divine in those Parts; and his Church, who ever shew'd a great Esteem of, and Veneration for him, bore the Expenses of it. His Funeral Sermon was preach'd by *Mr. Thomas Foxcroft*, from *2 Chron. xxiv. 15*: And the Ministers of *Boston*, for nine or ten Weeks successively, did in his own Pulpit express their Condolance with his Church.

He kept a constant Diary, in which he insert'd an Account of his private Fasts before the Sacrament, and the Occasions of them, together with the Mercies he receiv'd, upon many of which he kept Days of private Thanksgiving. He there also committed to writing the Things that he most desir'd, and the Frame of his Spirit at those Seasons when he thought it requisite to have the strictest Eye upon his own Heart: Together with Remarks upon the most eminent Dealings of God with him, both in a way of Providence and Grace.

To the Catalogue of his Works I had given before, may be added: The Life and Death of *Mr. Richard Mather*: A Sermon against Drunkenness: The Day of Trouble, &c: A Discourse concerning the Subject of Baptism, &c: The wicked Man's Portion: The Times of Men are in the Hand of God: A Relation of the Troubles of *New England*, from the *Indians*, from the Beginning: A Discourse concerning the Prevalency of Prayer: Renewal of Covenant &c. Of praying for the rising Generation: The great Concernment for a Covenant People &c: Heaven's Alarm to the World: The (a subject of  
ces: The



vines in New England, and to two of Mr. Books printed at London.

Page 317. Mr. JAMES FORBES, M. A. End of the Account given of him; add, Reign of King Charles II, he was indicted *Corporation Act*, the Penalty of which was *sequestration*. He was also indicted on 23 Jac. I, the of which was 20 l a Month: And upon 3 the Penalty of which was to abjure the Realm. And at the same Time he was excommunicated, and the Writ *de capiendo* was out against him. Which I the rather take notice of, because some now to be met with, who take the Liberty to represent the Sufferings of the Dissenters at this Time as inconsiderable.

Mr. Isaac Noble (who himself quitted this better World, at Bristol, the last Year, 1711) preaching this worthy Man's Funeral Sermon, presents him as very remarkable, for his Seriousness in entering upon the Ministry, and the Pastorate, which he did not venture upon, without extraordinary Thoughtfulness and fervent Prayer, rare Diligence in private Study even in old age, deeming his Mornings for that Use: His Zeal for the Conversion of Sinners; and Instructing all Sorts, and in all Forms: His Purity in pure evangelical Doctrine; and that the rising Generation of Ministers should embrace that Doctrine, by an excellent, holy Conversation. His candid publick Spirit, and Enlargement of Heart to serve all the Churches as he had Opportunity. His loving and peaceable Spirit, and Condescension for Peace sake, where it might be had with Truth and good Conscience: His Fidelity to a good Cause in sharp Trials: His exemplary Zeal for good and his generous Hospitality: His affection for his particular Flock, and his Bounty to the poor to whom if he found them industrious, he advanced Money in small Sums, by way of encouragement, which many have been relieved by. His Families, &c.

Besides his Works I mention'd before, there are  
 the *Remains* of his, that are prefix'd to his Fune-  
 Sermon, viz. a Letter of his to his People, to  
 communicated to them soon after his Decease.  
 The Substance of a Sermon of his before an Assem-  
 of Ministers at *Stroud-Water*, *June 19. 1711* :  
 Some Instructions and Directions for Youth,  
 concerning their Souls.

Page 320. lin. 31. After these words, *or in whose*  
*I had rather die* ; let there be this Additi-

Mr. *Thomas Watson* also preach'd a Funeral  
 mon for him, in the Close of which there is a  
 but high Encomium of him. And to the  
 rks of Mr. *Stubbes*, may be added, two Epist-  
 : one to the professing Parents of baptized  
 Adren : And the other to the baptiz'd Children  
 professing Parents : Written a little before his  
 ath. 8vo. 1678.

Page 328. *Winchcomb* : Mr. CAMSHAW HELMES.

*Walker* in his *Att. &c.* Part II. p. 126, says  
 of this Mr. *Helmes*, of his own meer Authority,  
 he'd in two or three of his Creatures on some  
 the neighbouring Livings, and turn'd no less  
 in two or three worthy Loyalists successively from  
 other. And yet Part II. p. 200, he says he had  
 been formerly but a *lewd Soldier* : And p. 201,  
 calls him *the intruding Soldier*. Which perhaps  
 may be as true, as some other Passages of his,  
 which upon Enquiry are found to have nothing in  
 them ; no not so much as the least Shadow of a  
 foundation.

*Ibid.* *Willersey* ; RICHARD FLAVEL. Add ; He  
 had another Son besides him of *Dartmouth*, viz.  
 r. *Phineas Flavel*, who was a Preacher about this  
 try, and died a few Years since in *Westminster*.  
 don't know that he ever had any settled Con-  
 egation, but preach'd occasionally, and officiated  
 Chaplain in the Family of the Right honourable  
 toward Lord *Russel*. He hath a Tract in Print,  
 it, *The deceitful Heart try'd and cast*, 8vo. 1676.

Pag. 328. Oddington ; Mr. WILLIAM TRAY. Add. M. A. He was born near Gloucester, educated in Christ Church, and Magdalen College, Oxon; was Master of seven Languages, and brought up many young Gentlemen, and several to the Ministry. His Benefice was valu'd at near 300 *l* per An; and when he was ejected he had a Wife and seven Children, and but 30 *l* per An. of his own, which oblig'd him to set up a School. He remov'd afterwards to Leonard Stanley, and there preach'd in his own House, and Mr. Henley the Minister of the Parish who liv'd next Door, inform'd against him, and had him excommunicated. But he that was at that Time Bishop of Gloucester wrote to him twice, and offer'd him, that if he would conform, he should have as good a Parsonage as any in his Diocese. Mr. Tray thankfully acknowledg'd the Bishop's Kindness, but said that he was too old to conform. He then went to Horsley in this County, where he preach'd at Mrs. Willowby's, and there was a great Resort, and a very large Place was provided, which was afterwards call'd Nailsworth Meeting, and he continued preaching there while he had Liberty. After that, he went to Chipping Norton in Oxfordshire, and there finish'd his Course and made a comfortable Exit, An. Aetat. 59. He was a Person very exemplary in his Life and Conversation; and was particularly noted for being exceeding charitable and hospitable; very modest, humble and peaceable.

In the Year 1653, in the Month of November, there was a Publick Dispute at Winchcomb, in which Mr. Tray join'd with Mr. Helmes, and Mr. Welles of Tewksbury, against Mr. Clement Barkdale, and Mr. William Towers; and it was observ'd that none in the Company was more candid and ingenuous than Mr. Tray. An Account of this Disputation was published, in 8vo. 1654. There is added to it a Letter or two of Mr. Tray's, which shew him to have been both a

Pag. 328. *Stow in the Would*: Mr. WILLIAM BEAL. I find his Name also to the Testimony of the Gloucestershire Ministers.

*Ibid. Tewksbury*: Mr. JOHN WELLES. He had his Education in Gloucester Hall, Oxon, and was Colleague with Mr. Clement Barksdale, to whom he was a most eager Opponent in the Disputation at Winchcomb in 1653.

Pag. 329. *Weston*: Mr. RICHARD COOPER. It appears from Dr. Walker, Part II. p. 308, that this was the Sequestred Living of Mr. Maidwell. I find his Name as Minister at Tewksbury, subscrib'd to the Testimony of the Ministers of this County, in 1648.

*Ibid. Norgrave*: Mr. WILLIAM DAVISON. At the End of the Account of him, instead of, *has a Son Pastor of a Congregation in Winchester*, let it be, *his Son was several Years Pastor of a Congregation in Winchester*.

*Ibid. Lenington*: Mr. EDWARD FINCH. Dr. Walker, Att. Part I. p. 98, says, that this Mr. Finch had been a Cobler: Which perhaps may be about as true, as that Mr. Edmund Tucker of Petersham in Devon, was never known to be of any University, of which see what is here said before, pag. 327.

*Ibid. Haselton, or Hasleton*: Mr. JOHN DUNCE. Dr. Walker, Att. Part II. p. 233, says, that this was the Sequestred Living of Dr. Whittington; and that Mr. Dobson had it after him, and was dispossest'd of it by Mr. Dunce, who obtain'd the Seals for it from the then Keeper Lysle: But upon the Return of his Majesty, Mr. Dobson was reinstated. And yet still, upon the taking Place of the Act for Uniformity, Mr. Dunce was a silenc'd Minister, which is all that I intended to insinuate:



was much belov'd, and his Labours ha-  
cess, and he was therein unwearied. H  
Weekly Lecture every *Tuesday*, and on  
the Afternoon he catechiz'd in his own  
king great Care not to discourage su-  
bashful, or had bad Memories, for who  
solicitously concern'd, that he would  
them to their own Houses, to give th  
Instruction, in a plain and familiar Wa  
he did even to the meanest in his Pari  
was always very tender of giving O  
was forc'd from his People, upon the T  
taken by the King's Army; and when t  
at an End, settled at another Place a  
siderable-Distance, where also he was w  
But upon the earnest Solicitation of his  
at *Cirencester*, he return'd to them again  
Benefice there was of considerably less  
the other. There he continu'd till the co  
the *Act of Uniformity*. He was much  
conform, by a Person at that Time in g  
who signified to him, that his so doing  
very acceptable to his Majesty, who v  
to prefer him, and would resent his D  
ance. But he could not satisfy his Consc  
drew up a Paper containing the Reaso  
Nonconformity, and sent it to him who

vith, that *he should see their Faces no more*: And out accordingly; for the very Day on which of them had agreed to make him a Visit, he aken ill and died.

er his being ejected and silenc'd, he was much notice of, and respectfully visited, both by Con- ts and Nonconformists.

. 330. *Dunsburn*: Mr. EDWARD FLETCHER's *Essay* in the Year 1660, publish'd a Tract in-  
The Lord's loud Call to England; or a true on of the Rudeness of the *Cavaliers* in this y that Year. They rode madly about the ry, and were very violent and boisterous, at ouses of Mr. *Helmes*, Mr. *Palmer*, Mr. *Finch*, *Warren* and this Mr. *Fletcher*, &c. whom they l very inhumanly. As to Mr. *Fletcher* in par-, he was beaten and us'd unmercifully, and e was threaten'd; and that not only once but

He came a little before out of *New England*, ing thus abus'd, return'd back thither.

. *Brimfield*: Mr. THOMAS JENNINGS. his Name as Minister of *Matson*, to the Testi- of the Ministers in this County, in 1648.

. *Beckford*: Mr. RICHARD EEDS. Add, I find his Name also to the same Testimo- 1648. He died in *April* 1686, at *Gretton*, in ounty.

. *Longhope*: Mr. THOMAS SMITH. Dr., *Att.* Vol. II. p. 330, says, that he got this lge in 1655: And for any thing that appears, ht have kept it to his dying Day, had it not the *Act of Uniformity*.

*Edward Stanley*: Mr. WILLIAM HODGES. his Subscriber to the Testimony of the in 1648: And so also *Stanley*, that was mention-

*Pag. 330. Westerleigh:* Mr. FOWLER. It should be Mr. RICHARD FOWLER: For so I find his Name subscrib'd to the Testimony foremention'd.

*Clapton:* Mr. THOMAS PAXFORD. Though he was not bred a Scholar, yet he had good natural Parts, and preach'd and pray'd well, and sometimes officiated for Mr. Palmer at *Bourton* on the Water. After his Ejectionment he became an Anabaptist, and fell under some Censures as to his Morals; which I the rather take notice of, because of an Intimation of Dr. Walker's as if some of the ejected were therefore pass'd by, because they were such as Partiality itself could not speak well of.

*Pag. 331. Broad Biffington;* it should be, *Broad Riffington:* Mr. DRYE. An ancient grave Man. After his Ejectionment he preach'd at *Burford*, *Brierton*, and those Parts.

*Ibid. Rudford:* Mr. THOMAS SEYER. I find his Name thus subscrib'd to the Testimony aforesaid; *Thomas Sare*, Minister of *Redford*.

*Ibid. Saperton:* Mr. APPLEBY. Dr. Walker in his *Attempt*, Part II. p. 265, threatens he shall have Occasion to speak of him hereafter: As to which, there is no room for judging, till that Time comes.

*Pag. 332. lin. 30.* There is Mention made of Mr. COLLIER of *Whitmister*, who was also taken Notice of, *pag. 353*, in the County of *Hereford*: As to him, I have been inform'd, that he left *Morton* upon *Lugg* in *Herefordshire*, at the Restoration; and afterwards preach'd one Part of the *Lord's Day* at *Morton Valence* in *Gloucestershire*, and the other Part at *Whitmister* in the same County, and was ejected from both Places in 1662.

\* \* \* \* \*

*The* EJECTED, &c.

IN THE

County of SOUTHAMPTON.

Pag. 337. **CRUNDALL**: Mr. HUMPHREY WEAVER. Add; he was brought up in *Oxford*; and after his Ejectment continu'd preaching in his own House within the Parish of *Crundall*, to the Time of his Death, to an Auditory of serious Christians, of whom he would take nothing for preaching; GOD having blessed him with a large Increase of his Estate, after his Ejectment, tho' he met with a great deal of Trouble from those that were his Enemies, upon the Account of his Nonconformity, because of his preaching so constantly. At the Time of the *Five Mile Act*, they sought to take him up: But he bought an House, at a little above five Miles distance, whither his Auditory follow'd him; and he continu'd preaching to them to the very last Sabbath of his Life, and dy'd, *Anno* 1696.

*Ibid. Rockborne*: Mr. HADDESLEY. His Christian Name was JOHN.

Pag. 339. *Baddesley*: Mr. LANCASTER. Add; he publish'd *Vindiciæ Evangelicæ*; or a Vindication of the Gospel, yet with the Establishment of the Law; rein the Freedom of the justified from Sin in the Name of GOD is explain'd, prov'd, and vindicated by Exceptions, 8vo. 1702.

Pag.

*Pag. 339. Houghton: Mr. THOMAS WARREN. Add,* after his Ejectment he was Pastor to a private Congregation at *Rumsey*, to whom he continu'd preaching for eighteen Years; not ceasing in the latter Part of his Life, tho' he was almost blind. Discourfing freely with a Friend the Day before his Death, he gave a short History of his earthly Pilgrimage, and concluded with these Words: *And now I am neither afraid to die, nor unwilling.*

On his Grave-stone in *Rumsey Church* there is this Inscription.

*Here lieth the Body of Mr. THOMAS WARREN; a learned, pious, and faithful Minister of Christ; a solid and nervous Asserter of discriminating Grace, and freed Will; who died January 27. 1694. Aged 77.*

He was succeeded in the Congregation at *Rumsey*, by Mr. *John Goldwire, Junior.*

*Pag. 340. Newport in the Isle of Wight; Mr. ROBERT TUTCHIN. Add;* His Successor Mr. *Goldsmith* preach'd his Funeral Sermon, and would not suffer him to be interr'd in the common burying Place, as was intended, but generously order'd a Grave for him in the Church.

*Ibid. Calbourn; it should be Calbourn: Mr. EDWARD BUCKLER. He had been one of Oliver's, Chaplains, and preach'd before him four times a Year, and had 20 l a Year for his Pains. The Living which he quitted, was reckon'd worth 200 l per Annum. After he was ejected, he liv'd privately at Bradford Abbas, in the County of Dorset, where he follow'd the Trade of Malting, and preach'd but seldom; except sometimes in and about the Year 1672, at a Gentleman's where few if any were admitted besides the Family; and he frequently also attended at the publick Church. He printed a Catechism, a Treatise intit. GOD ALL in ALL; and*  
an

an Affize Sermon : and hath also left some Things in Manuscript.

*Pag. 340. Freshwater :* Mr. JAMES CRESWICK, B.D. He was a Native of *Sheffield* in *Yorkshire*, Fellow of *St. John's* in *Cambridge*, and at length Minister of this Living, that is reckon'd the best in the Isle of *Wight*, being worth 300*l* per *An.* He preach'd not only on *August 17, 1662*, but also on the 24th and 31st of the same Month : And not only for those three several Days, but for some Months before, he insisted on those Words, *Heb. x. 34. And took joyfully the spoiling of your Goods, knowing in yourselves that ye have in Heaven a better and an enduring Substance.* For his Preaching two Lord's Days after the Time which the Law confin'd him to, except he conform'd, two of his Parishioners (who were his great Enemies) inform'd against him, and attended Bishop Morley of *Winchester*, who was just then making a Visitation. Mr. Creswick understanding their Intention, himself made Application to the Bishop, and told his Lordship what he had done ; signifying that his continuing to preach, was out of his Willingness the Parish should be supplied till another Incumbent came. He added, that he conceiv'd himself sufficiently impower'd for what he did, as he was as yet Fellow of *St. John's-College*, which gave him a Privilege to preach in any Church or Chapel at Pleasure, &c. And producing his Licence, he took the Freedom to ask the Bishop, Whether that was invalidate by the *Act of Uniformity* ? The Bishop replied, that he thought not. Whereupon, Mr. Creswick farther said, then he thought he might yet preach, tho' he did not expect any Recompence. But on the Sabbath following, the Bishop order'd the Church-wardens to keep the Doors shut against him, and there was no Preaching at all.

He was a Man of great Parts and Abilities ; and tho' he was sometimes so afflicted in his Eyes, as to be incapable of using Notes, he manag'd well without them, notwithstanding that he had been all along used to them before. He was one of great Piety,

Piety, and very exemplary Patience under the tormenting Pains of the Stone. His Executor, Mr. *Jonathan Priestly*, had a Box containing above six hundred Stones, some of which are above an Inch and half long, and others roundish, and very rugged, which he presented to *Ralph Thoresbey* of *Leeds*, Esq, in whose *Museum* they are preserv'd. He used frequently to say, LORD, I am thine; and Thou canst do me no Wrong, I had rather have Health of Soul, in a Body full of Pain, than Health and Ease of Body in a Distemper'd Soul. He died at *Beal* in *Yorkshire*, in February 1692, aged seventy-five.

Mr. *Oliver Heywood* publish'd a Posthumous Tract of his, intit. *Advice to an only Child*, 8vo. 1692, where his Character may be seen. In this Tract I am inform'd, there was an excellent Prayer for Teeming Women, which Mr. *Thomas Parkhurst* the Bookseller, tore out at the same Time as he alter'd the Title, (from *Advice to an only Daughter*, to *Advice to an only Child*) to make it more saleable. He also in his Life-time perfected for the Press another Tract, about Man's Fall, and his Recovery by CHRIST.

He had a very noble Library, which he shipp'd off at the Isle of *Wight* in Casks for *Yorkshire*, his native Country. By Mistake these Casks were delivered at a wrong Port, where he heard nothing of them, till all or most of the Books were spoil'd or rotten. He afterwards went himself into his native Country, and bought an Estate of 300 *l* per Annum at *Beal*, four Miles from *Pontefract*, where he preach'd to a poor ignorant Country People, that knew not they had a Prophet amongst them.

Page 340. *Week*: Mr. THOMAS NEWNHAM. I am inform'd that *Week* is only a Farm, belonging to Sir *Robert Worsley*: Whereas Mr. *Newnham* was ejected from *St. Lawrence*. He was the Son of Mr. *Thomas Newnham*, born at *Gotton* in the Isle of *Wight*, an ancient Seat still belonging to the Family, about the Year of our LORD 1631. His Education in the Island was first at *Kingston-School*, and afterwards at the Free-School in *Newport*. And he there

there made some Proficiency in Grammar Learning, with a Brother of his who was design'd for the University. But he refusing to go, the Father ask'd his Son *Thomas*, Whether he was willing to be a Minister? And he discovering an Inclination to it, was sent to *Oxford*. There he continu'd some Years: But I cannot say with any Certainty what College he was of, nor how long he continu'd there. He and *Dr. Pettis*, who afterwards conform'd, and was first Rector of *Gatcomb* in the Isle of *Wight*, and afterwards of *St. Buttolph's* without *Bishopsgate*, of whom see *Wood's Athenæ Oxonienses*, Vol. II. p. 613.) return'd together from *Oxford* to the Island, and were ordain'd together by Presbyters in *Newport Church*; and therefore 'tis not unlikely but they might be both of the same College: And if so; he was of *Trinity*. He was fix'd in the Church of *St. Lawrence*, a Living of about 50 *l per Annum*, and there he continu'd till 1662. Being ejected from thence for his Nonconformity, some of his Parishioners shew'd a particular Respect for him, by Carting in their Corn before *St. Bartholomew Day*, on Purpose that he might have the Tythe of it, while some others not so well-affected to him, would not carry in their Corn till afterwards, which by Means of excessive Rains was in great Part spoil'd.

After his Ejectionment, he married Mrs *Elizabeth Newnham*, his second or third Cofin, by whom he had two Sons, and three Daughters. And being call'd of God to labour in the Word and Doctrine, he took all Opportunities that offer'd to do Good to Souls. After he was ejected, he sometimes went to *Whitwell Church*, to hear Mr. *Harrison*. Being there one *Lord's Day* with the rest of his Neighbours, and Mr. *Harrison* not coming, the People desir'd Mr. *Newnham* to officiate; and that they might not be wholly disappointed, he complied, and preach'd to them from the Seat in which he was sitting. And for this, Mr. *Harrison* put him to a great deal of Charge and Trouble. But as for him, he was never more in his Element, than when at his Work. He preach'd the Word in Season, and out of Season; not only statedly on the *Lord's Days*,



*Days*, but also frequently on the *Week Days*. Yet, when many were sleeping in their Beds, he was (in the troublesome Times) doing his Master's Work. GOD had given him a strong Constitution of Body, and endu'd him with natural and acquir'd Abilities for Ministerial Work; and such a gracious Presence of the SPIRIT was with him while he was ministring in holy Things, as that Wisdom's Ways were to him Ways of Pleasantness, and all her Paths Peace. He sometimes preach'd at *Roslin*, and *Yard*, and other Places: But more constantly to the Church committed to his Care at *Road*, *Bridge Court*, and *Stroud Green*. His earnest Desire was to pluck Sinners as Brands out of the Burning. To this End he did reprove and rebuke with all Authority, endeavouring by the Terrors of the LORD to persuade Men. He was in his Sermons a *Boanerges*. With what an Emphasis would he often in the Close of his Sermon, pronounce those Words of the Psalmist, *Psalms* 1. 22; *Now consider this ye that forget God, least, &c?* He was blessed with a quick Apprehension, a sound and solid Judgment, a tenacious Memory, warm Affections, and a ready Utterance. There was by an Appointment, to be a Meeting of Ministers at *Stroud Green*, and he that was expected to preach not coming, several of the Ministers that were present pleaded their Unpreparedness as an Excuse for their not supplying his Place: But at length Mr. *Newman* was prevail'd on by the Importunity of the rest, to undertake it, and tho' he had no Notes, and knew nothing of his having such Work to go through with when he came thither, yet his Performance was such, that he not only had the Approbation but the Applause of those that heard him, and did not afterwards (as my Informant thinks) use Notes in preaching. At another Time being to preach at his usual Place on the *Lord's Day*, the Prince of *Orange's* Fleet appear'd that very Day near the Island, when he was coming to save the Nation from Popery and Slavery in 1688. Upon this Occasion, he set aside the Subject which intended to have preach'd on, and gave his Pe

Discourse suited to such a Circumstance of Providence, with which many were much affected.

He met with much Trouble on the Account of Nonconformity, and was bound over, and fin'd, but bore all with invincible Patience, Courage, and Constancy of Mind. He being threatened by Justice of Peace that his Books should be taken from him, made a Reply to this Effect; that he as'd God for giving him ministerial Abilities; and if he had no Book saving the Bible alone, he esteem'd not but that he should be enabled to teach the Gospel.

When the Act came forth that not more than four Persons besides the Minister should meet in any House for religious Exercises, he did for some time preach in an House by the Road side, where an Auditory without Fear of incurring the Penalty the said Act, came boldly to hear him, standing in the high Way, during the Time of the Exercise.

As his Preaching was acceptable and profitable, his Conversation was a living Epistle, known and read of all Men. He was a Man of great Seriousness and exemplary Piety, and his Words did continually minister Grace unto the Hearers. But

the Length it pleased the LORD to visit his Family with the Small Pox, which prov'd mortal to himself and one of his Daughters; and also to a man and Maid-Servant. On his Death-bed his spirit was lively and strong, and his Resignation to the Will of his heavenly Father remarkable. He died

*Whitwell*, (and is interr'd in the Church there) in 1689, about the fifty-eighth Year of his Age. cannot hear that he ever printed any thing, but his memory is precious to many.

Pag. 340. *Yaverland*: Mr. MARTIN WELLS. One great Integrity, tho' not reckon'd so eminent as the other Ministers ejected in the Isle of *Wight*, here he afterwards continu'd to exercise his Ministry in private. He bred up his Son Mr. *Samuel Wells* to the Ministry, who was Chaplain to Esquire *Love of Fern* in *Wiltshire*, and died in that Family.

This Mr. *Martin Wells* was one of those who sign'd the Address of some Ministers in the Isle of Wight and County of Southampton, to the People of their respective Charges, to discharge their Parts, in the most great and necessary Duties of private Confession and Catechism, 410. 1658.

Pag. 340. *Yarmouth*: Mr. JOHN MARTYN. He had been Fellow of Exeter College in Oxon, and was an eminent Preacher and a great Scholar. The old incumbent, (a mere Reader of Homilies) had the Profits of the Living, amounting to 18 l a Year; but Mr. Martyn had an 100 l allowed him, and offer'd when he was ejected to have continu'd preaching for nothing, if he might but have been suffer'd. He often preach'd afterwards in the Isle of Wight, in several Places, and at Newport where he dwelt. He afterwards went into Wiltshire, which was his native Country, and there died at about seventy Years of Age. He was another of those Ministers who sign'd the Address mention'd in the Article foregoing.

*Ibid. West Comes*: Mr. SIMON POLE. He also was of Oxford. After his Ejection he went into Somersetshire, where he was born, and there was seiz'd on while he was preaching, and lay in Prison seven Years. This brought Distempers upon him, and it is believ'd shorten'd his Days; tho' he was a bold spirited Man, and an excellent Preacher. He had a pretty considerable Family, and was very poor. Samuel Dunch, Esq; (who was a great Friend to all the suffering Ministers of his Acquaintance,) often reliev'd him.

Pag. 345. line 23, between *after* and *Death*, add *his*.

*Ibid. Harly Westpel*; it should be *Harley Westphell*: Mr. JOHN JENNINGS. He was born in the Parish of Oswestry, in the County of Shropshire, 1634, and bred in Christ Church. His fortune was about 120 l. He was ejected about four Years, he

as afterwards Tutor to Mr. Noyes of Tuckwell, and then Chaplain to Mrs. Pheasant of Langton in Leicestershire; and while he liv'd with her, he gathered a Church out of that Neighbourhood, and for some Years after her Death, continu'd to dwell, and worship God with his Congregation in her House. At length he remov'd both his Habitation and Meeting to Kibworth two Miles from Langton, where he bought a little Estate. There he died in 1701, leaving two Sons behind him, bred up to the Ministry among the Dissenters. He was a serious and painful Preacher, and of a chearful Temper, spent much Time in his Study, and was well respected both by his People, and by the neighbouring Ministers: And was very easy under that reserved Course of Life which he led in the latter Part of his Time.

Pag. 345. *Kingsworthy*: Mr. JOHN HOOK. He was afterwards Pastor of a Dissenting Congregation in Basingstoke, where he died a few Years since.

*Ibid.* lin. 6 from the Bottom; after *Crawley*, add; Dr. Walker in his *Attempt*, Part II. p. 186, says in 1655.

Pag. 346. *Godsall* (or *Godshill* in the Isle of Wight) Mr. THOMAS CLARK. He was one of the Ministers that preach'd the Lecture at Newport. Soon after he was ejected his Wife died, and left him only one Daughter, who was entertain'd in the Families where he was Chaplain. For as she liv'd with him in Sir Anthony Irby's, (where he continu'd ten Years) so upon his there becoming acquainted with Sir Philip Harcourt (who was the Lady Irby's Nephew, and came often to visit her, and was so extremely pleas'd with Mr. Clark's Conversation, that with great Importunity he prevail'd with him to leave Sir Anthony, and live with him) he in 1675 carried her down with him to Stanton Harcourt in Oxfordshire. Some little Time after he came thither, Sir Philip's only Son, Simon Harcourt, Esq; now Lord Harcourt, married her clandestinely. After which, Mr. Clark remov'd out of the Family,

and went to *Portsmouth*, where he spent the Remainder of his Days.

*Pag. 347. Miclemarsh: Mr. JAMES TERRY.* Add; he died in 1680, on the twenty-third of September in the seventy-first Year of his Age. He left many Children behind him. His eldest, and the only Son that surviv'd him by his former Wife, Mr. *Peter Terry*, who had a liberal Education, conformed, and is now (in 1624) Minister of *St. Martin's* in the City of *New Sarum*; a Prebendary in the Cathedral there, and Rector of *Upper Clatford* near *Andover* in *Hampshire*.

*Ibid. Bishopsstoke: Mr. COXE.* Add, *HENRY*, for that was his Name. He was of *Pembroke-College* in *Oxon*; and Congregational in his Judgment. His Living was worth 200 *l* per An. And he was cast out to make way for Mr. *Thomas Gaven*, who is own'd to have been a Papist, by Dr. *Walker*, in his *Att.* Part II. p. 77: Tho' whether it was in 1660 or 1662 that Mr. *Gaven* succeeded him, the Doctor and Mr. *Wood* are not agreed. After Mr. *Coxe's* Ejection, he remov'd to the Parish of *St. Stincham*, to a Farm-house call'd *Boyetts Farm*, not far from *Stoke*, where his old Friends and Hearers resorted to him, and preach'd there some Years. Upon the *Five Mile Act*, he remov'd to *Bath*, and afterwards to *Southampton*. While he liv'd in this latter Place, he preach'd about a Mile out of Town, towards *Stoke*; and many of his old People resorted to him; and he continu'd his Labours to his Death. He was buried at *Stoke Church*, where he has a Grave Stone which has this Inscription:

Here lieth the Body of HENRY COX,  
man, of the Church of CHURCH  
Stoke, who died the thirtieth  
1679

He was an excellent teacher, a courteous  
and of good

Pag. 347. *Hursley*: Mr. WALTER MARSHAL. After his Book of Sanctification, add this: In the Preface, there is some Account of the Author. His Funeral Sermon was preach'd and publish'd by Mr. Tomlyns.

*Ibid. Southampton*; Mr. JOHN ROBINSON. Add He was of *Albhallows Church* in *Southampton*. After his Ejectment, he was imprison'd for Nonconformity, together with Mr. Say; and continu'd Preaching to a Congregation of Dissenters in *Southampton* to the Day of his Death.

*Ibid. St. Michael's in Southampton*: Mr. GILES SAY. He was solemnly ordain'd, at *Bishops-Stoke* in this County, on May 8. 1660, by Mr. Richard Symmons of *Southwick*, Mr. John Crafts of *Motteffont*, Mr. Web of *Droxford*, Mr. Henry Cox of *Bishopsstoke*, and Mr. Symon Pole of *West Cowes*. After his Ejectment in 1662, he preach'd in several Places as he had Opportunity, for which he met with Trouble, and was sometimes imprison'd. After King James's Liberty, he was chosen Pastor of a Dissenting Congregation at *Guestwick* in *Norfolk*, of which Mr. Worts had before been Pastor, and there he continu'd till his Death, April 7. 1692. A Son of his, being at *Southwick*, in this County, where in his younger Days he had been at School, and conversing with some of the Dissenters of that Place, met with a Woman that had then a great Reputation for her Piety, who told him with great Joy, that a Sermon preach'd by his Father, thirty Years before, on that Passage of *David, The Entrance of thy Word giveth Light, it giveth Understanding to the Simple*, was so set home by GOD upon her Heart, that it was the Means of her Conversion. And if what Dr. Walker alledges *Att. Part I. p. 98*, be true, that he had been a *Weaver*, he might still have kept his Living to the Day of his Death, if he had but conform'd. The foremention'd Son of this Mr. Say is now useful in the Ministry among the Dissenters at *Ipswich* in *Suffolk*.

Pag. 347. *Longstock*: Mr. JOHN PINKNEY. Dr. Walker, *Att. Part II.* p. 100, calls his Father *Philip Vinkney*, I suppose by Mistake.

Pag. 349. *Southwick*: Mr. SIMONDS. It should be Mr. RICHARD SYMONS: For so he subscribes his Name to the Certificate of Mr. Sage's Ordination, at *Bishopstoke*, May 8. 1660.

Pag. 350. *Upton Gray or Droxford*: Mr. NOAH WEBB, M. A. Mr. Noah Webb was silenc'd at *Upton Gray*: And at *Droxford*, (which Mr. Webb in his *Att. Part II.* p. 334, says, was the Sequestred Living of Dr. Preston) one Mr. Robert Webb was turn'd out, whom I had before wholly omitted. Of him, I have had the following Account sent me.

The former Incumbent immediately upon the Restoration came to take Possession of this Living of *Droxford*, (reckon'd worth 300 l a Year) and thrust out Mr. Robert Webb and his Family with their Goods, in a rough and violent Manner. A Gentleman who liv'd in that Neighbourhood (though a Papist) out of Humanity, was concern'd at such Severity, and receiv'd them for the present into his own House, till in a little Time, the Wife of Richard Cromwel, Esq; sent her Coach for them, and brought them to a House of theirs. Poor Mrs. Webb being big with Child, fell in Labour in the Coach. Mr. Webb had a great Family and was very poor. Esq; Dunch of *Badfly* (who was a great Friend to all the suffering Ministers of those Parts, was kind to him in his Life; and at his Death left him 10 l a Year, during Life. He was a Scholar, and an eminent Preacher. He died 1675. *Ann. 4.*

Pag. 351. *Overten*. Mr. AS KENNY. He was of *Pembroke College*. After being said, that he was a very strict Divine Worship in Canon Law, was taken at Mr. Janew's house in the M.

Pag. 351. *Winchester*: FAITHFUL TEATE, D. D. He has several Things in Print. *A Scripture Map of the Wilderness of Sin; and Way to Canaan*, 4to. 1655. *Ter Tria: Or the Doctrine of the Sacred Persons, Father, Son and Spirit; Principal Graces; Faith, Hope, and Love: Main Duties; Prayer, Hearing, and Meditation*, 8vo. 1669. *Right Thoughts, the righteous Man's Evidence. A Discourse on Prov. xii. 5. The Thoughts of the Righteous are right.* Where he has this Passage, accommodated to his own ejected and destitute State: "The righteous Man (*says he*) in thinking of his present Condition of Life, thinks it his Relief, that the less Money he has, he may go the more upon Trust: The less he finds in his Purse, seeks the more in the Promise of him that has said, *I will never leave thee, nor forsake thee.* The LORD is his Shepherd, and he thinks he shall not want: And therefore he will trust in the LORD, and do good, and thinks verily he shall be fed; or Truth shall be his feeding; (as some read:) So that he thinks no Man can take away his Livelihood, unless he can first take away God's Truth."

*Ibid. Motton*: Mr. CROFTS. His Name was JOHN. He was after his Ejection Chaplain to the Lady Fiennes, at Newtontony in Wilts.

*Ibid. Forthingbridge*; Mr. CROSSIN. I am informed he was turn'd out from a Sequestration near *Fordingbridge*, to which Mr. Cuff the old Incumbent return'd at the Restoration. This Mr. Cuff was a Person that took great Liberty to jest in the Pulpit. Mr. Crossin went into *Devonshire* and found so much Favour with the Bishop of *Exeter* as to be continu'd a Living there some time after 1662, with ordination.

52. *lin. 2.* Mr. Samuel Ellis should be Mr. Ellis.

*Winchester*, add, who died M<sup>r</sup>. the Isle of *Wight*.



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*The* EJECTED, &c.

I N T H E

County of HEREFORD.

Pag. 353. *M*ORTON upon *Lugge*; Mr. ANTHONY COLLIER. This being a Sequestration, he left the Living at the King's Restoration.

At the End of the Account of him, add, with whom he died.

*Ibid. Selleck*, add, and *Cadle*: Mr. ROBERT TAYLOR. He preach'd alternately at both these Places, which are near to each other, and but one Parish, the Income whereof was very small. He was a very affectionate, earnest Preacher, and used very frequently to weep in his Publick Administrations. After his Ejectionment, he preach'd as he had Opportunity in this and the neighbouring Counties; but his Abode was in *Hercfordshire*, and most Part of his Time he dwelt at *Rosse*, Preaching frequently at Colonel *Kirle's*, who liv'd not far from the Town. He never took the Pastoral Care of any People, after he was turn'd out in 1662. He died about the Year 1678, at the Age of forty-five.

*Ibid. Whitchurch*, or *Castle Richards*; it should be *Richard's Castle*: Mr. WILLIAM WOODWARD, M. A. I suppose this is the same Person whom I had mention'd, pag. 70, in the University of Oxford. Dr. *Walker* in his *Att.* Part II. p. 361, says, that this Mr. *Woodward* came with a Party of Soldiers

Soldiers to take a forcible Possession of Mr. *Smith's* Parsonage-House here; and when Mrs. *Smith* laid fast hold of a Bed-post, Mr. *Woodward* being more cruel and merciless than the Soldiers, kick'd her on the Belly with that Violence, that it gave her a Rupture, whereof she never recover'd, but died within little more than a Year, and not without great Suspicion of that being the Cause of her Death. This Account no ways agrees with the Character given of Mr. *Woodward*, by all that knew him. I suppose this Story may be of the same Sort, with the barbarous Treatment of Mr. *Standish* a Priest Vicar at *Wells*, who is represented by the Doctor as starving and rotting in a Jail, when he liv'd above twenty Years afterwards \*. I take both Accounts to be of equal Truth and Credit.

*Ibid. lin. 10.* Sir *Edward Littleton* of the Moor, should be, *Edward Littleton*, Esq;

\* See Mr. *Widdow's* Ap. to his Rep. to Mr. *Agar's* 2 last Pamph. p. 32, 33.

*Ibid. Lemster* : Mr. JOHN TOMBES, B. D. Add; He was educated at Oxford, in Magdalen-Hall, under the famous Mr. *William Pemble*, Author of *Vindicie Gratie*, and of several other Learned Treatises. He succeeded him in the Catechetical Lecture of the said Hall, and approv'd himself an excellent Disputant, and no contemptible Divine. † It shews he was esteem'd a Person of excellent Parts, that he was chosen Lecturer in this Hall, upon his Tutor's Decease, when he was but twenty-one Years of Age, and of but six Years standing in the University. He held this Lecture for about seven Years, and then left Oxford, and went first to Worcester, and afterwards to Lemster, at both which Places he made himself very popular by his Preaching. In 1641, he had the Living of *All-Saints* in *Bristol* given him by Mr. *Fiennes*, who manag'd that City for the Parliament: And there he continu'd till 1643, when the City was surrender'd to the King's Party. Afterwards going to London, he became Master of the Temple, and continu'd so about four Years, and then was supplanted by one *Johnson*. He afterwards went to *Beudly* in *Worcestershire*, at which Time Mr. *Baxter* was Minister at *Kidderminster*.

† See Mr. *Nelson's* Life of Dr. *George Bull*, Bp. of *St. David's*, p. 245, &c.

minster. Being in London in 1653, he was appointed one of the *Triers* of Publick Ministers: About the same Time he got likewise the Parsonage of *Rosse* \*, and the Mastership of the Hospital in *Leamster* and *Beudly*. Bishop *Sanderson* had a great Esteem for him, as had also one of his Successors, Bishop *Barlow*. He married a rich Widow in *Salisbury*, not long before the King's Return; by whom enjoying an Estate, he liv'd there till his Death, in 1676.

All the World must own him to have been a very considerable Man, and an excellent Scholar, how disinclined soever they may be to his particular Opinions. Even Mr. *Wood*, (who, as Mr. *Nelson* well observes, is never to be suspected of Partiality for any Persons puritannically inclined,) says of him, that set aside his Anabaptistical Positions he was conformable enough to the Church; would frequently go to Common-Prayer, and receive the Sacrament at *Salisbury*, and often visit Dr. *Wad* Bishop of that Place, who respected him for his Learning. And this his Occasional Conformity, Bishop *Burnet* took particular Notice of, in the Free Conference between the two Houses of Lords and Commons, of which he was one of the Managers, in 1702; mentioning him as a very Learned and Famous Man, that liv'd at *Salisbury* †.

\* See Annals of Q. Anne's Reign: Year I. p. 194.

He lies buried in St. *Edmund's* Church-yard in *Sarum*: And over his Grave there is a flat Stone with this Inscription:

*Here lieth the Body of JOHN TOMBES, Bachelor of Divinity, a constant Preacher of GOD'S Word, who deceased the 22d of May, An. 1676, aged seventy-three.*

To the Catalogue of his Works, this may be added, *Animadversiones quædam, in Aphorismos Richardi Baxteri de Justificatione. And a just Reply to the Books of Mr. Wills, and Mr. Blinman, of Infant-Baptism*, 8vo. 1675.

\* Dr. *Walker*, *Art. Part II. p. 36*, says, that this was worth 250 l. per Annum.

*Pag. 356. lin. 5,* from the Bottom ; Mr. C—— of *W——e*. I have been spoke to by a Relation of this Gentleman about the Reflection here cast upon him, and told, that it was undeserv'd, and that he was a great and worthy Man. I who knew him not, freely told the Complainant, That as I had but pursued the Information given me, so I would readily be so just to his Friend and Relation, as to publish any thing he would give me upon his Word and Honour, or upon credible Information, by way of Opposition, But he died soon after, without ever letting me hear from him, as he had promised, and so I could not well do any other, than let it stand as it was before.

*Pag. 359. Upper-Sapie :* Mr. MALDEN. I have since had an Account, that he conform'd, tho' not to the Satisfaction of his Conscience : For he would often say, " That it repented him, that he did not " let his Wife and Children go a begging, rather " than he had conform'd." However, he continu'd in the Living till his Death : And he always paid a great Respect to those that did not conform.

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## *The* EJECTED, &c.

IN THE

## County of HERTFORD.

*Pag. 360.* **K**EMPTON; Mr. JOHN WILSON. Add, *M. A* ; sometime of *Katherine-Hall* in *Cambridge* ; for so it is in the Book he publish'd.

*Ibid. Watford ;* Mr. PHILIP GOODWIN. Add, *M. A* ; for so he writes himself, in the Title-page of  
of

of Family Religion reviv'd. He was of St. John's College in Cambridge.

Page 360. Bishops Stortford. Mr. JOHN PAINE. In Newc. Rep. Eccl. Vol. I. p. 896. It is JONATHAN PAINE.

Ibid. Ware: Mr. YOUNG. He kept up a considerable Meeting for some Years at Kempton in this County; and his Name is precious there to this Day.

Ibid. Shenly: Mr. ISAAC LOEFS, or rather LOEFF. He was M. A. of Peter House in Cambridge. Some Papers and Parchments relating to him having fallen into my Hands, I shall here insert them. The first is a Recommendation of him by Mr. (afterwards Dr.) Lazarus Seaman, which runs thus.

Sept. 9. 1648.

THESE are to certify whom it may concern, that the Bearer hereof Isaac Loeffs, Master of Arts of the last Year, and Fellow of Peter House in Cambridge, is of a godly Life and Conversation, orthodox in Judgment, and well affected to the Parliament. In Witness whereof I have subscribed my Hand.

La. Seaman. Magr. C.S.P.

The second is a Parchment, a Recommendation of him from the Chancellor, in the Form following.

"HENRICUS RICH Comes Hollandiæ, Ba  
" Kentington, Cameræ Cubiliæ Majestatis  
" neroforum unus, Perisc litiæ  
" ratus, Regiæque M  
" & Almæ Universitatis  
" gift. & Scholar.

Fidelibus presentes has Literas inspecturis, visuris, vel audituris, Salutem in Domino Semper aeternam. CUM discretus Vir Mr. Isaacus Loeffs, Coll. Sancti Petri in Universitate Cantabr. Socius, literas nostras Testimoniales gradus & conditionis in quibus hic apud nos est & habetur a nobis petierit, Nos conditiones & merita nostrorum affectu sincero perpendentes eos solos testimonio nostro ornandos esse arbitramur, quos scimus promeritos ut istud beneficii a nobis consequantur: QUAMOBREM vestrae pietati per has literas significamus praefatum Isaacum Loeffs ad gradum Magisterii in Artibus statis temporibus & Solemnibus Comitibus Anno Domini Millimo sexcentesimo quadragesimo octavo admissum fuisse: unde ne calumniantium invidia, aut insidiantium excogitata malitia, ipsius gradus, eruditio, vitae probitas, & laudabilis conversatio in dubium poterint revocari, omnes Christi fideles & literarum studiosos Academiae nostrae nomine oratos esse volumus, ut qui illius gradui, doctrinae, & morum probitati honos debetur, eum huic alumno nostro praestare non graventur. In cuius rei Testimonium Sigillum nostrum presentibus apponi fecimus: Datum Cantabrigiae in Senatu nostro nono die mensis Decembris, Anno Domini Millimo sexcentesimo quadragesimo octavo.

The others relate to his Settlement at *Shen-  
ton*, in which Living he succeeded Mr. *Stephen  
Jones*, who resign'd it, in the Year 1650. The  
Patron of that Living was *John Crew* of *Crew* in  
the County of *Chester*, Esq. He conferr'd the Right  
of Presentation for that Time, (in Case of a Va-  
cancy,) upon certain Persons nominated in a Wri-  
ting drawn up for that Purpose. After this Mr.  
*Jones* made a formal Resignation of the Living;  
and Mr. *Loeffs* had a Presentation to it from those  
who were legally empower'd by the Patron.

The Patron's Writing runs thus.

" To all Christian People, to whom this present Writing shall come to be seen, heard, or read.  
 " I *John Crew* of *Crew* in the County of *Chester*,  
 " Esq. send greeting, in our LORD GOD ever-  
 " lasting. Whereas I am vested, seiz'd and law-  
 " fully estated of and in the Advowson and Pa-  
 " tronage of the Rectory of *Shenley*, and of and  
 " in the Presentation thereunto: Now know ye,  
 " that I the said *John Crew* as well for the espe-  
 " cial Trust and Confidence I have of the Fide-  
 " lity and Integrity of *John Marsh*, Esq. *Thomas*  
 " *Brisco*, and *Thomas Harris*, Gent. Parishioners in-  
 " habiting within the said Parish of *Shenley*; have  
 " appointed, assign'd, and authorized, the said *John*  
 " *Marsb*, *Thomas Brisco*, and *Thomas Harris*, my  
 " faithful Deputy and Deputies, for me and in my  
 " Name, to limit, assign, and present to the Pa-  
 " sonage of the said Cure of *Shenley*, a godly  
 " able and orthodox Minister, such as by the  
 " said *John Marsh*, *Thomas Brisco*, and *Thomas Har-*  
 " *ris*, or by any two of them, shall be well liked  
 " and approved of. The said Presentation of my  
 " said Deputies to be but once; to commence and  
 " begin when and as soon as the same shall hap-  
 " pen to be void by Death or otherwise. And  
 " whatsoever the said *John Marsh*, *Thomas Brisco*,  
 " and *Thomas Harris*, or any two of them shall do  
 " or Cause to be done, in the Premises, I do  
 " hereby ratify, promise, confirm and allow, by  
 " these Presents: In Testimony whereof I have  
 " hereunto set my Hand and Seal, the fifteenth Day  
 " of *July*, Anno Domini 1650.

Seal'd and deli-  
 vered in the Pre-  
 sence of

*Edw. Hayes.*  
*Joshua Lomax.*  
*Brett Netter.*

*John Crew.*

Memorandum, That these words  
 v. z. (to be but once) were in-  
 lined before the en-  
 delivery &

This is a true Copy taken out of the Original.

*John Marsh.*

*Brett Natter.*

The Resignation of Mr. *Stephen Jones*, the like  
which has not fallen under my Observation, was  
in this Form.

**I**N DEI Nomine Amen: per hoc presens publi-  
cum instrumentum cunctis evidenter appareat,  
et sit notum, Quod decimo septimo Die mensis  
Decembris, Anno Domini sexcent<sup>o</sup> & quinquag-  
esimo in ædibus meis infra parochiam S<sup>ci</sup> Bene-  
dicti Paulleswharfe London, nocte scilicet ac in  
vitiis mei not<sup>o</sup> pub<sup>o</sup> Subscript. ac testium infe-  
r<sup>o</sup> nominat<sup>o</sup> p<sup>o</sup>sonal<sup>o</sup> constitutus *Stephanus Jones*  
C<sup>o</sup>ll<sup>o</sup>cus Rector Rectoriæ & Ecc<sup>le</sup>ie paroch<sup>ie</sup> de *Shenley*  
in Com. *Hertfordiæ* Diocesis *Lincolniæ* quassdam  
resignationem & protestationem in Scriptis redact<sup>am</sup>  
salam & publicè interposuit, ac resignavit, pro-  
testatus est, & cætera fecit & exercuit in omnibus,  
& per omnia, prout in quadam p<sup>o</sup>p<sup>o</sup>ri Schedula  
quam tunc in manibus suis tenebat continetur;  
cujus quidem Schedules tenor sequitur, & est talis,  
videlicet; In DEI Nomine Amen; Coram vobis  
Not<sup>o</sup> pub<sup>o</sup> pub<sup>o</sup>q; & auctentica p<sup>o</sup>sona, ac te-  
stibus fide dignis hic p<sup>o</sup>ntibus: Ego *Stephanus Jones*  
C<sup>o</sup>ll<sup>o</sup>cus Rector Ecc<sup>le</sup>ie paroch<sup>ie</sup> de *Shenley* in Com.  
*Hertfordiæ* Diocesi. *Lincoln'* volens & affectans, ex  
certis causis veris, justis, raconabilibus & iuris,  
me, & animum meum in hac parte moventibus,  
ab onere, cura, & regimine, d<sup>o</sup>e meæ Recto-  
riæ, & Ecc<sup>le</sup>ie paroch<sup>ie</sup> prædict<sup>æ</sup> & animarum paro-  
chiorum ib<sup>o</sup> exui penitus & exonerari, d<sup>o</sup>am Recto-  
riam meam Ecc<sup>le</sup>ie paroch<sup>ie</sup> de *Shenley* prædict<sup>æ</sup> cum  
suis juribus, membris, & pertinentiis univ<sup>er</sup>sis in  
manus Ordinarii loci prædict<sup>o</sup> vel alterius quicunq;  
hanc meam resignationem admittente  
testatem habentis vel habituri, non vi, nec  
coactus, nec dolo aut fraude ad id me



aliqua alia sinistra machinatio circumventus, sed ex mea certa scientia, atq; deliberato, & spontanea vote, pure, sponte, absolutè, & simpli resigno, ac re & verbo, eandem Rectoriam meam vacuam dimitto, juri quoq; titulo, & possessioni & interesse meis in dicta Rectoria mea prehabetis, & hactenus mihi in eadem competen' renuncio, eis quoque cedo, & ab iisdem cum suis juribus, membris, & ptenen' universis recedo totali, & expressè in his scriptis; super quibus omnibus & singulis deus *Stephanus Jones* me *Carolus Seller* Notum publicum subscriptum, ad conficiend' sibi unum vel plura publica seu publica instrumentum sive instrumenta, ac testes inferius nominat' ad testimonium desuper perhibendum rogavit, & requisivit, ac insuper quendam *Stephanum Ewer* Gen. ad exhibendum hanc suam resignationem, & hoc presens publicum instrumentum desuper factum, coram quacunq; persona vel quibuscunq; personis eandem sive idem admittere potestatem habentibus, vel habituris, & ad procurandum hanc suam resignationem admitti & inactitari & certiorari, & Ecclesiam parolem de *Shenley* prædict' de personâ sua vacuam fuisse, & esse, pronunciari constituit & assignavit; Ac omnia & singula quæ deus *Stephanus Ewer* in pmissis fecerit, se ratum, gratum, ac firmum perpetuò habuit promisit, & quantum in eo fuit, aut est, ratificavit. Acta fuerunt hæc omnia & singula prout supra scribuntur & recitantur, sub Anno Domini, mense, die, & loco prædictis, presentibus tunc & illis *Johanne Seller*, & *Francisco Tredcroft*, latis testibus ad premissa audiendum, & testificand' rogatis special' & requisitis.

Et ego *Carolus Seller*.

The Living of *Shenley* being hereupon vacant, there is another Writing which contains Mr. *Loeff's* Presentation to it, in this Form.

Omnia

OMNIBUS ad quos præsentēs nræ literæ pervenerint hanc nræ presentationem infra scriptæ admittendi potestatem habentibus, vel habituris, *Johannes Marsh*, Ar. *Thomas Brisco* & *Thomas Harris* parochiani & inhabitantes parochiæ & pro hac vice indubitati patroni Rectoriæ & Ecclesiæ parochialis de *Shenley* in Com. *Hertfordiæ*, & nunc vel nuper diocesi *Lincoln'* ex concessione potestate & autoritate *Johannis Crew* de *Crew* in Comitatu *Cestriæ*, Ar. veri & indubitati patroni Rectoriæ & Ecclesiæ parochialis de *Shenley* prædictæ litem constitutæ & fulciti oīdas obedientiam & reverentiam in ea parte debitæ ad Rectoriam & Ecclesiam parochialem de *Shenley* prædictæ per cessionem seu resignationem *Stephani Jones* Clerici, ultimi Rectoris, & incumben' ibi jam litem vacantem, & ad nræ presentationem pro hac vice tantum spectantem, Dilectum nobis in Christo *Isaacum Loeffs* Clericum in artibus Magistrum vobis tenore præsentium præsentamus, humiliter rogantes quantus eundem *Isaacum Loeffs* Clericum ad & in dictam Rectoriam & Ecclesiam parochialem de *Shenley* prædictæ admittere, ipsumque Rectorem ejusdem ac in & de eadem instituere & investire ac in realem actualem & corporalem possessionem ejusdem Rectoriæ, una cum omnibus & singulis suis juribus, membris & pertinentiis universis ad eandem spectantibus, induci mandare, cæteraq; facere, peragere, & perimplere, quæ vobis in hac parte incumbunt officio gratiose dignemini cum favore: In cujus rei testimonium, nomina, cognomina, & sigilla nostra præsentibus apposuimus. Datum tricesimo die mensis Decembris, Anno Dni millesimo sexcentesimo & quinquagesimo.

*John Marsh. Tho. Brisco. Tho. Harris.*

Mr. *Loeffs* being thus presented to this Living in 1652, continu'd in it, till he was outed in 1662. And I the rather give this Account so at large, because Dr. *Walker* so often reflects on our ejected Ministers for not being legally presented. I doubt

not but many had the Consent of the Legal Patrons, tho' it is hard to give suitable Proof of it at this Distance of Time.

After the *Act of Uniformity*, Mr. *Loeffs* came to London, and was for some Time Assistant to Dr. *Owen*. He has a Piece in Print, intit. *The Soul's Ascension in a State of Separation*, 8vo. 1670.

Page 360. *Cheston* ; or rather *Chestbunt* : Mr. WILLIAM YATES. This was a Sequestred Living, as appears from Dr. *Walker*, *Att. Part II. p. 363*. I am inform'd Mr. *Yates* died in August 1679, at near an hundred Years of Age.

*Ibid. St. Albans*. Mr. NATHANAEL PARTRIDGE Add, I suppose he was of *St. Michael's*, because it appears one was Ejected there in 1662, from *Newc. Rep. Eccles. Vol. I. p. 788* ; where we have this Entry. *John Cole, A. M. 3 Mar. 1662. per ux subscriptionem ultimi Vicarii*.

This Mr. *Partridge* preaching once at *St. Albans*, upon those Words, *Rev. iii. 18* ; *Anoint thine Eyes with Eye salve, that thou mayst see* ; a poor Man that was as blind in Mind as he was in Body, went afterwards to his House, and ask'd him very soberly, where he might get that Ointment to cure his Blindness ? He preach'd afterwards to an Auditory in *Oldstreet* beyond *Bunhill-fields* many Years, and suffer'd six Months Imprisonment in *Newgate* for his Nonconformity. He took a great deal of Pains with the condemn'd Prisoners there from Sessions to Sessions for many Years, not without some good Success : And died in a good old-Age, August 6. 1684. Mr. *Christopher Neffe* drew up and publish'd an Elegy upon him, some Lines of which were so severe, that he was forced for a Time to hide from the Messengers who were very busy in Hunting after him.

Page 361. Mr. BURWELL : He died at Alderman *Poyner's* at *Coldicot* (not *Codicot*) of an Apoplexy, in 1667.

*Pag. 361. Mr. WILLIAM SHERWIN.* Whereas it is said, he was both *Rector of Wallington, and Baldock*; it should have been said, *Rector of Wallington, and Lecturer at Baldock.* Dr. *Walker Att. p. 201,* says that Mr. *Sherwin* made 300 *l* a Year of the Living, and had the Mortification to let go that fat morsel from betwixt his Teeth in 1660, when Mr. *John Bowles* was restor'd. But perhaps he was not much less mortify'd, to be a little after totally silenc'd, and made incapable of any other Living, or Publick Service by the Act for Uniformity: On which Account there was not the least impropriety in my bringing him in, in my Abridgement, notwithstanding that I had no certain Information where that Act found him when it took place.

*Ibid. Aldbury: Mr. FRANCIS COMYN.* It should be COMYNG. He was admitted to this Living in 1537, before the Wars, as appears from *Newc. p. Eccl. Vol. I. p. 792.*

*Pag. 362. Barly: Mr. NATHANAEL BALI.* He is wholly omitted in the List of the Vicars of this Place, in *Newcourt's Rep. Eccl. Vol. I. p. 800.*

*Pag. 367. Gravely: Mr. CATER.* He liv'd some time after his Ejectment in the Family of Sir *Robert Deline*, near *Sabridgeworth*, in this County: And when he died, left something by way of Charity, which the Heir of that Family is one of the Managers in Course.

*Pag. 368. Abbots Langley: Mr. JOHN KING.* He is just mention'd in *Newcourt's Rep. Eccl. Vol. I. p. 842,* where his Successor is enter'd thus: *Tho. Wright, Cl. 29 Jan. 1662. per inconform. King.*

*Ibid. Geldesden: Mr. Mocket.* A very pious, humble Man. His Name was THOMAS. He was M. A, of both Universities, and had been of *Queen's-College* in *Cambridge.* He was some Time  
M m 2 Chaplain

Chaplain to the Earl of Bridgewater, when he was Lord President of the Marches of Wales, in the Reign of King Charles I, and by him he was favoured, and promoted Preferment. He was Preacher at Holt in Denbighshire, before he was sent to Galesford. He has some Things in Print: As, *God's Duties and Dignity*, 4to. 1643. *A Discourse on the Covenant and Prophecy*, 4to. 1643. *The Church's Trouble and Deliverance*, 4to. 1642. *Christian Love to Old and Young, Rich and Poor*, 3vo. 1671, &c.

Page 345. *Prof's Name*: Mr. PRACEY. This surname is the same Person as practised Print in London, and is the Author of several Books in that Faculty.

Page 359. Error: Mr. WARREN. There is  
this County, was a Squashed Rockery. *Wet's*  
Act. Part II p. 174

Pag. 359. Tettering. Mr. WILLIAM TERRY.  
 I find one of the Names mentioned in Above,  
 Vol. I. p. 713.

Pag. 3<sup>rd</sup>. Reply : Mr. W & A. He is  
 mentioned by Newman, Vol. I. p. 516, among the  
 tutors here. But Dr. Wailes, Sec. Fac. Ill. says  
 that Mr. Ward being professor of this L. in  
 1866, got a Pre-eminence in it from his  
 per se, and during the Session he named  
 the Prayers here was his Decree in that Year 1866.  
 By this it appears, that in the Decree's  
 was as that as a Novice was in it. The  
 said I know this I should have  
 him in my L.

The Great Eastern: Mr. D. A. M. A. and others. His L... ..

*Dyke* was Pastor to a Congregation in *Devonshire-square*, in *London*. There is this Evidence of his being episcopally ordain'd, that a certain Person whom he had married, being desirous to get off from his Marriage, he produced his Orders, and by that Means he was disappointed.

*Pag. 370.* Whereas I have intimated at the Close of the County of *Hertford*, that I have omitted Mr. **WILLIAM JANEWAY** of *Kilshul*, as supposing it to be the Father of Mr. *John* and Mr. *James Janeway*, that was thereby intended, who could not be ejected or silenced after 1660, when he died in 1657; I am now inform'd, that Mr. *William Janeway*, the eldest Son of this Mr. *William Janeway*, and eldest Brother of Mr. *John Janeway*, succeeded his Father in this Living of *Kilshul*, and was there ejected and silenc'd for his Nonconformity, and therefore ought to have been there mention'd.

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## *The* EJECTED, &c.

IN THE

## County of HUNTINGDON.

*Pag. 371.* **BLUNTSHAM**; Mr. **JAMES BEDFORD**, B. D. Add; The worthy Son of a most excellent Father, who was Minister of *Clifton* in *Bedfordshire*, where he was born. This Mr. *Bedford* publish'd a Sermon on *Heb. ix. 27*; preach'd at the Funeral of his Brother's Daughter.

*Ibid. Huntingdon*: Mr. **SAMUEL BROOKS**, B. D. He was Fellow, and not President of *Catharine-Hall* in *Cambridge*.

Pag. 371. *Long Orton*: Mr. EDMUND SPINKS. I suppose he was thrown out of *Castor* immediately upon the Restoration, because Dr. *Walker*, Part II. p. 270, says, that *that Living belongs to the Bishop of Peterborough*. And I find Provision is accordingly made for the annexing this Living to that Bishoprick, as formerly, in the Act of Parliament for confirming and restoring of Ministers, which pass'd in 1660.

*Ibid. lin. 25 and 26.* instead of *with Mrs. Elmes*, it should be *near Mrs. Elmes*.

*Ibid. Bottlebridge*: Mr. SIMON KING. Add; He was some time Schoolmaster at *Bridgnorth* in *Shropshire*, where Mr. *Baxter* and he liv'd for some time together in one House as they were afterwards Fellow-Labourers in *Coventry*. Mr. *King* was Minister of *Trinity-Parish* in that City, from 1642 to 1645. After 1662, he liv'd at *Long Orton*, near *Peterborough*. It pleas'd God to try him by many Afflictions: And among others, with the Burning of his House to the Ground, in *August 1689*, by which he was in a manner depriv'd of all his Substance, and that at a Time when he and his Wife were both of them above eighty Years of Age.

*Ibid. Allerton*; it should have been *Elton*: Mr. COOPER. This Mr. *Cooper* was Minister here in 1662. He being Patron of that considerable Parsonage, married his Daughter, (who was his only Child) to Mr. *Ball*, the Son of worthy Mr. *Thomas Ball* of *Northampton*, and presented him to it: And his Son Dr. *Ball* is now in Possession of it, or at least was not long since.

Mr. *Cooper* was a Man of great Note in his Country, for the Piety of his Life, the Prudence of his Conduct, and for his ministerial  
 venerable Person, of ~~Aldea~~ He was a great  
 Stamp.

*Ibid. Cherry Orton*  
 He was many Years  
*Cambridge*; and was

which lies near *Peterborough*, which is in the Gift of the College, and one of the best in the Gift of that College. He was a good Scholar, and eminent Preacher.

*The* EJECTED, &c.  
IN THE  
County of KENT.

Pag. 374. **CANTERBURY**; At the Cathedral:  
Mr. JOHN DURANT. Born *Anno*  
1620. To his Works may be added, *The Woman*  
*of Canaan*: The Sum of certain Sermons on *Mat.*  
*xv. 22*, &c. 8vo. 1660: Dedicated to the Magi-  
strates, Ministers, and Inhabitants of *Newcastle upon*  
*Tyne*, thanking them for their singular Respect to  
his dear Brother Mr. *William Durent*, who was car-  
rying on the Work of the Gospel among them in  
that Town. He also publish'd a Sermon intit. *Si-*  
*lence the Duty of Saints under every sad Providence*:  
Which was preach'd upon Occasion of the Decease  
of his beloved Daughter, &c.

Pag. 376. **Maidstone**: Mr. JOHN CRUMP. He  
was recommended to the People of this Town by  
Mr. *Wilson* his Predecessor, and was bless'd with a  
most agreeable Temper; and remarkable for his  
affable Carriage, which much recommended him  
to the Affections of his People. He was of so moderate  
a Temper, the Minister of *Maidstone*, admitted  
him to his Pulpit, and he  
Space of two Years.  
*idstone*, where (tho'  
Ministers since) his  
en to this Day.



*Pag. 378. In the Account of Mr. WILNOT of Feversham, instead of by preaching from Place, let it be, from Place to Place.*

*Ibid. Cranbrook: Mr. WILLIAM GOODRING. Add; I am inform'd he was a Man of great Piety.*

*Pag. 380. Barrham: Mr. JOHN BARTON. I am told that this Barrham is a Chappel to the Rectory of Bishopsbourne. But though it is so, yet was Mr. Barton as much there silenc'd, as if it had been as good a Parish-Church as any in the County, if he was the Preacher there, when the Silencing Act took Place.*

*In the Diary of Mr. Thoroughgood of Monkton, which I have perus'd, I find an Account given of some Parliament-men, and other well dispos'd Persons, who living not far asunder, agreed to join together in religious Meetings on the Week-days, and in receiving the Lord's Supper on the Lord's Days. The Members of Parliament, were Mr. John By of Betteshanger, Col. John Dixwell of Broom in Barrham, and Mr. (after Sir) Harry Oxenden of Dean in Wingham, with their Relations. The Ministers were Mr. Quinton of Adsum, Mr. Thoroughgood of Monkton, and this Mr. Barton. The Persons that met, were of several Parishes thereabouts, that had not the Sacrament administer'd where they liv'd. They met at first once a Fortnight on Fridays, and afterwards once in every Month, on a Week-day, and had a Sermon in some private House; and every Month, upon a Lord's Day, they receiv'd the Lord's Supper together, after hearing a Sermon in the Church, the three Ministers aforesaid taking their Turns. They also kept together many Days of Fasting and Prayer. And they held on in this Course for some Years, very comfortably and profitably.*

*Ibid. Dover. which Depree in Wood's Fasti*

*1628, as 1629*

*Add, M. A.*

*1628, as 1629*

*and he was*

*himself*

self so, in some Things that he has printed. After being silenc'd, he continu'd preaching private-  
Dover, till the Time of his Death, which I am inform'd was about 1663.

He publish'd a Tract intit. *Heaven and Earth shake* (prefac'd by Mr. William Greenhill) on Hag. ii. 8vo. 1656: And it appears from the Title, not only that he was M. A, but also that he was some time Lecturer of *Christ-Church* in *London*, before his settling in the Town of *Dover*.

Fig. 380. *Ashford*: Mr. NICOLAS PRIGG. He was a celebrated Preacher, and one of eminent piety. Marrying one Mrs. Scot, he with her Portion has'd some Land, which maintain'd them after his death. For many Years, he was so melancholy, that he could not preach: But after the death of his Wife, he grew much better, and at last died in Comfort.

Fig. 381. *Ilkham*; or rather *Ickham*: Mr. JOHN SWAN. I am inform'd that this is a Rectory of £200 l per An. This Mr. Swan was one of the Commissioners in this County for ejecting scandalous Ministers.

Fig. 382. *Benenden*: Mr. JOSEPH USBORNE. Mr. Ansell being turn'd out of this Living for Insufficiency, the People got Mr. Osborn, (which I am told was his true Name) to preach among them for half a Year, during which Time, he had an Invitation to preach in *Sussex*. The People of *Benenden* having notice of it, met together, and by voluntary Subscription rais'd their 40 or 50 l to 60 l per Annum, desir'd him to continue with them. The Parson of the Living was then abroad with King Charles, so it fell into the Hands of the Committee at *London* to provide for the Place. The People of *Benenden* promis'd to use their utmost

Efforts, to get him settled. They made the Subscription above-mentioned for one Year only. And when it was renew'd, they subscrib'd for another Year;

three Years, and then for five. They put him ~~up~~ upon moving for an *Augmentation* of 40 *l.* *per Annum* which was obtain'd: And yet they continu'd the Subscription, and paid it chearfully.

When the Protector took upon him to place and displace Ministers, Mr. *Osborn* was *tried* by the Committee of Ministers that was of his appointing; and he carried with him, when he appear'd before them a Certificate from the People, and another from the neighbouring Ministers, as to his Abilities, and sober and regular Behaviour. He answer'd all the Questions that were propos'd to him, fifteen Commissioners being present, and Mr. *Caryl* in the Chair. And he afterwards obtain'd the Protector's Order for the Living. The Vicaridge-house was gone to decay, which was occasion'd by its being us'd by the Parish for the Poor to dwell in: And they agreed to repair it, and made it a convenient Dwelling.

At the Restoration in 1660, all the Ministers that were put in by *Oliver*, were to be immediately turn'd out: But *Esq; Hendon* the Patron, who came over with King *Charles*, finding Mr. *Osborn* greatly beloved by the People, and knowing the Living to be but small, would not present any one in his Room. And his Brother, who after him became Sir *John Hendon*, desir'd him also to continue there, and conform, if possibly he could. Another also of his Acquaintance, (and he a considerable Man) earnestly press'd him to Conformity. But he told him that Faith and a good Conscience would stand him more stead than an hundred Livings; and so he continued in 1662. Mr. *Buck* the Dean of *Rocheſter* came to him soon after, and offer'd to enter into a bond of 500 *l.* to put him within a Month into a better Living than *Benenden*, provided he would conform. But he freely told him, that if he could hate Conform'd at all, it should rather have been *Benenden*, than for any other Place whatever. If he should never see

He had for  
his Wife was  
of them. Aff

time at *Staplehurst*, and then went into *Suffex* to *Hatfield*, where he had four Children more : And he continu'd there several Years. He afterwards preach'd to a People at *Brighthelmstone* in *Suffex*, for nine Years : And about 1681, was su'd for 20 l a Month, on the Account of his Nonconformity. He thereupon came to *London*, and preach'd for some time at *Peckham*, and went afterwards to *Ashford* in this County, and from thence to *Tenterden*, where he continu'd about nine Years. And afterwards he spent about nine Years more at *Barsted* near *Maidstone*, where he concluded his Ministry, by reason of his Infirmities. He spent the last Part of his Life at *Staplehurst*, where he finish'd his Course, Dec. 28. 1714. *Ætat.* 85.

He never printed any thing. A kind Providence attended him in all his Removes. He liv'd in Friendship with all the Publick Ministers of the Places where he dwelt : And when he died, left somewhat to the Poor of all the several Parishes he had liv'd in, in his last Will and Testament.

*Pag.* 381. *Goudhurst* : Mr. BRIGHT. His Name was EDWARD. He had the Character of a very good Man, and was endow'd with a great deal of Patience. And indeed he needed it : For he had the Exercise of a very froward and clamorous Wife. This made many think, (and some would not stick at expressing it in Words upon Occasion) that it fell out very well, that he was pretty thick of bearing.

*Ibid.* *lin.* 6 from the Bottom ; for 60 l, read 40 l.

*Pag.* 382. *Sandhurst* : Mr. ELLISTON. Dr. Walker, *Att.* Part II. p. 220, mentions him as succeeding Dr. Anherst, at *Horsmanden*, where he was bred at the Beginning of the Troubles ; and he he was afterwards at this Living : But I find he died the April before the Act for the Dissolution of the Monasteries, and therefore should not be mentioned in this.

*Pag. 382. Lenham: Mr. THOMAS SHEWELL.*  
*Add, M. A.* He was born in *Coventry*. His Father  
 was a reputable Citizen and Clothier. He was  
 Scholar to that learned and excellent Person *Mr.*  
*James Cranford*, and was afterwards educated in the  
 University of *Cambridge*. His first Settlement in  
 the Ministry was at this Place; and he was ejected  
 from hence by the *Act of Uniformity*. He after-  
 wards kept a private School at *Leeds* in this County.  
 He married a Niece of the Reverend *Mr. Thomas*  
*Cafe*. After many Years, he return'd to his native  
 City, and continu'd Preaching there to the last.  
 There was something extraordinary in his Death.  
 He had been for some Time Preaching on the *Lord's*  
*Days* upon the Subject of Original Sin, from the  
 fifth of the *Romans*, and had not finish'd the Sub-  
 ject. Coming into the Pulpit the *Lord's Day* be-  
 fore he died, tho' in perfect Health, instead of  
 going on (as was universally expected) with his  
 former Discourse, he, to the great Surprize of all  
 his Auditors, took for his Text, *Rev. xxii. 21. The*  
*Grace of our Lord JESUS CHRIST be with you all,*  
*Amen:* And preach'd a most excellent Sermon. The  
 People were under a very great Concern, and some  
 were afraid he had a Design to leave them, and  
 enquir'd of his Daughter, whether she knew the Oc-  
 casion of his changing his Subject. She told them,  
 that on the *Saturday Evening*, she perceiv'd him walk  
 about in his Chamber, and he did not come down  
 to Family Prayer at the usual Time: Whereupon  
 she went up to him, and enquir'd how he did. He  
 told her he found his Thoughts in so great Confusion,  
 that he could not go on with his Subject, but must  
 preach the next Day on something else. However,  
 he appear'd to continue very well, till *Wednesday*  
 which was his *Lecture Day*, and went to the Meet-  
 ing-House, in perfect Health. He pray'd at home  
 and as consistently as ever, and having open'd his  
*BIBLE*, and read his Text, he seem'd to faint  
 in the reading. He continu'd so till he was dead  
 in the Pulpit. He was a very good Man, and  
 in an Apoplectic

after; but died in two Hours time, or thereabout. How awful this sudden Stroke must be to all present, especially when compared with the solemn Farewel, which he was over-ruled to take the *Lord's Day* before, must be left to the Thoughts of all serious Persons. This good Man died, Jan. 19, 1697.

*Pag. 382. Ulcomb:* Mr. WILLIAM BELCHER. Dr. Walker, *Art. P. II.* p. 267, 268, tells the World, that he preach'd against Tythes, as Jewish and Antichristian, till he got Dr. Horsmanden, who was the Incumbent of this Living, turn'd out: And when he came afterwards to succeed him, he not only claim'd them himself, but sued a certain leading Man of the Town on that Account, and recover'd treble Damages: And, that he left a Tenement in the Town, that was call'd *Treble Damages*, as he also was to his dying Day. Supposing this Story true, all the Inference that I can justly draw from it, is this, That there have been ill Men on all Sides; which no wise Man I suppose ever question'd. And yet I don't know but Mr. Belcher may be herein considerably wrong'd. For I have it from one that was nearly related to him, that he was a Person of great Piety and Probity, and very useful: Nor can I suppose, that had his Character been so stain'd, the famous Mr. Wilson of Maidstone, would have married his Daughter to him.

*Ibid. Lofe:* Mr. WILLIAM LOCK. He was a diligent and faithful Minister of CHRIST; one that was much belov'd and esteem'd by his People, and who bore a tender Affection toward them. Just before his Ejection at Bartholomew 1662, he preach'd his last Sermon to them, from *Acts xx. 32*: Telling them in his Introduction, that those Words, which were Part of St. Paul's Farewel Sermon to the Ephesine Elders, he had chosen for the Subject; but with this sad Difference in *Paul* was but call'd by Providence whereas he, and a considerable number, must be laid by in Silence:

Silence: They (the *Ephesians*) its true, should no longer hear him; but (saith he) our Mouths must be stopp'd from Speaking in such a Ministerial Way as we have done, any more. In this Circumstance, he declares he knew nothing he could better do for them, than, according to his Text, to commend them to God, and to the Word of his Grace, &c. Many were the proper, and useful, and affecting Things he left with them in this his last Discourse. He from thence minded them of the uncertain Terms of enjoying Ministerial Helps and Advantages: Of the Affection which good Ministers bear to a People they have any Time had Relation to: They not only love and labour with them while they may, but are concern'd at parting, for their future Benefit and Welfare. They have like Tenderness for their People, as a Nurse for her Children; to which he observ'd the Affection and Care of Ministers is compar'd, *1 Theff. ii. 7*; where the Apostle expresses himself thus: *Even as a Nurse cherisheth her Children, so being affectionately desirous of you, we were willing to have imparted to you, not the Gospel of God only, but also our own Souls, because ye were dear unto us.* And in many other Particulars did he instruct, encourage, and exhort them, suitably to the Time and Occasion, and the import of the Text he had chosen; chiefly insisting (for their Support) upon this Proposition: That God is the great Refuge of his People, who will take the Care and Tutelage of them in all Times and Conditions. He will keep them from the Corruptions of the World; the Temptations of Satan; and in all the Troubles and Distractions of the Times they live in. By his Word and Grace He will preserve and build them up unto Glory. And in the Close all, as St. Paul minded the *Ephesians* that he had been with them for the Space of *three years*, so intimating he had been with *this People* more, and he hoped for God's Blessing and Good. And he made some *figure*, that he *had not shunn'd* *whole* *God; that* *prof* *lordid way.*

gain their Souls to CHRIST, than to make a worldly Gain of them to himself. And now, since a Publick Ministry must end, he commended them to God, who so takes Care of his Church and Children, as they had heard; and to the Word of Grace, which, through Mercy, they yet had in their Hands, and which studied and used aright, could build them up, and give them an Inheritance, among all them that are sanctified.

Pag. 382, *Berling*: Mr. THOMAS GUNS. He liv'd about the Year 1666.

*Ibid. Stowd*: Mr. DANIEL FRENCH. He was the Son of Mr. Samuel French, of Town Malton, and reputed a very holy good Man.

*Ibid. Southfleet*: Mr. HENRY SIMONDS. It should be HENRY SYMONS M. A. For so I find he wrote himself, in an Affize Sermon at Maidstone, March 17. 1657.

Pag. 383. *Wickham*: Mr. EDWARD ALEXANDER, M. A. Dr. Walker, *Att.* Part 2. p. 366, tells us, that he was admitted to this Living, in 1654.

*Ibid. Chatham*: Mr. THOMAS CARTER. Add; *L. A.* After his being silenc'd, he practis'd Physick, and liv'd at *Newington Butts*; where he died between 1680, and 1690.

*Ibid. Lee*: Mr. HICCOCKES. It should be WILLIAM HICCOCKS, M. A. I have seen a Tract, of his intit. *Strength made perfect in weakness*: In four Sermons, 8vo. 1674; which Tract, is in the Title, said to be, *a Taste of the Fruit, under the shadow of the Tree that bore it, did bend, and bow.*

*Ibid. Maidstone*: Mr. EDWARD RAWSON. Dr. Walker tells that his was the second, and that Mr. Rawson: And adds, that he



he was a New England Man, and a violent Presbyterian: Which if true, was a little peculiar. At *Elliston* I am inform'd had been in this Place formerly, and could have cut down to the Value of 200 *l* in Timber that was ready to fell there. But he declar'd it should not be said, that *H. Manden* had him rich, and forbore. Mr. *Rawson* was accounted a good holy Man.

Pag. 383. *Lamberhurst*: Mr. *STEEP*. He was advanced in Years when he was ejected, but was very eminent for his Piety.

*Ibid. Deal*: Mr. *SEYLIARD*. I am informed, that one Mr. *Hezekiah King*, M. A, of Cambridge, was turn'd out of this Place at *Bartholomew-Day* 1660, and that his Funeral Sermon was preach'd by Mr. *Vinke*. And somewhere in the Neighbourhood, Mr. *Samuel Seyliard* also was silenc'd who was an acceptable Preacher, and younger Brother to Mr. *Thomas Seyliard* of *Chaddingston*.

Pag. 384. Falsly pag'd 382, *Godmarsham*: Mr. *ROBERT FERGUSON*. At the End of the Account of him, Add; he died very poor and low, (though he had some Persons of Rank and Figure often resorting to him, in private,) in 1714.

This Mr. *Ferguson* was a Man by himself. He so behav'd himself, that the Ministers were ashamed of him. He was always plotting, and yet he found a way to escape. He was in the first Proclamation that was publish'd in King *Charles's* Time, upon Occasion of that which was called the *Presbyterian Plot*: But when Mr. *Legat* the Messenger had Warrants deliver'd to him to seize other accused Persons, a strict Command was given him by Mr. Secretary *Jenkins* not to take Mr. *Ferguson*, nor to shun him wherever he met him; and if he should happen to find him in any Company, he should suffer him to escape. \* This is a Mystery that is not to be unriddled, without believing him to be a State Intelligencer, employed to trappan and betray others. The Duke

\* Complete  
Hist. of Eng-  
land, Vol.  
III. p. 409.

lonmouth speaking of him when he was upon the scaffold, call'd him a *Bloody Villain*. † Bishop Bur-  
t in his *History of his own Time*, † says, that He  
is a hot and bold Man, whose Spirit was naturally  
run'd to plotting. He was always unquiet, and set-  
ting People on to some mischief. He adds, that he  
saw a private Thing of him, by which it appear'd  
was a profligate Knave, and could cheat those  
it trusted him intirely. By which I suppose he re-  
fers to the Affair of the Lady Vere Wilkinson; of  
which I myself once had a particular Account from  
the good Lady's own Mouth. And he farther adds,  
was cast out by the Presbyterians, and then went  
among the Independents, where his Boldness rais'd him  
some Figure, tho' he was at Bottom a very emp-  
Man. He had the Management of a secret Press,  
and of a Purse that maintain'd it, and he gave a-  
out most of the Pamphlets writ of that Side, and  
tho' some he pass'd for the Author of them. And  
tho' was his Vanity, because this made him more  
considerable, that he was not ill pleas'd to have that  
believ'd, tho' it only expos'd him so much the more.

† Ibid. p.  
438.  
† Vol. L. p.  
542.

pag. 384. Falsly pag'd 382. Hawkhurst; Mr. BOTHEL-  
d; his name was EPHRAIM. He was no great  
scholar, but a very honest plain good Man.

Pag. 386. Heaven; Mr. PETTER. His Christian  
name was JOHN (Mr. Burrostone his Curate im-  
mediately succeeded him.) He was descended from  
a religious and reputable Family in this County.  
He was an Example to his Flock, and kind and  
beneficent to all. He wrote a Preface to a large  
commentary on St. Mark, in two Volumes in Fo-  
lmo written by his Brother Mr. George Petter, M. A.  
which he published in 1661, with some Account  
of the Author. After his Ejection, he remov'd  
about 10 Miles of, to Seavenoke, and there died, at about  
70 Years of Age.

HENRY PRICE. Dr. Walker Att.  
his Name JOHN PRICE; and  
of this, which was the seque-  
nce, or Chaffe, in 1657.

Pag.

*Pag. 386. Smecth:* Mr. SINGLETON. I have been inform'd by Mr. Lewis of Margate, that Smecth is only a Chappel to Aldington; so that if the Rector of Aldington conform'd, Mr. Singleton whether he conform'd or not, could not keep Smecth without the Rector's Consent. But still he was disabled for Service in any other Station by the Act of Uniformity, and therefore it was fully to my purpose to mention him: And when that Gentleman asked me in his Letter, with what Justice or Propriety of Speech, any Man or Men can be said to be ejected from Places for their Nonconformity, which they had not according to the Constitution of the Government have held, had they conform'd? I think it every way sufficient to reply, that they may both justly and properly be said to have been *silenc'd*: And the Places at which they were exercising their Ministry, at the Time when the Act taking place, struck them dumb, are the Places where they may be said to be *silenc'd*, whether they were capable of continuing to preach in them, upon their Conformity, or not. My running Title all along is, *The Ejected or Silenc'd Ministers*.

*Ibid. Sandwich:* Mr. ROBERT WEBER. He was one of the Commissioners in this County for the ejecting scandalous Ministers: And five others were join'd with him, who were all Sufferers afterwards for Nonconformity. See *Culmer's Looking-Glass*, p. 38, 39.

*Ibid. Chattham Dock:* Mr. LAWRENCE WISE. He was imprison'd in Newgate for his Nonconformity, in 1682, and died in 1692, about the seventieth Year of his Age. He became an Anabaptist before his Death, and preach'd to those of that Denomination for several Years. He has in Print, *Select Hymns for the Sacrament*, 12mo. 1692: To which are added at the End, some of his last Sermons, which seem to have been taken from broken Notes.

*Pag. 387. Mr. HOADLY.* After what is said of him let this be added:

Mr. Lewis has since inform'd me, that this Mr. Hoadly

was Schoolmaster of the Free-school at *Cran-*  
*ke*, but that he cannot hear he was ever eject-  
 from thence for Nonconformity. He afterwards  
 ight School at *Westram* in this County, and from  
 nce remov'd to *Tottenham High Cross* in *Mid-*  
*sex*, from thence to *Hackney*, and afterwards to  
*rwich*.

*Ibid.* After these Words, *in the Isle of Thanet*,  
 there be this Addition: Mr. *Lewis* of *Margate*,  
 his Observations on my *Account of the ejected*  
*ministers*, &c. which he drew up for Dr. *Walker*,  
 old Friend, and was so kind as afterwards to  
 nsmit to me, that I might make my Use of  
 em, gives this Account of the *Isle of Thanet*.  
 In this Island, (says he) there are six Parish Church-  
 es. In this of *St. John's* there was no settled  
 Minister, and consequently none ejected. But *St.*  
*Peter's*, *St. Lawrence*, *Monkton*, and *St. Nicolas*, they  
 who were ejected from thence, have all left very  
 good Characters behind them. Only *Culmer* of  
*Minster* was certainly a furious Bigot, and a Man  
 of no Principles." But of him we shall hear  
 ore presently.

*Ibid.* *St. Nicholas*. Mr. WILLIAM JACOB. Mr. *Lewis*  
 wns there was one here ejected, and that he was  
 ne of a very good Character. I have Reason to  
 elieve that it was Mr. *William Jacob*, because I  
 nd him mention'd in the several Lists that have  
 allen into my Hands: Though whence he came,  
 here he was educated, and what became of him  
 fter his Ejection, I have not been able to learn.

*Ibid.* *St. Margaret's*: Mr. STREET. His Name  
 was STEPHEN. Mr. *Lewis* in his MS Observations  
 n my Account, says, that no such Person as Mr. *Street*  
 as ever Vicar here. But it does not therefore follow,  
 hat one of that Name might be a Preacher here,  
 the Time of the taking Place of the  
 I might be at that Time silenc'd,  
 mentioning him here in the  
 Ministers, &c. And ha-  
 Perusal of Mr. *Thorough-*  
 goods

good's Diary, I find that this Mr. Street was at St. John's, tho' not at St. Margaret's, just before the *Uniformity Act* took place. For I there find this Note:

" 27 July 1662, Mr. Street at St. John's in the Island, was silenc'd and put by Preaching, by Capt. Rook, by special Order from the King himself, because the Book that was set out concerning the Execution of Col. Oakey and two others, was seen at his House."

I shall only add, that this Mr. Stephen Street, as I am inform'd by his Daughter, is the very same Person that I had mention'd at *Bucksted* in the County of *Suffex*: And that he only preach'd in this Island occasionally for some time.

Pag. 387. *Munition*: Mr. NICOLAS THOROUGHGOOD. Mr. Lewis in his Letter to me is pleas'd to own, that this Gentleman has left an excellent Character behind him: But then he adds, that this being the Sequestred Living of Dr. Meric Casaubon, tho' Mr. Thoroughgood had conform'd, he could not have kept this Living. This I grant: And yet tho' he could not have kept this, he might have gotten another Living, and still been useful, had not the Law disabled and silenc'd him. And this is abundantly sufficient for my Purpose. For my Aim was to know (as well as the best Information I could obtain would enable me) who, how many, and what Sort of Persons they were, of whose Labours the Church was depriv'd by that celebrated *Act for Uniformity*, which some to this Day so strenuously vindicate.

And having since had the Sight and Perusal of this worthy Person's Diary, (tho' it was sadly torn and mangled) I have from thence extracted the Account of him that here follows.

He was born of a good Family at *Deal* in this County, in 1620. Besides what Learning he got at the Grammar-School, he had the Assistance of a Gentleman that was a considerable Traveller and Scholar, (who lodg'd in the House with him,) who out of School-hours instructed him in *Latin*, *Greek*, *French*, *Spanish* and *Italian*. When he was about sixteen Years of Age, he took a Fancy to travel, and went a Voyage to *Spain* and *Italy*, &c. carrying Goods and

Money with him, with which he traded to Advan-  
: ; and spent some time in the University of *Padua*,  
had for his Tutor a *Scottish* Doctor and Papist, who  
but loose in his Morals. While he was abroad,  
was in great Perplexity of Spirit about Religion,  
often under great Temptations to question the  
Foundations of it : But applying himself to  
by serious Prayer, and diligently consulting  
Word, he at length obtain'd Satisfaction that  
igion was a great Reality ; and at his Return,  
er he had been absent two Years and an half)  
ad so warm a Sense of it, that others could not  
bear observing it. He now thought merchandiz-

or any other Employment mean, to the honou-  
le Work of the Ministry, which he most earnest-  
lesir'd to be fitted for, and useful in. In order  
t, he determin'd upon a close Application to his  
lies, and enter'd himself in *New-Inn-Hall*, where  
had Mr. *Cooper* for his Tutor. Here he was  
y diligent and studious, and made great Pro-  
ncy, taking Care to choose the soberest Af-  
ares, that so the Seriousness of his Spirit might  
ease, instead of abating. In the Time of the  
il War, their House was pillag'd, and he being  
nt, lost his Books, Cloaths, and other Necessa-  
which he never could recover. He afterwards

ad his Studies at home, and had the Assistance  
one Mr. *Vahn* a learned Man, and several  
rs : And went and took his Degree at *Cam-*  
e ; tho' what Degree it was (I cannot certain-  
y) because his Diary is there blurr'd. After-  
s, living with an Uncle, who was Purser of the  
call'd *the Happy Entrance*, that was going out  
the Earl of *Warwick* Lord Admiral, he at the  
mmendation of Mr. *Calamy* and Mr. *Cornish*,  
the Chaplain to the said Earl, and — in the  
Ship with his Uncle. The 11<sup>th</sup> — ship  
on board were —  
will th — m, conclu-  
sh'd — and —  
the — and —  
— 1644,  
settled —  
— vitation of

Mr. *Arthur Jackson*; Mr. *Cook* praying when Hands were impos'd upon him. turned to *Hawkhurst*, much strengthen'd his Work.

He was useful here till the *Engag* out, for not taking of which he was *April 30, 1651*; and he at the same *T* whole Year's Augmentation, which was his Successor receiv'd, tho' he had labo*r*. The 13th of *June* following, he went to the Invitation of Major *Foch*, and Mr. *mor*, who were both in the Commission of and liv'd in that Parish. Those two Ge*t*ertain'd him very civilly, and gave him and the keeping of an Horse, tho' he c*o* as yet the settled Minister there, bec*o* *Ingagement*. The State of the Living a*nd* stood thus: Two of the Inhabitants were made Sequestrators, and impow*er* the Income, and therewith give Satisfac*ti* as should from Time to Time suppl*y*. And they paid Mr. *Thoroughgood* the Inc*o* *Ingagement* was taken away; and th*at* alio the Arrears that were due from the last Minister that was there before was more than the fifty Pounds he lost *Herein* (he observes in his *Diary*) wa*s*

at *Whitchall*, before the Com-  
call'd *Triers*, he was settled  
at *Monkton*: And Sir *John Thorow-*  
good, all the while he was  
there, have his Augmentation conti-  
nued. His Living was worth to him better  
than *Annun*, which was well paid; and  
he had a *Vicaridge-house*, *Pigeon-house*, &c.

In 1662, riding to *Canterbury*, as he was  
going, he was arrested, and forc'd to give two  
hundred of 40 l. each, to appear at the *Affizes* at  
*Maidstone*, and the *Sessions* at *Canterbury*, on the  
account of his not reading the *Common-Prayer*. The  
17th of the same Month, he put in a *Demurrer*  
at *Maidstone*, and on the 23d at *Canterbury Sessions*  
he travers'd the Matter, and heard no more of it.  
This was at the Instigation of Mr. *Rook* his Neigh-  
bour, who labour'd to get him out; and that he  
might have somewhat against him, he sent him the  
*Prayers* to read: Notwithstanding that Mr. *Thorough-*  
*good* had not been backward formerly to befriend  
him, when he needed his Assistance.

August 27. 1662, He preach'd his Farewel Ser-  
mon at *Monkton*, in the Morning from 2 *Sam.* xv.  
25, 26: And in the Afternoon at *Birchington*, from  
*John* xiv. 27. And in his Diary, he says, I was out-  
ed here, as other Ministers were of their Places, by  
the *Act of Uniformity*, that we could not conform  
unto, at *Bartholomew-Day* 1662.

He remov'd from *Monkton*, Sept. 3, 1662, and  
liv'd at *Stockbury*. Sept. 17, 1667, he remov'd to  
*Canterbury*, and continu'd there some Years. At  
first, he preach'd only to his own Family, and af-  
terwards to Families abroad. Nov. 27. 1668, he  
set open his Doors on the *Lord's Day*, and let all  
come in that would, and set up a Weekly *Wed-*  
*nesday* Lecture in his House; and manag'd his Mi-  
nisterial Service in concert with Mr. *Ventrice*, Mr.  
*Went* and Mr. *Taylor*, tho' much oppos'd by Mr.  
*Went*, the Recorder, and others. When the Pro-  
test against the Meetings was publish'd in  
the 4th of 1668, he and the other three  
consulted what to do the next  
*Lord's Day*, and agreed to preach,  
on the 4th of November, whatever



whatever was the Consequence. Doing so, they were all four apprehended and taken, and imprisoned in *West-Gate*, upon the *Corporation Act*, for half a Year. All the Time of their Confinement, they preach'd every *Lord's Day*, Forenoon and Afternoon, and once every Week on *Wednesdays* to their People: And the Keeper and his Wife conniv'd at them, finding that was most for their own Gain. After their Release, he and two of his Brethren preach'd in their Turns, twice every *Lord's Day* in *Sandwich*, and carried on a *Friday's* Lecture there, till the *Act* that passed in *May*, 1670, which hinder'd them every where.

He was cited once and again into the Bishop's Court; and for some Time escap'd them, they not finding out his Christian Name, which was a little surprizing, since it often was to be seen on the Subscriptions of Letters that came by the Post. At last they found it out, and he not appearing, was excommunicated. But he rejoyc'd he was counted worthy to suffer for his Dear *Lord*; being fully assur'd that that would be to his Joy, when his Enemies should be ashamed.

In *June* 1672, he remov'd to *Rochester*, got a House licens'd, and preached every *Lord's Day* twice, and once on a Week Day. The Mayor forbidding him, he replied, that in all lawful Things he might command him; but in the Cause of his Great Master, he would not obey him. He afterwards preach'd privately up and down the County, and at length was indicted at the Assizes at *Maidstone*, upon the *Act* for 20 l a Month, to the Value of some hundred Pounds. He endeavour'd to keep off a Conviction, and several Times by interest got the Trial put off: But at length the Judge who could not be prevail'd with to delay any longer, told him, that on the Morrow he should be convicted. But that very Night, *Gon* was pleas'd to send the Gout in his Right Arm, which was so painful, that Oath was made in Court that he was not able to bear his Cloaths on: The Judge gave him till *Lady-Day* Assizes, before which the King died: and so he happily escap'd this Trouble, and sav'd his Estate, which had been seiz'd, had he proceeded to a Conviction.

His last Remove, (which was occasion'd by the Unkindness of some People at *Rochester*, which went very near him,) was to *Godalmin* in *Surrey*, where he had not continu'd long, before Death silenc'd him on *Nov. 17, 1691. Ætat. 71.* His Funeral Sermon was preach'd by Mr. *John Buck*, and printed.

He has in his Diary recorded a Variety of remarkable Providences in the Course of his Life, of which he takes Notice with a great deal of Thankfulness. He was wonderfully preserv'd from Drowning in learning to swim; and having attain'd to some Perfection in it, it was the Means of saving his Life.

He was a great Reprover of Sin, and took Notice of some Things that were remarkable that attended the faithful Discharge of his Duty in that respect. At one Time while he was at *Monkton*, he reprov'd the Sin of Swearing, one of his Hearers sensible of his Guilt, and thinking he was the Person particularly intended, resolv'd to kill him; and in order to it, hid himself behind a Hedge which he knew Mr. *Thoroughgood* would ride by, when he went to preach his Weekly Lecture. And when Mr. *Thoroughgood* was actually come to the Place, he offer'd to shoot him, but his Piece fail'd him, and only flash'd in the Pan. The next Week he lay in the same Place with the same Intent. When Mr. *Thoroughgood* was come up, the poor Wretch offer'd to fire again, and it would not go off at all. Upon this, his Conscience accusing him for such a Wick- edness, he went after him, and falling down on his Knees, with Tears in his Eyes, he related the whole Passage to him, and begg'd his Pardon. This Pro- vidence was the Means of his Conversion; and he became from that Time a serious good Man.

When he reprov'd any one, he did it with the greatest Love and Meekness in the World. He was much in Fasting and Prayer; and had many re- markable Returns of Prayer, which he carefully no- ticed. He was eminent for Humility; and made use of visiting the poorest of his Flock. He was in his Studies; and a constant Ri- morning. He was a very strict Sabbath Day; and had a wonderful Art

Art of sliding in good Discourse where-ever he came. He constantly laid by two Shillings out of every twenty for the Poor. Naturally he was very timorous: But in the Cause of God he was as bold as a Lion. He receiv'd all Injuries with great Meekness; and was most ready to forgive, and to do good to those that had done him wrong. He was belov'd of the Church-Party for his peaceable Behaviour; and was himself a most hearty Lover of all that he thought lov'd the Lord JESUS.

*Pag. 388. Worth: Mr. WINGFIELD.* Mr. Lewis has inform'd me, that there is no such Place as *Worth* in the Isle of *Thanet*. He supposes therefore that it is a Mistake for *St. Peter the Apostle*, whence he owns there was one Mr. *Wingfield* ejected, who (he says) has left a very good Name there.

*Ibid. Minster: Mr. RICHARD CULMER, M. A.* Mr. Lewis in a Letter to me, seems not a little disturb'd at the Account I gave of this Mr. Culmer. He tells me, he *had left but a very bad Character behind him*. I profess I am sorry for it; and yet perhaps Prejudice may have much contributed to the Badness of his Character. He goes on and adds thus: *You know (says he) Arch-bishop Laud charg'd him with offering to bribe his Servants, to procure Chatham for him*. Whereas I must declare I had not heard of it till I had it from him. I doubt not but that Archbishop was against him. But as for Evidence with which such a Charge is supported, I am yet to seek. *However (says he) 'tis certain, he acted more the Part of a Bully, than of a Christian Minister. He was often engag'd in Broils, and being a very strong Man, car'd not whom he fought with*. I must confess I as little like a quarrelsome Temper in a Minister as Mr. Lewis: And yet Oppression may make a wise Man mad. *The Country People gave him the Name of Blew Dick*. But what of that? He might still be a valuable Man, tho' many endeavour'd to obstruct his Usefulness. But he adds, *I have now a Letter by me from the principal Parishioners of Minster to Dr. Calaubon, wherein they tell him that for the three last*

Sabbath,

*Sabbaths, they had Tumults in their Church, between the poor People and Mr. Culmer. That there were Tumults and Stirs among them is own'd in my Account of him: But the Question is who was the Occasion of them? When then he censures me as giving much too favourable a Character of him, I wish he had specified in what. I only recite Fact, out of a Narrative I refer to; I do not commend this Mr. Culmer, nor pretend to give any Character of him, for which I was sensible I had not sufficient Information. I cannot see any criminal Boldness in that Expression, which is the only one he did or could fasten upon, that God was pleas'd to own him: For if what with me immediately follows upon that Expression be true, viz. that the Parish was much reformed, which the foremention'd Narrative positively asserts, and I do not find Mr. Lewis deny, I think I may safely enough say, God was pleas'd to own him; for if he did not, I cannot see how his Ministry (especially when so vehemently oppos'd in the Parish,) could have had any Success. I confess with me, Success is the best Proof of God's owning any Man as a Minister.*

I own my Mistake in hinting his Ejection in 1662, which should have been in 1660: And for the Account that is added by Mr. Lewis, that after his leaving Minster, on Account of Dr. Casaubon's being repossess'd of it, he went to a little Village in the Parish of St. Peter's, in the same Island, call'd Broad Stairs, where he led a useless vicious Life, giving himself in a manner up to drinking; I am inclinable to believe he may therein have been misinform'd. For having since seen Mr. Thorowgood's Diary, I there find it under his Hand thus:

“ March 20. 166 $\frac{1}{2}$ . My loving faithful Friend old  
“ Mr. Culmer died in my Vicaridge-house at Monk-  
“ ton, where he was, since he was put by as Mi-  
“ nister at Minster, the next Place; having been ill  
“ some time before: And on the twenty-second, I  
“ preach'd his Funeral Sermon from Rev. xiv. 13.  
“ *Blessed are the Dead which die in the Lord, &c.* ”

By inserting which Passage, as I effectually rectify my former Mistake, in representing him as ejected in 1662, so do I leave it to any candid Persons  
Judgment,

Judgment, whether it is likely his Carriage should be such as Mr. *Lewis* represents it, and yet such an one as Mr. *Thoroughgood*, (of whom he himself gives such a Character,) should discover such an Esteem and Friendship for him, and preach on such a Text at his Funeral.

*Pag. 389. Mr. EDMUND TRENCH.* At the End of the Account of him, let it be added: God had given him a large Soul, in a weak and cray Body. His last Sickness was occasion'd by a Fall, which caus'd a small Wound (or Scratch rather) in his Leg, which was at first neglected. Taking Cold soon after, his Wound that appear'd but inconsiderable, was inflam'd to that Degree, that he was forc'd to call in the Help of able Chirurgeons: But it defeated all their Skill; and at length extinguish'd a most useful and valuable Life. He died *March 30. 1689. Aet. 46.*

*Pag. 391. lin. 11. over against Mr. John Maudslai* let there be this marginal Note; See the County of *Devon.*

## *The EJECTED, &c.*

### IN THE

## County of LANCASTER.

*Pag. 391. MANCHESTER:* Mr. HENRY NEWCOMB. At the End of the Character given of him, add; See Mr. Tug's Life of Mr. Matthew *p. 108, 109.*

And to his Private Works, add, and a faithful Narrative of the Death of this worthy and laborious Preacher, *by Maudslai* in *Cheshire, 8vo.*

*Pag. 392. lin. 15.* let it be added in Account is given of *p. 180.*

Pag. 393. *Altham*: Mr. THOMAS JOLLIE. He was educated in *Trinity-College* in *Cambridge*. His first settled preaching was at *Altham*, to which Place he was invited by the unanimous Call of the Parishioners. There he continu'd near thirteen Years, with great Success. Before his being ejected, he was seiz'd by three Troopers, according to a Warrant from three Deputy Lieutenants. When he was brought before them, he was accus'd of many Things, but nothing was prov'd. They then requir'd him to take the Oath of Supremacy, and he readily complying was discharg'd. In the same Month he was again seiz'd and confin'd; and when he was releas'd, his Enemies would by Violence have prevented his Preaching in Publick: But not succeeding in their Attempt, he was cited into the Bishop of *Chester's* Court, and oblig'd to an Attendance there three several times, though he liv'd at forty Miles Distance. He was at last censur'd by the Court, for refusing the Service-Book, and his Suspension *ab Officio & Beneficio*, was to have been publish'd the next Court Day, but the Death of the Bishop prevented it. However, some Time afterward, the Suspension was declar'd, but not published according to their own Order: And yet they thereupon proceeded to debar him the Liberty of Preaching, for one *Sabbath* before the *Act* came to be in Force. When the Day came in which he must either submit to what he thought unlawful, or resign his Place, he preferr'd the latter. An. 1662.

Upon his leaving *Altham*, he remain'd for a time in an unsettled Condition. At length he retir'd to *Healy*, where he had not been long, before he was apprehended by Captain *Parker's* Lieutenant-Serjeant and two Soldiers, and brought before two Deputy Lieutenants, by whom he was examin'd, and oblig'd to find Sureties for his good Behaviour, without any Reason alledg'd for it: And he was by

Order confin'd in a private House. The Fa-

lous, and as he and they were in-  
orship, Captain *Nowel* breaks in-  
with blasphemous Expressions  
f his Hands, and drags him  
nding they had kept a  
Conventicle.

An. 1663.

Conventicle. The Captains made him sit up with them all Night, whilst they drank and insulted over him. When Morning came, they let him lie down upon a little Straw in the Stable: And the next Day, tho' it was the *Lord's-day* and excessively rainy, they sent him to *Skipton* in *Craven*, where he was committed into the Marshal's Hands.

He had not been long releas'd from this Imprisonment, before he was again seized by three Troopers, who told him they must carry him to *York*. He demanded their Warrant to carry him out of the County. They laid their Hands upon their Swords, and taking hold of his Horse's Bridle, oblig'd him to go with them. When they came there, he was committed close Prisoner to the Castle, put into a small Room, and allow'd no Fire tho' it was Winter. The Window was much broken, the Scaff of the Stable came into the Room, which had two Beds in it, and there were two in each Bed: And in this miserable Place was he confin'd for some Months. And when they could find nothing against him, for which to prolong his Confinement, he was at length discharg'd.

In 1664, He and some others were taken at a Meeting, and committed to *Lancaster Jail* for eleven Weeks.

In 1665, He was arrested again, by an Order from the Lord Lieutenant, and very roughly treated by Col. Nowel.

In 1669, He was committed to Jail for six Months, having preach'd within five Miles of *Atham*, and refusing to take the Oath requir'd by the *Oxford Act*. At *Preston* the Justices who committed him refused to release him, tho' their illegal Proceedings were plainly laid before them: Nay they suffer'd him with some others to be indicted as a Rioter, for the very same supposed Crime for which they had committed him.

In 1674, He was apprehended by Justice Noad at a Meeting in *Slade*, and fin'd 20 Pounds.

As an Addition to his Sufferings, in 1682, his Son Mr. *Timothy Follie*, who was Pastor of a Church in *Sheffield* in *Yorkshire*, was arrested, and had his Goods seized for the 20 l Penalty, and he was com-

mitted close Prisoner in the Castle of *York*, upon the *Five Mile Act*. But under this Affliction, he not a little rejoic'd, in that he had a Son that was not only a Professor and Preacher, but also a Confessor for the Truth and Way of the Gospel.

In 1684, He by Order of the Lord Chief Justice was apprehended, and brought before him at *Preston*, where he was oblig'd to find Sureties, who were bound in 200 l each (Judge *Jeffrys* would have had it 2000) for having frequent Conventicles in his House. When he appear'd at the next Assizes, nothing was alledg'd against him, and according to Law he should have been discharg'd from his Recognizance, but it was renew'd. However Baron *Arkins* then upon the Bench, accepted his single Bond of one hundred Pounds.

His Conversation in publick was very exemplary, and his private Conduct no less exact. His Fastings were strict and frequent. He was daily employ'd in Self-examination; and his Gift in Prayer was uncommon. In the Work of the Ministry he labour'd abundantly; often eight several times in a Week. His Preaching was plain, practical, and very pathetick: And he generally water'd his Discourses with many Tears. He had an happy Talent in rousing the Sinner, and comforting the Saint. He was very successful in making up Breaches in Churches; and was a Son of Peace, speaking the Truth in Love. He drew up a large Essay for farther Concord amongst Evangelical Re-forming Churches, and was very active in promoting the Design, being of a Catholick healing Spirit. His Deportment was singularly grave both at home and abroad. His Courage in the Cause of God was very remarkable: But his Zeal was continually under the Regulation of Prudence; and his Humility appear'd in all his Behaviour.

As the Infirmities of Age increas'd upon him, the Lustre of his Grace became the more conspicuous. He died near *Clitheroe* in this County of *Lancaster*, April 16, 1703, in the seventy-third Year of his Age, and the fifty-third of his Ministry; commending what he call'd Primitive Christianity, or Puritanism, to the very last.

He



He left a Grandson in the Ministry among the Ministers, in the City of London, who was first Assistant, and since Successor to Mr. Matthew Clarke.

*Pag. 304. Ormskirke:* Mr. NATHANIEL Heywood: Brother to Mr. Oliver Heywood, of *Coleby* near *Hallifax* in *Yorkshire*. His Life was published by Sir Henry Ashhurst, Bart. in 8vo. 1665, and dedicated to the Lord Willoughby of Parham. We have there an Account that this Mr. Heywood dated his first fix'd Seriousness of Spirit from his sitting under the Ministry of Mr. Samuel Hammond (of whom I have given some Account, at the Town of *Newcastle upon Tyne*, in the County of *Northumberland*, who was Fellow of *Magdalen-College*, and Preacher at *St. Giles's*, when he was at the University.

Somewhat very remarkable happen'd on July 30, '1662, of which Mr. Heywood gives this Account in a Letter to a Friend: "About four o'Clock, (says he) that Day in the Afternoon, was a dreadful Thunder and Lightning for a long Time together; and in the Town of *Ormskirke*, and about it, fell a great Shower of Hail in a terrible Tempest: Hailstones were as big as ordinary Apples, some say, nine Inches compass; one Stone that took up was above four Inches, after it had thaw'd in my Hand; the Hail broke all our Glass-windows Westward, we have not one Quarril whole on our Backside; and so it is with most of the Houses in and about the Town: It hath cut off all the Ears of our standing Corn, so that most Fields that were full of excellent Barley, and other Grain, are not worth Reaping: It hath shaken the Apple-trees, and in some Places bruised the Apples in pieces, and cut Boughs from Trees. (especially the Ignorant) were much terrified, thinking it had been the Day of Judgment." And Mr. Heywood observes, that this Natural Storm was a sad Presage of the Moral Storm on Ministers and Churches, the very Month after, that rooted out many useful Fruit-bearing Trees, that bore good Fruit, and scatter'd the Glass by which of saving Truth is conveyed into the House.

Mr. Heywood was one that fell in th

yet continu'd still bearing Fruit. After his Ejection, he remain'd in the Parish, and was abundant in his Labours amongst his old Hearers. He usually preach'd twice on *Lord's Days*, and sometimes several Times on Week Days, ordering his Labours in several Parts of the Parish, both in the Day and Night: Nay, in Times of great Danger, he hath preach'd at one House the Beginning of the Night, and then gone two Miles a Foot over Mosses, and preach'd towards Morning to another Company, at another House. He lov'd his People, as if they had really been his Children, and he their common Father. And when he afterwards met with great Difficulties and Hardships, he in a Letter to his Brother expresses himself thus: *I wish, neither you, nor any faithful Minister that minds and loves his Work, may ever know what I have felt in the want of People, and Work: Other Afflictions are light, compar'd to a dumb Mouth, and silent Sabbaths, &c.* And a little before he died, he said to a Friend, *I think this turning us out of our licenced Places will cost Mr. Yates and me our Lives. This goes heavily. Our casting out of our great Places, was not so much as casting us out of our little Places.* And indeed Mr. Yates of Warrington died quickly after.

God gave him favour in the Sight of those whom he conversed with. If he had any Adversaries, it was for the Matters of his God, wherein his Principles carried him to Practices different from theirs; and yet even these would commend his Preaching: Yea at Death, some that had been his bitterest Enemies were reconciled to him. Thus Mr. Brownlow, an old Gentleman who liv'd in the Town of Ormskirke, conceiv'd a Grudge against Mr. Heywood after the *Restoration*, because he would not read the Common Prayer: But when the same Gentleman lay upon his Death-bed, he sent for Mr. Heywood, and intreated him to pray with him. And when Mr. Ashworth the Vicar would have come to read Common Prayer, he would not suffer him, but would not part with Mr. Heywood as long as he liv'd.

There is a very good Letter of his, to a Christian Friend, upon the Death of his godly Wife, May 1. 1675, printed at the End of his Life.

*Ibid. Blackley*: Mr. THOMAS H. there was also one Mr. Robert Hollan died in 1709, of whom an Account *Tong's Life of Mr. Matthew Henry*, 1

Pag. 396. *Ashton under Line*: M  
RISON. In the Account given of  
Words, Sir George Booth gave him th  
it, add: And yet Dr. Walker accord  
Candour, where any that prov'd  
were concern'd, says, that he was in  
*not instituted* to this Living, accordi  
*the Times*, by a Party of Soldiers, *Art*  
But if his Predecessor pretended to  
vernment, he must thank himself for  
Who could have a Right to the Livi  
cy. if not he upon whom the legal P  
to bestow it? I find this Mr. *Harris*  
*Harmonious Consent of the Ministers*  
1648: And also Mr. *Thomas Pyke's*  
*Constantine's*, and Mr. *Thomas Hollan*

Pag. 398. *Eckles*: Mr. EDMUND.]  
Name was JOHN, by his Subscription  
*as Consent of the Ministers of this C*

ceptance, before his Ejectment: And all the adjacent Parishes were very desirous of his Labours after his Ejectment. He was belov'd and reverenc'd by all that knew him; and especially by his Brethren in the Ministry. He continu'd a diligent and painful Labourer in the Lord's Vineyard; for forty-four Years. To his Works may be added, *the Barren Fig-tree*; 8vo: And *the Books open'd*; or several Discourses, on Rev. xx. 12, 8vo. 1696.

Pag. 401. *Belton, &c.* This Neighbourhood, has been an ancient and famous Seat of Religion. At the very first Dawn of the Reformation, the Day spring from on high visited this Town, and the adjacent Villages: And by the Letters of those brave Martyrs Mr. Bradford, and Mr. George Marsh, which we have yet remaining, it appears that a Number of Persons and Families in that Neighbourhood betimes receiv'd the Gospel in its Purity and Simplicity. And 'tis said that a good Relish of it appears remaining to this Day.

Pag. 402. *Deane*: Mr. JOHN TISLEY. His Name is subscrib'd to the *Harmonious Consent* of the Ministers of the Province within the County Palatine of Lancaster, with their Brethren the Ministers of the Province of London, 1648, which I suppose was drawn up by Mr. Richard Heyrick, Warden of Manchester.

Dr. Walker in his *Att. P. I.* p. 42, reflecting upon the Proceedings of the second Presbyterian Class in this County, particularly fastens on this Mr. Tisley, who it seems consulted his Brethren about a Call he had to Newcastle upon Tyne. The first Class gave it under their Hands, that they did conceive it would be most for the Glory of God, and Good of the Church, for him to go thither. His own Class refus'd to give leave. However he went, and made a Trial, and after some time return'd back into his own Country. And hereupon the Dr. from one Mr. Gipps, makes this Reflection: That he return'd back, not finding the Place so beneficial as was expected; it being not it seems to the Glory of God for him to stay, when it was not to his own Advantage. Which is a Reflection that is hard to be reconcil'd either with Reason or Religion. And yet, as he leaves any one to judge, how this accords with the

Character which the Abridgment gives of him; so will I also leave it to any to judge, how such Censurours as this carries in it, can accord with Rom. xiv. 4.

Page 403. *Dorchester-Park Chapel*: Mr. THOMAS CROFTON. He was another Subscriber to the *Hemmer Cause* in 1649.

Page 404. *Higdon or Hyem*: Mr. WILLIAM BEL. He was another of the Subscribers to the *Hemmer Cause*, of the Ministers of this County in 1649; and at that time was Mr. Henry Welch, of *Charly*. Mr. Bel was a learned, religious, holy Man, of very considerable ministerial Abilities.

Page 405. Mr. HENRY FINCH. At the End of the Account of him, add: He was permitted to make some Corrections of my Account of the *Silenc'd Ministers* with his own Hand, which his Son did. An *Appendix* of *Lancaster* very kindly let me a *View* of the *U.C.* and I have added a *Correction* of the *U.C.* Parts: I have also added a *View* of the *U.C.* and I have added a *Correction* of the *U.C.* Parts.

Page 406. *Long-Street*: Mr. JAMES NICHOLS. He was another of the Subscribers to the *Hemmer Cause* in 1649; and at that time was Mr. James Nichols, of *Long-Street*. Mr. Nichols was a learned, religious, holy Man, of very considerable ministerial Abilities.

Page 407. Mr. VIGOR. He was another of the Subscribers to the *Hemmer Cause* in 1649; and at that time was Mr. Vigor, of *Long-Street*. Mr. Vigor was a learned, religious, holy Man, of very considerable ministerial Abilities.

Page 408. Mr. VIGOR. He was another of the Subscribers to the *Hemmer Cause* in 1649; and at that time was Mr. Vigor, of *Long-Street*. Mr. Vigor was a learned, religious, holy Man, of very considerable ministerial Abilities.

“ Dublin, testamur Joannem Wright in Artibus ad-  
 “ missum die vicesimo secundo Novembris Anno  
 “ Dom. 1636 & per illud tempus quo apud nos  
 “ commoratus est, fructuosam in bonis literis ope-  
 “ ram navasse, nec non moribus & vita inculcata se  
 “ nobis approbasse; ita ut in magnam spem vene-  
 “ rimus futura ejus studia & conatus ad Ecclesiæ  
 “ emolumentum cessura: In cujus rei Testimonium  
 “ nomina singulorum subscripsimus, & Collegii Si-  
 “ gillum quo in his utimur apposuimus.

Datum e Col. nost.  
 die dec. sexto De-  
 cemb. A. D. 1641.

*Nath. Hoyle, Vice præ.*  
*Gilbert Pepper.*

G. B, Reg.

I the rather produce this Testimonial, because *Dr. Walker* in his *Att.* Part I. p. 41, takes notice how few of the Ministers whom I mention in this County were Graduates. Though it must be owned no easy Thing at this Distance of Time, to give like positive Proof as in this Case, of their having taken Degrees, and what Degrees they did take, yet may this be a sufficient Evidence, that their not having any Degrees mention'd, is no Proof that they had no Degree. Though I am sorry I am not able in that Respect to do them Justice.

I have also seen the Testimonials of his Ordination, upon *Aug. 13. 1645*, by Fasting and Prayer with Imposition of Hands, which are sign'd by *Mr. James Hyet, Mr. Alex. Horrockes, Mr. Thomas Johnson, Mr. John Harpur, Mr. William Asheton, Mr. Isaac Ambrose, Mr. John Harrison, Mr. William Bell, Mr. Edward Gee, Mr. Paul Lathom, and Mr. James Wood.* And by these Testimonials it appears that this *Mr. John Wright* was at that Time about twenty-eight Years of Age.

In the Time of *King Charles's* Indulgence in 1672, he liv'd at *Prescott* in this County, and had a Room licenc'd to preach in, in the House of *Mary Lyon*, of that Town.

His only Son *Mr. James Wright*, was of *Lincoln-College* in *Oxon*, and there took his Degree of *B. A.*, and in *December 1673*, he took the Degree of *M. A.*

at Cambridge, of which also I have seen the Testimonials sign'd by *Fa. Duport*, *Coll. Maria Magdalenæ Præfect.* *Gabr. Quadring*, *Job. Hall*, and *Job. Mylverer*.

*Mr. Samuel Wright*, Pastor of a Congregation of Dissenters in *Black Friars* in *London* is Son to the one, and Grandson to the other.

*Pag. 408. Liverpool*: *Mr. JOHN FOGG* He was another of the Subscribers to the *Harmonious Consent* of the Ministers in this County, in 1648: And so also was *Mr. James Wood*, and *Mr. James Hyet*.

*Pag. 409. Warrington*: *Mr. ROBERT YATES* He was another Subscriber to the *Harmonious Consent*.

*Ibid. Gerstang*: *Mr. ISAAC AMBROSE* At the Bottom of his Picture, it is *Ætat. 59. 1663*.

*Pag. 410. Ellet*; it should be *Ellel Chare*: *Mr. PETER ATKINSON, Sen.* Another Subscriber to the *Harmonious Consent*, in 1648.

*Pag. 411. Melling*: *Mr. MALLISON*. It should be *Mr. JOHN MALLINSON*.

*Ibid. Douglas*: *Mr. JONATHAN SCOTFIELD* He had many Years been Minister at *Heywood Chapel*, betwixt *Racisdale* and *Bury*. There in 1645 subscrib'd the *Harmonious Consent* of the Ministers in this County: And from thence in 1659 he removed to this Place, &c, &c.

*Ibid. Seston*: *Mr. JOSEPH THOMPSON*. He was another of the Subscribers to the *Harmonious Consent* of the Ministers in this County in 1648.

*Pag. 412. Dickinsfield*: *Mr. SAMUEL BATES* At the End of the book he publish'd, it is said, of 1648. *Mr. Bates*

Pag. 412. Gorton Chapel : Mr. WILLIAM LEIGH. Add, M. A, and Fellow of *Christ-College* in *Cambridge*. He wrote an *English* Elegy on the Death of *Dr. Samuel Bolton* ; and one in *Latin*, on the Death of Mr. Bright, of *Emanuel*.

*Ibid.* Longridge Chapel: Mr. TIMOTHY SMITH. Another Subscriber to the *Harmonious Consent* in 1648: And so also was Mr. Paul Lathum, and Mr. William Leigh, who are mention'd in the same Page.

Pag. 413. Halton ; it should be Dalton: Mr. THOMAS WHITEHEAD. Another Subscriber to the *Harmonious Consent* in 1648.

Pag. 414. Newtonheath Chappel: Mr. JOHN WALKER. His Name was WILLIAM, for so I find him among the Subscribers to the *Harmon us Consent* of the Ministers of this County, in 1648. He was Uncle to Mr. John Walker, who was Minister many Years of a Congregation of Dissenters in the Town of Brentford in *Middlesex*, and dy'd among them in 1724 ; and his Funeral Sermon was preach'd by Mr. John Baker, who succeeded him.

*Ibid.* Hindley : (which is in the Parish of *Wigan*) Mr. JAMES BRADSHAW. Add ; he was born at *Hack- ing*, in the Parish of *Bolton*, of very pious Parents. Few Families are better known in those Parts than the *Bradshaws*. And on his Mother's Side, he sprang from the *Holmeses*, who were the first, (on that Side of the County at least,) who became Protestants, in Opposition to Papists ; and whose Posterity have all along been zealous for Reformation, and Gospel Purity. He was educated in Grammar Learning, (in which he afterwards was esteem'd a good Critick) in the Free School at *Bolton*, and went afterwards to the College of *Corpus Christi*, in *Oxon*, where he studied Philosophy ; but thro' the Influence of his Uncle *Holmes*, then a worthy Divine in *Northamptonshire*, he went to the University without taking any Degree. His Studies for some Time under his Di- n'd into his native Country, fix'd in re was ordain'd by the Classis of



which Mr. *Earl* was Moderator, and there he continu'd till he was ejected and silenc'd. In Conjunction with a great many others, he had a Concern in the rising of Sir *George Booth*, with a Design to make way for the Restoration; for which he afterwards had very suitable Returns. After *Bartolomew-Day* 1662, he suffer'd some Months Imprisonment for the Crime of Preaching, being upon that Account much malign'd and frown'd on, by a neighbouring Justice of his own Name: But he was not to be frighten'd from his Master's Service, or discourag'd in it.

When King *Charles* granted *Toleration*, he mov'd to *Rainford*, a consecrated Chapel in *Prescot Park*, more at a Distance from his old Neighbour, and there held a fair and amicable Correspondence with several of the Clergy of the established Church, who respected him, and sometimes preach'd for him; which was one means of his keeping his Chapel. The Chapel Wardens were oblig'd at the *Visitation*, to make their Appearance; and he having a Friend in Court, the Question was commonly proposed to them in this Manner; *Have you Common Prayer read yearly in your Chapel?* To which they could safely answer, yes; because once or more in every Year, some of the neighbouring Clergy that were his Friends, read the Divine Service, and preach'd for him: And the Bishop of *Chester* discharg'd Informations against peaceable and sober Persons; and so without being prosecuted, he continu'd his ministerial Service in the Chapel aforesaid. Nor had he any Molestation, except at the Time of *Monmouth's* Rebellion, when with many worthy Persons, he was imprison'd in the Castle of *Chester*. But even there he was courteously treated, and upon *Monmouth's* being defeated, releas'd, tho' he and his fellow Prisoners according to the common Talk at that Time, were threaten'd with very great Severity.

He preach'd frequently where others of his Brethren durst not, and met with good Acceptance. He had a numerous Family of Children, and having a poor People, was in but strait Circumstances; but he bore up with great Chearfulness. Often was he made use of in Arbitrations, amongst Neighbours of different Perquisitions, in which he many times had to

good Success, as to prevent vexatious Law Suits, and have Thanks from both Sides. Often also was he concern'd in Ordinations. He was an hard Student, and a smart Disputant: Very lively in his Family Exercises, and ever zealous for the national Interest, and the publick Good.

Riding several Miles to preach, it so happened that he bruise'd his Leg, and did not take due Care of it for some time afterwards; and when he at length had a Surgeon to look after it, there was some Mismanagement: By which Means his valuable Life was brought to a Period, in the 67th Year of his Age.

His Son, Mr. *Ebenezer Bradshaw* is Pastor of a dissenting Congregation, in the Town of *Ramsgate*, in the Isle of *Thanet* in the County of *Kent*.

Page 414. *Blackrode*: Mr. WILLIAM ASHLEY: It should have been Mr. RICHARD ASTLEY. I having said of him, p. 415, that *he died about the Year 1691*; and again, p. 819, that *he died in April 1696*, I have been since inform'd that this latter is the true Account. He was born not far from *Manchester*, and brought up in the publick School there. His early Towardness and good Inclinations were very observable in the Family where he was boarded; so that when his Father came to take him from School, intending him for a Trade, some discerning Persons in the Family, earnestly urg'd for his Continuance at School, alledging their Hopes, that one of his Seriousness and Solidity, might be of great Use to the Church of God in the Ministry. His Father yielded to their Advice, and afterwards found his Son's Proficiency in Learning to answer his Expectation. When he was fit for academical Studies, he was sent to the University, and soon after his going thither, some of his praying Friends and Acquaintance, spent some Hours in solemnly seeking to God for a Blessing upon his Studies, without his Knowledge. One of them, (a pious and solid Christian) after Prayers were over, said, *I believe God will do great Things for you, if you will not live to see his Return from when he returns, acquaint him with your Gratitude, and excite him to Thankfulness.* And Mr. *Ashley* gave his

praying Friends a Sermon in private, and they had such a Taste of his Gifts, as fully satisfied them that God had heard their Prayers.

*Page 415. St. Michael's upon Pever: Mr. Nathaniel Baxter. Add; M. A. He was a Cheshire Man, born at Astle not far from Chelmsford. When he was gone thro' his School Learning, he was sent to Jesus College in Cambridge, where he was under the Tuition of Mr. Woodcock, and continu'd there till he took his Degrees. When he left the University he went into this County of Lancaster, and boarded with Mr. Henry Newcomb at Manchester, and at that time preach'd now and then for good old Mr. Agier. At length Mr. Isaac Ambrose was instrumental in sending him here at St. Michael's, where I am inform'd he remain'd till his Ejection by the Act for Uniformity = 1662. Providence afterwards remov'd him into Derbyshire, where he was Chaplain to Sir William Manners of Aldworth near Retberam: And being in that Parts he fell into the Company of — Pegg, Esq; of Beauchief Hall in Derbyshire, a very sober Gentleman who invited him to give them a Sermon at an Abbey Church, standing about half a Mile from the Hall, and bearing the Name of Beauchief. Here he comply'd with the Motion; and not finding his Subject, he was desir'd by the good Gentlemen to preach with them the Lord's Day following, which he also did. And after this the Gentleman told him that if he would let him have the Benefit of his labours at Beauchief Abbey, his Steward should pay him 16 l per Annum; for that there was nothing belonging to the Place but what he thought fit to allow. Mr. Baxter being then a single Man accepted the Offer; and afterwards marrying, liv'd within a Mile or thereabouts of the Abbey, and in a little Time with his Wife's Fortune purchas'd a small Estate about the same Distance from it, and continu'd there several Years. But at length he was oblig'd for the Education of his Children, to remove to Sheffield, which is three Miles from the Abbey, but he still continu'd to preach there every Lord's Day going thither in the Morning, and returning Home at Night: And after his Return, he usually repeated his Sermons as a*

loom full of People, in his own House. And he continu'd preaching at this Abbey seventeen Years, when the young Heir *Shelly Pegg*, Esq; (his Father being dead) desir'd him to desist, not out of Disrespect to him, but out of Fear, because of the Severities that were then used with the Nonconformists. When King *James* granted his Indulgence some time after, the same Gentleman desir'd Mr. *Baxter* to return to his preaching in the Abbey, offering him 30 *l* per annum for his Pains, but he refus'd, saying he could now exercise his Ministry without doing what he did before, viz. reading the Common Prayer. The young Gentleman offer'd him a Reader: But Mr. *Baxter* refus'd to accept; nor did he ever settle with any Congregation afterwards, but preach'd abroad, either at some neighbouring Meeting, or at some Gentleman's House; he and some other Ministers having their Turns at several such Houses, as Major *Taylor's* of *Walling Wells*, Mr. *Riches* of *Bull House*, &c.

For the last five Years of his Ministry at the Abbey Mr. *Baxter* receiv'd no Salary as before; but when the young Gentleman died, after his Removal, he in his Will left him an handsome Legacy, on the Account (as he expresses it) of his pious and charitable Service at *Beauchief Abbey*. Mr. *Baxter* died at *Attercliffe* near *Sheffield*, in Sep. 1697, Aged about 65.

He was a true *Nathanael*. His Sense of Religion was early, and became truly habitual, and very lively and persevering. He was both personally and relatively good and vertuous. His pulpit Gifts and Performances were very acceptable. He was fervent in Prayer, and affectionate in Preaching. His Family Worship was thus manag'd; He began with a short Address to Heaven for the divine Presence and Assistance. Then he sang Part of a Psalm, and closed with Prayer. He had five Sons, and brought up four of them to the Ministry. Mr. *Samuel Baxter* his eldest Son, has for many Years been Pastor of a Congregation of Dissenters at *Ipswich* in *Suffolk*. His son *Nathanael* liv'd to go through his Studies, and compose a Sermon, but never preach'd it. His

was preach'd with a great deal of Acceptance  
Years, as Assistant to Dr. *Colton* in the Ci-

and his Son *Benjamin* preach'd for a few  
Years

In 1648, As Minister of this Place mention'd p. 331, as ejected in the *singham*, should not have been taken He was the Author of a *Discourse Points touching Baptism: viz.* the the Persons authoriz'd to baptize, an Manner of dispensing that Ordinance pure Light leads us, 4to. 1659.

Pag. 415. *Barnwood*: Mr. SAA In the Account of him, Notice is to *lentine Greatarick*, or *Greatakes* the of whom Mr. Mather had but an ill this marginal Note may there be add mons Dr. Henry More had a good Man, and represented him as one th up wholly to the Study of Godliness a tification, and through the whole Co shew'd all Manner of Specimens of position, &c. See his *Scholia on Arba sw*, Sect. 38. A particular Account of *vake's* may be also met with in *Woe menses*, the last Edition, Vol. II. p. 56

Pag. 417. *Singleton*: Mr. CUTNER Add: He was born at *Newton* in the

*field, near Singleton.* Having obtain'd a Licence from *Bishop Wilkins* he preach'd in his own House: And in 1672 he obtain'd the King's Licence for the Chapel in *Elswicke Lees* in the Parish of *St. Michael* in the said County, for the Use of such as did not conform to the Church of England, commonly call'd *Congregational*. There he labour'd for a short Time; and afterwards met with a Storm of Persecution, which for the great Crime of Preaching the Gospel, Baptizing, and Marrying, pursu'd him to the Grave. He died comfortably, (tho' reported to be under the Church Censure for the Crimes aforesaid) in Oct. 1680. Such as knew him, say that he was a Man of good Sense; and that his *Missions* discover'd both Learning and Piety.

Pag. 417. *Ellel*: Mr. ATKINSON, Jun. that is; Mr. PETER ATKINSON. He was one of the subscribing *Lancashire* Ministers.

*Ibid. Cartmel*: Mr. PHILIP BENNET. I find his Name to the *Harmonious Consent* in 1648, as Minister of *Ulverstone*.

Pag. 418. *Kirby Lonsdale*: Mr. JOHN SMITH. I find one of this Name subscribing the *Harmonious Consent* in 1641, as Minister of *Melling*.

*Ibid. Teatham, or Tatbam*: Mr. NICOLAS SMITH. He subscrib'd the *Harmonious Consent* in 1648, as Minister of this Place.

*Ibid. lin. 17.* Mr. John Crompton. He died in August 1703. See Mr. Tong's Life of Mr. Mat. Henry, p. 279.

*Ibid.* Mr. John Parr. Of him I have this Account to add: He was in 1662, silenc'd for his Nonconformity, tho' not then settled in any particular Place. He preach'd sometimes at *Preston*; and sometimes at *Walton*, about a Mile off. His Conversation was strictly pious and regular, his Temper meek and peaceable, and his Preaching affectionate, searching, and profitable. He met with many Sufferings and Hardships. Preaching once at a Chapel not far from *Preston*, before he had concluded, there came two neighbouring Justices, and took his Name, and the Names of several Hearers. But some of them made Friends and got off; while he and four more were bound over to the Quarter-Sessions, and proceeded against as Rioters. The Jury for some Time

clar'd it should cost him 200 /. He attended Sessions, and took a Lawyer with him. With much Difficulty obtain'd a Writ to re-  
ther Trial before a Judge of Assize. He  
attend the next Assizes after, being inform'd  
the Writ was then only to be fil'd : But his  
bold, and warm Prosecutor, made a stir  
tho' he was very lame and gouty.  
Assizes he did attend, and was call'd on  
waited three or four Days : But there  
much as a Man that open'd his Mouth  
and so he was acquitted. His Enemies  
Will upon him, tho' they put him to  
trouble and Charge. At another Time, he  
were invited by a Neighbour to come  
Home all the Night. It being expected  
perform some religious Exercise in  
a few Friends and Neighbours were gone  
that Occasion. But before he began,  
liv'd not far off, came in and took his  
Names of all he could find upon the  
either in or about the House. : They  
ed against upon the *Act to suppress* the  
in a short Time after, an Officer  
20 / upon him as the Minister's  
Wife as a Hearer : And rather

They that are concern'd in collecting and compiling the large Work, intit. *Magna Britannia & Hibernia, & Antiqua Nova*, in 4to; declaring they are willing to make their Work as complete as the Nature of the Thing will bear, have, when they came to the County of Lancaster, intimated, that they thought it remarkable, \* with respect to the Benefices in these Parts, that Dr. Walker and I should write against each other. For my Part, I can freely leave it to any one to judge between us, as to our Performance of what we undertook: But as to the Remarks of these Gentlemen, I cannot say they are over candid or impartial. I agree indeed with them, that some Learned and Good Men might suffer on both Sides: But I pretended not to make Martyrs of the Sufferers on our Side, tho' I think they suffer'd in a Good Cause, and had many Signs of God's approving them. And I am at the same time far from thinking that such Considerations as they suggest, will terminate the Controversy, between the Episcopal and Nonconforming Sufferers.

For tho' the Episcopal Clergy were settled in their Preferments by the common Methods of the Constitution, yet many of them suffer'd for their Immoralities, upon good and substantial Proofs, as well as others of them were turn'd out as Pluralists, which had been justly complain'd of, from the Beginning of the Reformation: And as for those that were dispossest'd of their Benefices by Violence, plunder'd and sequestred, it was in a Time of War and Confusion. Whereas the Sufferings of the Nonconformists were in a Time of Peace, after the most solemn Assurances, that all Things past should be forgotten: And in Defiance of a Declaration, publish'd by the King himself, with great Formality, in order to a Settlement of Ecclesiastical Matters; which Declaration passing into a Law, would have left no Room for future Severity.

Tho' after the Restoration, (especially when it was brought about without any Conditions antecedently agreed upon,) no other could be expected, than that the Clergy should be settled in their Estates and Livings, and Oaths impos'd, &c: Yet when an Act of Parliament pass'd in 1661, confirming the Ministers



in their Livings, where the former Possessors were dead ; and a *Declaration* was publish'd, after it had been drawn up with the utmost Deliberation, which left several Things in their natural *Indifference*, and very much took away the Grounds of foregoing Animosities and Contentions ; and when there was so general a Disposition to live in Peace, if Conscience could but have been preserv'd free from Force and Violence ; the *Deprivation* that follow'd, might I think very justly be complain'd of, and can hardly be accounted for, without allowing, that a vindictive Disposition on one hand, and an Inclination to serve the Popish Interest on the other, contributed to it very considerably.

As to what was done after the Restoration, by the *Archbishops and Bishops, for the Augmentation of small Vicaridges and Curacies in many Counties*, which these Gentlemen take Notice of, it was a meer Trifle, to what might have been expected, upon the immense Sums they received for renewing of Leases, &c. in all Parts, after a Vacation of so long a Continuance.

But as for the ejecting and silencing so many valuable and useful Protestant Preachers in this particular County of *Lancaster*, in which, as these Gentlemen themselves observe, *Papists abound more, than in any in England besides*, this was most certainly a very impolitick Step, in any that had the Protestant Interest at Heart. And after this, to pretend to complain, that *the Protestants* did not get *Ground* in this County, *so fast as might be wished*, (which is a Suggestion, with which these Gentlemen conclude their Remarks) is just as if upon a Country's being invaded by an Enemy, a considerable Number of the able Inhabitants should be disarm'd, and they that did it should afterwards find fault that the Enemy should take Advantages of it. It is just as if when there is a large Harvest to be reap'd and gathered in, a Number of diligent Labourers should be discharg'd, and Complaints should afterwards be made, and that even by those that either advised or encouraged, or applauded this Discharge, of the Loss and Damage occasion'd by it.







